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(449.)

AELIAN ON THE CHARACTERISTICS OF ANIMALS

III
BOOKS XII—XVII

ÆLIAN
ON THE CHARACTERISTICS
OF ANIMALS

WITH AN ENGLISH TRANSLATION BY

A. F. SCHOLFIELD

FELLOW OF KING'S COLLEGE, CAMBRIDGE

IN THREE VOLUMES

III

BOOKS XII—XVII



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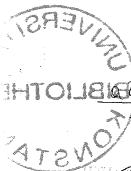


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CONTENTS

	PAGE
SUMMARY	3
BOOK XII	7
BOOK XIII	77
BOOK XIV	133
BOOK XV	201
BOOK XVI	259
BOOK XVII	323
EPILOGUE	383
INDEXES:	393
I. GREEK	393
II. ENGLISH	401
III. CLASSIFIED CATALOGUE OF FAUNA, FLORA, ETC.	435
IV. AUTHORS CITED	441

ERRATA

VOL. I

- Page 234, line 4: for ἀνακλᾷ read ἀνακλῆ
„ 274, last line but one: for εἰστοῖς read εἰστοῖς, and
again on
„ 308 end of ch. 16

VOL. II

- „ 43, note d: for Issus and read Issus and
„ 102, note 6: delete full stop after 'corrupt'
„ 107, line 4 from bottom: for nowise read no wise
„ 153, middle: for Maltese read Melitean
„ 197, line 12: for hidden it may be in read hidden, it may
be, in
„ 290, note 2: for οὐν read οὐν
„ 299, line 7: for mastich read mastic
„ 300, note 1: for γᾶρ read γὰρ
„ 371, Add footnote: '† Menis became King c. 3400 B.C.
and united the Northern and Southern Kingdoms of
Egypt.'

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1811-1812

AELIAN ON THE CHARACTERISTICS OF ANIMALS

1917

THE AMERICAN PEOPLE
AND THE
WORLD

SUMMARY

BOOK XII

- 1 Sacred Fish at Myra
- 2 Sacred Fish at Hierapolis
- 3 A monstrous Lamb
- 4 The Hawk: various species
- 5 The Marten and Alcmena.
The Mouse worshipped
in the Troad
- 6 The Dolphin and its
dead
- 7 The Lion in Egypt. The
Sphinx. The Nemean
Lion
- 8 The Wax-moth
- 9 The Wagtail
- 10 Two proverbs. The Mouse,
its character
- 11 Onuphis, the sacred bull
- 12 The Dolphin
- 13 The 'Physa' fish
- 14 The Catfish
- 15 Frog and Water-snake.
The Crocodile and the
Clapperbill
- 16 Democritus on the fecun-
dity of certain animals.
The Libyan Ass
- 17 Democritus on the effects
of climate on the animal
foetus
- 18 Democritus on the horns of
Deer
- 19 Democritus on the growth
of horns in Oxen
- 20 Democritus on hornless
Bulls
- 21 Eagle saves the baby
Gilgames
- 22 Dogs at Rhoecca
- 23 Tame Lions in Elam
- 24 The Water-phoenix
- 25 The Horse-mackerel. The
'Charax.' The Archer
fish
- 26 The Porcupine
- 27 The Red Sea Monkey fish
- 28 Change of colour in birds
and fishes
- 29 The Nile Perch
- 30 Tame Fish of various lands
- 31 The sons of Aristodemus
and the Delphic Oracle
- 32 The Snakes of India
- 33 The Geese of the Capitol
- 34 Various customs relating to
animals
- 35 The Dogs of Xanthippus
- 36 The river Crathis
- 37 Birds in love with human
beings
- 38 A winged Sow
- 39 The Snake-born
- 40 Honours paid to Animals
- 41 The Ganges and its Turtles
and Crocodiles
- 42 The Parrot Wrasse
- 43 Four methods of fishing
- 44 Music and the Elephant;
and the Libyan Mare
- 45 Arion and the Dolphins
- 46 Music as a means of captur-
ing Animals
- 47 The 'Anthias' fish

SUMMARY

Book XIII

- 1 Gordius and an Eagle.
Gelon and a Wolf
- 2 The Sargue
- 3 Fishes, their haunts and
their food
- 4 The Star-gazer fish
- 5 The Fishing-frog
- 6 A monstrous Octopus
- 7 Remedies for sick Ele-
phants
- 8 The Elephant and its love
of flowers
- 9 The Indian Horse. The
War Elephant
- 10 Leopard-hunting in Maure-
tania
- 11 Fox and Hare. The Hare
and its young
- 12 The male Hare
- 13 The Hare, its habits
- 14 The Hare of the plains, the
Hare of the mountains.
Hare and Hounds
- 15 The Rabbit
- 16 Fishing for Tunny
- 17 The 'Aulopias' fish, how
caught
- 18 The royal parks of India
and their Birds. The
Parrot
- 19 Fishing for Mullet
- 20 The 'Trochus,' a sea-
monster
- 21 The Triton
- 22 The Elephant as body-
guard
- 23 The 'Scolopendra' of the
sea
- 24 Xenophon on Hounds
- 25 Animals presented to the
Indian King
- 26 The Cicada of the sea
- 27 The Hyena fish. Depila-
tories
- 28 The Gilthead

Book XIV

- 1 Tame Mackerel
- 2 A cure for jaundice
- 3 Fishing in shallow waters
- 4 Medicinal properties of the
Sea-urchin and Hedge-
hog
- 5 Hunting for Elephants'
tusks
- 6 The Elephant. The Lynx
- 7 The Ostrich; method of
capture
- 8 Eels in the Eretaenus
- 9 The Sea-lion
- 10 The Wild Ass of Maure-
tania
- 11 The Wild Cattle of Libya
- 12 The Weever
- 13 The Indian King, his food
- 14 The Gazelles of Libya
- 15 The 'Myrus,' and its eye
- 16 The Ibez of Libya
- 17 The Tortoise of Libya
- 18 'Mare's-frenzy.' Statue of
Mare at Olympia
- 19 A boiling lake
- 20 The Sea-horse, its poison-
ous nature
- 21 The Otter
- 22 The Grayling, how caught
- 23 The Istur and its Fish.
The Sword-fish
- 24 A deadly Seaweed
- 25 The Moesians and their
fishing. The Sheat-fish
- 26 The Istur in winter. Ships
ice-bound. Fishing in
winter. The Sturgeon
- 27 The Peony, how plucked
- 28 The Nerites: two myths
- 29 Fishing in the Eridanus in
winter

Book XV

- 1 Fly-fishing in Macedonia
- 2 The Ram-fish

SUMMARY

- | | |
|---|---|
| <p>3 The Tunny
 4 The Moon-fish
 5 Tunny-fishing in the Euxine
 6 Tunny-fishers and Poseidon
 7 Honey-dew in India
 8 Pearl-fishing in the Indian Ocean
 9 The Crane-fish
 10 The Pelamyd
 11 The Marten. The Marten-fish
 12 The Clam
 13 The 'Haemorrhous' snake. The tale of Canobus and Helen
 14 Animals presented to the Indian King
 15 Animal contests in India
 16 The Viper and its young. The Pipe-fish
 17 Lion and Dolphin compared
 18 The 'Sepedon' snake
 19 The Tortoise, male and female
 20 The Cock in Nibas
 21 A monstrous Snake
 22 Crow and Eagle
 23 The Pilot-fish
 24 Racing Oxen
 25 Horses affected by certain waters; fed on fish; affected by music; their age
 26 Scorpions in Persia. The Acomys. The Jerboa
 27 The Francolin
 28 The Little Horned Owl
 29 The Pygmies and their Queen</p> | <p>3 The Mynah
 4 The Adjutant stork
 5 The Hoopoe of India. A Brahmani myth
 6 The Pangolin
 7 The Sand-partridge
 8 Water-snakes of India
 9 The Indian Mule
 10 Monkeys of Prasiaca
 11 The Yak
 12 Fishes of India
 13 The Skate and the Prawn of India
 14 The Turtle and the Tortoise of India
 15 The Ants of India
 16 The Chasm of Pluto
 17 The island of Taprobane. The Turtle of the Indian Ocean
 18 The Elephants of Taprobane; its sea-monsters
 19 The Sea-hare of the Indian Ocean
 20 Wild animals of India. The 'Cartazonus'
 21 Satyr-like creatures in India
 22 The Sciratae. Snakes of their country
 23 The people of Sybaris and their Horses
 24 The 'Lycospad' horse
 25 The Horse trained for battle
 26 The Sheep in cold weather
 27 The Paylli and noxious creatures
 28 The Paylli and snake-bites
 29 Different natures combined
 30 The Goats of Lycia
 31 The Cynamolgi and their Dogs
 32 The Sheep of Ceos
 33 The Cattle and Sheep of various countries
 34 The Goats of Sardinia</p> |
|---|---|

Book XVI

- 1 The Purple Shellfish
 2 Birds of India

SUMMARY

- | | |
|--|---|
| 35 Fish as food for Goats | 19 The Locust in Galatia |
| 36 Elephants routed by Pigs | 20 A White Swallow |
| 37 The Psylli of India and their horses, etc. | 21 The Cinnamon bird |
| 38 Snakes and Crabs at Metro-polis | 22 The 'Orion' |
| 39 Monstrous snakes in India, in Ethiopia. A snake in Chios | 23 The 'Catreus' |
| 40 The 'Seps' snake | 24 The Swan |
| 41 Winged Scorpions and Snakes, and Lizards of India | 25 An Indian Monkey; its capacity for imitation; how caught |
| 42 Winged Scorpions; two-headed Snakes; river-snakes in Persia | 26 The Indian Lion |
| | 27 The Nomaei and Lions |
| | 28 The Needes of Samos |
| | 29 Indian Elephants of war |
| | 30 Fish as cattle-fodder |
| | 31 A poisonous Fish in Armenia |

BOOK XVII

- | | |
|---|--|
| 1 Monstrous Snakes and Crabs | 33 A Caspian bird. An Indian bird |
| 2 Snakes of India | 34 The Goats and Camels of the Caspii |
| 3 Monstrous Vipers and Tortoises | 35 The Rhaucii expelled by Bees |
| 4 The 'Prester' snake | 36 Lion and Camels |
| 5 The Asp of Egypt | 37 An Eagle's gratitude |
| 6 The Crocodile. Sea-monsters | 38 A bird from the Caspian Sea |
| 7 The Elephant. The Camel | 39 Monkeys of Prasiaca |
| 8 The 'Kepos' monkey | 40 Population expelled by Mosquitoes, Scorpions, and Spiders |
| 9 The 'Onocentaurs' ape | 41 A plague of Field-mice, of Sparrows, of Frogs, of Lions |
| 10 The Mole in Boeotia. Peculiarities of Libya, the Euxine, Ethiopia | 42 Ants of Babylonia |
| 11 The Malmignatte | 43 The Leopard of Caria |
| 12 A poisonous Toad | 44 The Rhinoceros; a fight with an Elephant |
| 13 The Stone-curlew | 45 The flesh-eating Bulls of Ethiopia |
| 14 Gigantic Birds | 46 Cockerels and Hens in the temples of Heracles and Hebe |
| 15 The hen Partridge. The Toad's two livers | |
| 16 The Veneti and Jackdaws | |
| 17 The Caspii; their land invaded by Rats. The Fox in Caspia. The Rats of Terebon | |
| 18 The Sting-ray and music | |

EPILOGUE

111
 112
 113
 114
 115
 116
 117
 118
 119
 120
 121
 122
 123
 124
 125
 126
 127
 128
 129
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ΑΙΛΙΑΝΟΥ

ΠΕΡΙ ΖΩΩΝ ΙΔΙΟΤΗΤΟΣ

ΙΒ

1. Μυρέων τῶν ἐν Λυκίᾳ κόλπος ἐστί, καὶ ἔχει πηγὴν, καὶ ἐνταῦθα νεὼς Ἀπόλλωνός ἐστι, καὶ ὁ τοῦδε τοῦ θεοῦ ἱερεὺς κρέα μύσχεια διασπείρει τῶν τῷ θεῷ τεθυμένων, ὀρφῶ¹ τε οἱ ἰχθύες ἀθρόοι προσνέουσι, καὶ τῶν κρεῶν ἐσθίουσιν οἷα δήπου καλούμενοι δαιτυμόνες. καὶ χαίρουσιν οἱ θύσαντες, καὶ τὴν τούτων δαῖτα πιστεύουσιν εἶναί σφισιν ὅτταν ἀγαθὴν, καὶ λέγουσιν ἱλεων εἶναι τὸν θεόν, διότι² οἱ ἰχθύες ἐνεπλήσθησαν τῶν κρεῶν. εἰ δὲ ταῖς οὐραῖς αὐτὰ ἐς τὴν γῆν ἐκβάλοιεν ὥσπερ οὖν ἀτιμάσαντες καὶ μυσαρὰ κρίναντες, τοῦτο δὴ τοῦ θεοῦ μῆνις εἶναι πεπίστευται. γνωρίζουσι δὲ καὶ τὴν τοῦ ἱερέως φωνὴν οἱ ἰχθύες, καὶ ὑπακούσαντες³ μὲν εὐφραίνουσι δι' οὓς⁴ κέκληνται, τὸναντίον δὲ δράσαντες λυποῦσιν.

¹ ὀρφοῖω, ὀρφοί.

² δι' ὃν

ÆLIAN

ON THE CHARACTERISTICS OF ANIMALS

BOOK XII

1. There is a bay at Myra in Lycia and it has a spring and there is a shrine of Apollo there, and the priest of this god scatters the flesh of calves that have been sacrificed to the god, and Sea-perch ^{Sacred Fish at Myra} come swimming up in shoals and eat the flesh, as though they were guests invited to the feast. And the sacrificers are delighted, for they believe that this feasting of the fishes is a good omen for them, and they say that the god is propitious because the fish gorged themselves upon the flesh. If however the fish cast the food ashore with their tails as though they despised it and regarded it as tainted, this is believed to signify the wrath of the god. And the fish recognise the priest's voice, and if they obey his summons they gladden those on whose behalf they have been summoned; in the opposite event they cause them grief.

* Evidently not the 'Great Sea-perch' (5. 18), but Thompson declines to identify it.

² ἐπακούοντες.

⁴ τοὺτους δὲ οὐς.

2. Κατὰ τὴν πάλαι Βαμβύκην (καλεῖται δὲ νῦν Ἱεράπολις, Σελεύκου ὀνομάσαντος τοῦτο αὐτὴν) ἰχθύες εἰσὶν ἱεροί, καὶ κατ' Ἰλας νήχονται καὶ ἔχουσιν ἡγεμόνας, καὶ τῶν ἐμβαλλομένων αὐτοῖς τροφῶν προεσθίουσιν οὗτοί γε. φυλάττουσι δὲ καὶ τὴν πρὸς ἀλλήλους φιλίαν μάλιστα ἰχθύων, καὶ ἔστιν αἰεὶ ἔνσπονδα αὐτοῖς, ἥτοι τῆς θεοῦ τὴν ὁμόνοιαν καταπνεούσης, ἥ διότι τῶν ἐμβαλλομένων τροφῶν ἐμπιπλάμενοι οὕτως τῆς ἀλλήλων βορᾶς ἀγευστοί τε καὶ ἀμαθεῖς ¹ διαμένουσιν.

3. Λέγουσιν Αἰγύπτιοι, καὶ ἐμὲ μὲν ἥκιστα πείθουσι, λέγουσι δ' οὖν ἄρνα καὶ ὀκτάπουν καὶ δίκερκον κατὰ τὸν Βόκχοριν τὸν ἀδόμενον ἐκείνῳ γενέσθαι, καὶ ῥῆξαι φωνήν. καὶ δύο κεφαλὰς ἄδουσι τῆς ἁρνός, καὶ τετράκερω γενέσθαι φασι τὴν αὐτὴν. Ὀμήρῳ μὲν οὖν φωνὴν Ξάνθῳ τῷ ἵππῳ δόντι συγγνώμην νέμειν ἄξιον, ² ποιητῆς γάρ· καὶ Ἀλκμᾶν δὲ μιμούμενος ἐν τοῖς τοιούτοις Ὀμηρον οὐκ ἂν φέροιτο αἰτίαν, ἔχει γὰρ ἀξιοχρεῶν εἰς αἰδῶ ³ τὴν πρωτίστην τόλμαν. Αἰγυπτίοις δὲ τοιαῦτα κομπάζουσι προσέχειν πῶς οἶόν τε; εἴρηται δ' οὖν, ⁴ εἰ καὶ μυθώδη, τὰ τῆσδε τῆς ἁρνός ἴδια.

4. Καὶ ἐκεῖνο δὲ ὑπὲρ τῶν ἱεράκων ἀκούσας οἶδα. πρὸ τοῦ τὸν Νεῖλον ἐπιπολάζειν τῇ Αἰγύπτῳ καὶ εἰς τὰς ἀρούρας ἀνέρχεσθαι, ἀφιάσι τῶν πτερῶν ⁵ τὰ ἤδη γηρῶντα ὥσπερ οὖν τῶν φυτῶν οἱ κλάδοι <τά> ⁶ φύλλα τὰ ξηρά, καὶ ἀναφύουσι

¹ ἀμαθεῖς εἰκότως.

² ἄξια.

³ αἰδῶ corrupti, H.

⁴ γοῦν.

⁵ Ges: πτερύγων.

⁶ <τά> add. H.

ON ANIMALS, XII. 2-4

2. In the ancient Bambyce^a (it is now called Hierapolis since Seleucus gave it this name) there are sacred fish which swim in companies and have leaders; these are the first to eat of the food which is thrown in to them. More than all other fish do they maintain friendly relations with one another and are always at peace, either because the goddess^b inspires them with unanimity, or because being satisfied with the food that is thrown in to them, they therefore abstain from eating one another and know nothing of it. Sacred Fish
at Hierapolis

3. The Egyptians assert (though they are far from convincing me), they assert, I say, that in the days of the far-famed Bocchoris a Lamb was born with eight feet and two tails, and that it spoke. They say also that this Lamb had two heads and four horns. It is right to forgive Homer who bestows speech upon Xanthus the horse [*Il.* 19. 404], for Homer is a poet. And Alcman could not be censured for imitating Homer in such matters, for the first venture of Homer is a plea sufficient to justify forgiveness. But how can one pay any regard to Egyptians who exaggerate like this? However, fabulous though they be, I have related the peculiarities of this lamb. A monstrous
Lamb

4. Here is another fact touching Hawks that I remember to have heard. Before the Nile inundates Egypt and comes up over the ploughlands Hawks shed their old feathers just as the branches of trees shed their withered leaves, and grow new and The Hawk:
various
species

^a On the E border of Syria some 12 mi. from the Euphrates. Renamed by Seleucus Nicator (c. 358-280 B.C.) in honour of the goddess Astarte.

^b Atargatis, Astarte.

ἐπὶ πύλαις νεαρὰ καὶ ὠραῖα οἱ ἱέρακες ὡς τὴν ἄνθην τὰ δένδρα. γένη δὲ ἱεράκων πλείονα ἄρα ἦν, καὶ ἔοικεν ὑπαινίττεσθαι καὶ Ἀριστοφάνης τοῦτο. φησὶ γοῦν

ἄλλ' ἐπέμψαμεν

τρισχιλίους ἱέρακας ἵπποτοξότας.

χωρεῖ δὲ πᾶς τις ὄνυχας ἡγκυλωμένους
κερχνῆς τριόρχης γύψ κύμινδης αἰετός.

γενέμενται δὲ καὶ ἀπεκρίθησαν θεοῖς πολλοῖς. ὁ μὲν περδικοθήρας καὶ ὠκύπτερος Ἀπόλλωνός ἐστι θεράπων φασί, φήνην δὲ καὶ ἄρπην Ἀθηνᾶ προσνέμουσιν, Ἑρμοῦ δὲ τὸν φασσοφόντην ἄθυρμα εἶναι φασιν, Ἥρας δὲ τὸν τανυσίπτερον, καὶ τὸν τριόρχην οὕτω καλούμενον Ἀρτέμιδος. μητρὶ δὲ θεῶν τὸν μέρμνον . . . ¹, καὶ ἄλλον ² ἄλλω θεῷ. γένη δὲ ³ ἱεράκων ἐστὶ πάμπολλα.

δ. Αἰγύπτιοι μὲν οὖν σέβοντές τε καὶ ἐκθεοῦντες γένη ζώων διάφορα γέλωτα ὀφλισκάνουσι παρά γε τοῖς πολλοῖς. Θηβαῖοι ⁴ δὲ σέβουσιν Ἑλληνες ὄντες ὡς ἀκούω γαλῆν, καὶ λέγουσιν γε Ἡρακλέους αὐτὴν γενέσθαι τροφόν, ἢ τροφὸν μὲν οὐδαμῶς, καθημένης δὲ ἐπ' ὠδίσι τῆς Ἀλκμήνης καὶ τεκεῖν οὐ δυναμένης, τὴν δὲ παραδραμεῖν καὶ τοὺς τῶν ὠδίωνων λύσαι δεσμούς, καὶ προελθεῖν τὸν Ἡρακλέα καὶ ἔρπειν ἤδη. καὶ οἱ τὴν Ἀμαξιτὸν τῆς ⁵ Τρωάδος κατοικοῦντες μὲν σέβουσιν· εἵθεν τοῖ

¹ Lascyna: (ἀνάπτουσι) ex, gr. H.

² δέ.

⁴ καὶ Θ. δέ.

² ἄλλον δέ.

⁵ Ἀ. δὲ τῆς.

beautiful plumage as trees do foliage. It seems that there are in fact several species of Hawks, and Aristophanes appears to hint as much. At any rate he says [*Av.* 1179]

'But we have despatched three thousand Hawks, mounted archers. And each one moves forward with talons crooked—kestrel, buzzard, vulture, night-hawk,^a eagle.'

They are allotted separately to many gods. The partridge-catcher,^b they say, and the ocypterus^c are servants of Apollo; the lāmmergeier and the shearwater they assign to Athena; the dove-killer is said to be the darling of Hermes, the wide-wing, of Hera, and the buzzard, as it is called, of Artemis. To the Mother of the Gods <they assign> the merminus, and to one god one bird, to another another. There are in fact a great many kinds of Hawks.

5. The Egyptians incur the derision at any rate of most people for worshipping and deifying various kinds of animals. But the inhabitants of Thebes, although Greeks, worship a marten, so I hear, and allege that it was the nurse of Heracles, or if it was not the nurse, yet when Alcmena was in labour and unable to bring her child to birth, the marten ran by her and loosed the bonds of her womb, so that Heracles was delivered and at once began to crawl. And those who live in Hamaxitus in the Troad worship a Mouse, and that is why,

The Marten
and
Alcmena

The Mouse
worshipped
in the Troad

^a Or 'Hawk-owl.'

^b Perh. 'Sparrow-hawk,' Gossen § 182.

^c Perh. 'Lesser Hen-harrier,' *ib.*

καὶ τὸν Ἀπόλλω τὸν παρ' αὐτοῖς τιμώμενοι
Σμίνθιον καλοῦσί φασιν. ἔτι γὰρ καὶ τοὺς Αἰολέας
καὶ τοὺς Τρώας τὸν μὲν προσαγορεύειν σμίνθον,
ὥσπερ οὖν καὶ Αἰσχύλος ἐν τῷ Σισύφῳ

ἄλλ' ἀρουραῖος τίς ἐστι σμίνθος ὧδ' ὑπερφυής; ¹

καὶ τρέφονται μὲν ἐν τῷ Σμινθείῳ ² μύες τιθασοὶ
δημοσίας τροφὰς λαμβάνοντες, ὑπὸ δὲ τῷ βωμῷ
φωλεύουσι ³ λευκοί, καὶ παρὰ τῷ τρίποδι τοῦ
Ἀπόλλωνος ἔστηκε μῦς. μυθολόγημα δὲ ὑπὲρ
τῆσδε τῆς θρησκείας καὶ ἐκεῖνο προσακήκοα. τῶν
Αἰολέων καὶ τῶν Τρώων τὰ λήια πολλὰς μυῶν
μυριάδας ἐπελθούσας ἄωρα ⁴ ὑποκίρειν καὶ ἀτελῆ
τὰ θέρη τοῖς σπείρασιν ἀποφαίνειν. οὐκοῦν τὸν
ἐν Δελφοῖς θεὸν πυνθανομένων εἰπεῖν ὅτι δεῖ
θύειν Ἀπόλλωνι Σμινθεῖ, τοὺς δὲ πεισθέντας
ἀπαλλαγῆναι τῆς ἐκ τῶν μυῶν ἐπιβουλῆς καὶ τὸν
πυρὸν αὐτοῖς ἐς τὸν ⁵ νενομισμένον ἄμνητον
ἀφικνεῖσθαι. ἐπιλέγουσι δὲ ἄρα τούτοις καὶ ἐκεῖνα.
ἐς ἀποικίαν Κρητῶν οἱ σταλέντες οἴκοθεν ἐκ τινος
τύχης καταλαβούσης αὐτοὺς ἐδεήθησαν τοῦ Πυθίου
φῆναί τινα αὐτοῖς χώρον ἀγαθὸν καὶ ἐς τὸν
συνοικισμὸν λυσιτελεῖν. ἐκπίπτει δὴ λόγιον, ἔνθα
ἂν αὐτοῖς οἱ γηγενεῖς πολεμήσωσιν, ἐνταῦθα
καταμεῖναι καὶ ἀναστῆσαι πόλιν. οὐκοῦν ἤκουσι
μὲν ἐς τὴν Ἀμαξιτὸν τήνδε καὶ στρατοπεδεύουσιν
ὥστε ἀναπαύσασθαι, μυῶν δὲ ἄφατόν τι πλῆθος
ἐφερπύσαν τά τε ὄχανα αὐτοῖς τῶν ἀσπίδων
διέτραγε καὶ τὰς τῶν τόξων νευρὰς διέφαγεν. οἱ

¹ Hermann: ἀρουραῖός τις . . . ὑπερφυής MSS, H.

² eis τοὺς Σμινθίους MSS, ἐν τῷ Σμινθίῳ Ges, Σμίνθῳ Radermacher.

according to them, they give the name of *Sminthian* to Apollo whom they worship, for the Aeolians and the people of the Troad still call a mouse *sminthus*, just as Aeschylus too in his *Sisyphus* [fr. 227 N] writes

‘Nay, but what *sminthus* of the fields is so monstrous?’

And in the temple of *Smintheus* tame Mice are kept and fed at the public expense, and beneath the altar white Mice have their nests, and by the tripod of Apollo there stands a Mouse. And I have also heard the following mythical tale about this cult. Mice came in tens of thousands and cut off before they ripened the crops of the Aeolians and Trojans, rendering the harvest barren for the sowers. Accordingly the god at Delphi said when they enquired of him, that they must sacrifice to Apollo *Smintheus*; they obeyed and freed themselves from the conspiracy of Mice, and their wheat attained the normal harvest. And they add the following story. Some Cretans who owing to a disaster that befell them were sent out to found a colony, besought the Pythian Apollo to tell them of some good place where it would be advantageous to found a city. There issued from the oracle this answer: in the place where the earth-born made war upon them, there they should settle and raise a city. So they came to this place *Hamaxitus* and pitched their camp in order to rest; but a countless swarm of Mice crept stealthily upon them, gnawed through their shield-straps and ate through their bow-strings. So they guessed that these were the

³ καὶ φαλεῖναι.

⁴ Ges: αἰῶρους.

⁵ Schn: ἐς τόνδε τόν.

δὲ ἄρα συνέβαλον τούτους ἐκείνους εἶναι τοὺς γηγενεῖς, καὶ μέντοι καὶ ἐς ἀπορίαν ἦγοντες τῶν ἀμυντηρίων τόνδε τὸν χώρον οἰκίζουσι, καὶ Ἀπόλλωνος ἰδρύονται νεῶν Σμινθίου. ἡ μὲν οὖν τῶν μυῶν μνήμη προήγαγεν ἡμᾶς ἐς θεολογίαν τινά, χείρους δὲ αὐτῶν οὐ γεγόναμεν καὶ τοιαῦτα προσακούσαντες.

6. Ἦσαν δὲ ἄρα δελφῖνες καὶ νεκρῶν μνήμονες καὶ τῶν συννόμων ἀπελθόντων τοῦ βίου οὐδαμῶς προδόται. τὸν γοῦν ἑαυτῶν τεθνεῶτα ὑποδύντες εἰτα μέντοι κομίζουσι φοράδην ἐς τὴν γῆν τοῖς ἀνθρώποις πιστεύοντες θάψαι, καὶ Ἀριστοτέλης μαρτυρεῖ τούτῳ· ἔπεται δὲ πλῆθος ἕτερον οἰοῦν τιμῶντες ἢ καὶ νῆ Δία ὑπερμαχοῦντες, μὴ ποτε ἄλλο κῆτος ἐπιδράμῃ καὶ τὸν νεκρὸν ἀρπάσας εἰτα καταδαίσηται. ὅσοι μὲν οὖν εἰσιν ἔνδικοι καὶ τῆς μουσικῆς ἐπαῖοντες, τῆς τῶν δελφίνων φιλομουσίας αἰδοῖ θάπτουσιν αὐτούς· οἱ δὲ ἀπὸ τε Μουσῶν φασιν ἀπὸ τε Χαρίτων ἀκηδῶς αὐτῶν ἔχουσι. καὶ δότε συγγνώμην, ὦ δελφῖνες φίλοι, τῇ τῶν ἀνθρώπων ἀγριότητι, εἶγε καὶ Ἀθηναῖοι Φωκίωνα τὸν χρηστὸν ἔρριψαν ἄταφον. καὶ Ὀλυμπιάς δὲ ἔκειτο γυμνὴ ἢ τεκοῦσα τὸν τοῦ Διός, ὥς ἐκόμπαζέ τε αὐτὴ καὶ ἐκεῖνος ἔλεγε, καὶ τὸν Ῥωμαῖον Πομπήιον τὸν Μέγαν ἐπὶ κλῆν ἀποκτείναντες Αἰγύπτιοι τοσαῦτα ἐργασάμενον καὶ νίκας νικήσαντα ἄγαν σεμνὰς καὶ θριαμβεύσαντας τρεῖς καὶ τὸν τοῦ φονέως πατέρα σώσαντά καὶ ἐς

ON ANIMALS, XII. 5-6

'earth-born' referred to, and, besides, having now no means of getting weapons of defence, they settled in this spot and built a temple to Apollo Smintheus. Well, this mention of Mice has led us to touch upon a matter of theology; however we are none the worse for having listened even to such tales as this.

6. It seems that Dolphins are mindful even of their dead and by no means abandon their fellows when they have departed this life. At any rate they get underneath their dead companion and then carry him along to the shore, confident that men will bury him, and Aristotle bears witness to this [*HA* 631 a 18]. And another company of Dolphins follow them by way of doing honour to, or even actually fighting to protect, the dead body, for fear lest some other great fish should rush up, seize it, and then devour it. All just men who appreciate music bury dead Dolphins out of respect for their love of music. But those to whom, as they say, the Muses and the Graces are alien care nothing for Dolphins. And so, beloved Dolphins, you must pardon the savage nature of man, since even the people of Athens cast out the excellent Phocion* unburied. And even Olympias lay unburied, although she was the mother of the son of Zeus,^b as she herself boasted and as he asserted. And the Egyptians after killing the Roman Pompey, surnamed 'the Great,' who had achieved so much, who had had such distinguished victories and had celebrated three triumphs, who

The Dolphin
and its dead

* Phocion, distinguished Athenian general and statesman, 4th cent. B.C., opposed Demosthenes in advocating peace with Philip of Macedon. Later was wrongly suspected of treachery and put to death, 318 B.C.

^b Alexander the Great.

τὴν Αἰγυπτίων βασιλείαν ἐπαναγαγόντα εἶσαν ἐρριμμένον, ἄμοιρον τῆς κεφαλῆς, πλησίον τῆς θαλάττης καὶ ἐκείνον, ὡς ὑμᾶς πολλάκις ἑώσι.¹ τὸ γάρ τοι ζῶον τὸ πάμβορον τοῦτο οὐδὲ ὑμῶν φεῖδεται, ἀλλὰ καὶ ὑμᾶς ταρίχους ἐργάσασθαι τολμῶσι, καὶ σφᾶς αὐτοὺς λελήθασι ταῖς Μούσαις ταῖς Διὸς θυγατράσι ταῦτα ἀπὸ θυμοῦ δρῶντες.

7. Λέοντας μὲν ἐν Αἰγύπτῳ σέβουσι, καὶ ἐξ αὐτῶν κέκληται πόλις· καὶ τὰ ἰδιά γε τῶν ἐκεῖ λεόντων εἰπεῖν ἄξιον. ἔχουσι νεὼς καὶ διατριβάς εὖ μάλα ἀφθόρους, καὶ κρέα βοῶν αὐτοῖς ἐστὶν ὀσημέραι, καὶ διασπαρακτὰ κείται γυμνὰ ὀστῶν καὶ ἰνῶν, καὶ ἐσθιόντων ἐπάδουσιν Αἰγυπτία φωνῇ. ἡ δὲ ὑπόθεσις τῆς ὁδῆς, 'μὴ βασκῆνητέ τινα τῶν ὀρώντων,' καὶ ἔοικεν ὡς ἂν εἴποις ἀντὶ περιάπτων τὸ ἄσμα. ἐκθεοῦνται δὲ ἄρα παρ' αὐτοῖς πολλοί, καὶ ἀντιπρόσωποί γε διαίται ἀνειμέναι αὐτοῖς εἰσι. καὶ αἱ μὲν πρὸς τὴν ἑὸν θυρίδες, αἱ δὲ πρὸς τὴν ἐσπέραν ἀνεωγμέναι κεχαρισμενωτέραν αὐτοῖς τὴν διαίταν ἀποφαίνουσιν. ἔστι δὲ αὐτοῖς καὶ γυμνάσια ὑγείας² χάριν, καὶ πλησίον παλαίστραι, ὃ δὲ ἀντίπαλος μύσχος τῶν εὐτραφῶν.³ καὶ πρὸς τοῦτον γυμνασάμενος, ἦν⁴ αὐτὸν καθέλη (δρᾷ δὲ βραδέως ὑπ' ἀργίας αὐτὸ καὶ ἀθηρίας), ἐμφορεῖται τε καὶ ὑποστρέφει ἐς τὸ αὐλῖον τὸ ἰδίον. διάπυρον δὲ ἐστὶ τὸ ζῶον

¹ ἑώσι. ἐγὼ δὲ εἶδον καὶ τέττιγας εἰρανεὰς τινὰς καὶ πιπράσκοντας ἐπὶ δεῖπνον καὶ μάλα γε εἰδέσκει.

² Schz: ὑγείας.

³ Jac: τῶν εὐτραφῶν μύσχος.

⁴ Jac: ἴνα.

had saved the life of his murderer's father^a and had re-established him on the throne of Egypt, left him cast out, a headless corpse, by the sea, just as men often leave you. For this all-devouring creature man does not even spare you, but goes so far as to pickle you, and is unconscious that his action is hateful to the Muses, the daughters of Zeus.

7. In Egypt they worship Lions, and there is a city called after them.^b It is worth recording the peculiarities of the Lions there. They have temples and very many spaces in which to roam; the flesh of oxen is supplied to them daily and it lies, stripped of bones and sinews, scattered here and there, and the Lions eat to the accompaniment of song in the Egyptian language. And the theme of the song is 'Do not bewitch any of the beholders'; this singing appears, as you might say, to be a substitute for amulets. Many of the Lions are deified in Egypt, and there are chambers face to face consecrated to their use. The windows of some open to the east, others to the west, making life more pleasant for them. And to preserve their health they have places for exercise, and wrestling-grounds near by, and their adversary is a well-nourished calf. And if, after practising his skill against the calf, the Lion brings it down (this takes time for he is lazy and unused to hunting), he eats his fill and goes back to his own stall.

The Lion
in Egypt

^a Ptolemy XII, 'Auletes,' took refuge in Rome from his rebellious subjects, where he was befriended by Pompey who aided his restoration, 55 B.C. His son Ptolemy XIII succeeded him (51), and it was at the instigation of his council that Pompey was murdered on landing in Egypt (48).

^b Leontopolis, in the Delta of Egypt.

ισχυρῶς, καὶ ἐντεῦθεν καὶ Ἡφαίστῳ ἀνήψαν· αὐτὸ Αἰγύπτιοι· τὸ δὲ ἔξωθεν πῦρ δύσσωπείται καὶ φεύγει πλήθει τοῦ ἐνδοθέν φασι. ἐπειδὴ δὲ ἄγαν πυρῶδές ἐστι,¹ οἶκον Ἥλιου φασὶν εἶναι· καὶ ὅταν γε ἡ ἑαυτοῦ θερμότητος καὶ θερειότητος ὁ ἥλιος, λέοντι αὐτὸν πελάζειν² φασί. προσέτι γε μὴν καὶ οἱ τὴν μεγάλην οἰκοῦντες Ἥλιου πόλιν ἐν τοῖς τοῦ θεοῦ προφυλαίοις τοῦσδε τρέφουσι τοὺς λέοντας, θειοτέρας τινὸς μοίρας ὡς Αἰγύπτιοι φασὶ μετεκληχότας. καὶ γάρ τοι καὶ ὄναρ οἷσπερ οὖν ὁ θεὸς ἐστὶν ἴλεως ἐπιστάντες προθεσπίζουσί τινα, καὶ τοὺς ἐπίορκον ὁμόσαντας οὐκ ἐς ἀναβολὰς ἀλλὰ ἤδη δικαιούσι, τοῦ θεοῦ τὴν ὀργὴν τὴν δικαίαν αὐτοῖς καταπνέοντος. λέγει δὲ καὶ Ἐμπεδοκλῆς τὴν ἀρίστην εἶναι μετοίκησιν τὴν τοῦ ἀνθρώπου, εἰ μὲν ἐς ζῶον ἢ λῆξις αὐτὸν³ μεταγάγοι, λέοντα γίνεσθαι· εἰ δὲ ἐς φυτόν, δάφνην. ἃ δὲ Ἐμπεδοκλῆς λέγει, ταῦτά ἐστιν·

ἐν θήρεσσι⁴ λέοντες ὀρειλεχέες χαμαιεῦναι γίνονται, δάφναι δ' ἐνὶ δένδρεσιν ἡυκόμοισιν.

εἰ δὲ δεῖ καὶ τῆς τῶν Αἰγυπτίων σοφίας ἐς φύσιν ἐκτρέπόντων καὶ τὰ τοιαῦτα ὥραν τίθεσθαι (δεῖ δέ), τὰ μὲν πρόσθια τοῦδε τοῦ ζῶου πυρὶ ἀποκρίνουσιν, ὕδατί <γε>⁵ μὴν τὰ κατόπιν. καὶ τὴν σφίγγα μέντοι τὴν διφυῆ Αἰγύπτιοι τε χειρουργοὶ γλύφοντες καὶ Θηβαῖοι μῦθοι κομπάζοντες διμορφον ἡμῖν πειρῶνται δεικνύναι, σεμνύνοντες τῇ τε τοῦ παρθενωποῦ καὶ τῇ τοῦ λεοντοειδοῦς σώματος

¹ ἐστὶ καὶ αὐτόν.

² πελάζειν τῷ οὐρανῷ.

³ Ges: αὐτήν.

⁴ Schol. Aphthon. : θηροὶ δέ.

⁵ <γε> add. Reiske.

ON ANIMALS, XII. 7

The Lion is a very fiery animal, and this is why the Egyptians connect him with Hephaestus, but, they say, he dislikes and shuns the fire from without because of the great fire within himself. And since he is of a very fiery nature, they say the Lion^a is the house of the Sun, and when the sun is at its hottest and at the height of summer, they say it is approaching the Lion. Moreover the inhabitants of the great city of Heliopolis keep these Lions in the entrance to the temples of the god as sharing (so the Egyptians say) to some extent the lot of the gods. And further, they appear in dreams to those whom the god regards with favour and utter prophecies, and those who have committed perjury they punish not after some delay but immediately, for the god inspires them with a righteous indignation. And Empedocles maintains that if his lot translates a man into an animal, then it is best for him to transmigrate into a lion; if into a plant, then into a sweet-bay. Empedocles' words are [*fr.* 127, Diels *Vorsok.*^a 1. 362]

'Among wild beasts they become lions that couch upon the mountains and sleep on the earth, and among trees with fair foliage sweet-bay-trees.'

But if we are (as we ought) to take into consideration the wisdom of the Egyptians who refer such manifestations to natural causes, they assign the fore-parts of this animal to fire, and the hinder parts to water. Again, Egyptian artificers in their sculpture, and the vainglorious legends of Thebes attempt to represent the Sphinx, with her two-fold nature, as of two-fold shape, making her awe-inspiring by

The Sphinx

^a The sign *Leo* in the zodiac.

κράσει αὐτήν. τοῦτό τοι καὶ Εὐριπίδης ὑπαινίτ-
 τεται λέγων

οὐρὰν δ' ὑπῆλλας ὑπὸ λεοντόπουν βάσιν
 καθίζετο.

καὶ μέντοι καὶ τὸν Νεμεαῖον λέοντα τῆς σελήνης
 ἐκπεσεῖν φασι. λέγει γοῦν¹ καὶ τὰ Ἐπιμενίδου
 ἔπη

καὶ γὰρ ἐγὼ γένος εἰμὶ Σελήνης ἠυκόμοιο,
 ἥ δεινὸν φρίξας ἀπεσεῖσατο θῆρα λέοντα
 ἐν Νεμέᾳ, ἀνάγουσ' αὐτὸν διὰ πότνιαν Ἥραν.

καὶ ταῦτα μὲν ἐς τοὺς μύθους ἀποκρίνωμεν,² τὰ
 γε μὴν λεόντων ἴδια καὶ ἀνωτέρω καὶ νῦν <δὲ>³
 ἀποχρώντως εἴρηται.

8. Ζῳὸν ἐστὶν ὁ πυραύστης, ὅπερ οὖν χαίρει
 μὲν τῇ λαμπηδόνι τοῦ πυρὸς καὶ προσπέτεται τοῖς
 λύχοις ἐνακμάζουσιν,⁴ ἐμπεσὼν δὲ ὑπὸ ῥύμης⁵
 εἴτα μέντοι καταπέφλεκται. μέμνηται δὲ αὐτοῦ
 καὶ Αἰσχύλος ὁ τῆς τραγωδίας ποιητῆς λέγων

δέδοικα μωρὸν κάρτα πυραύστου μόρον.

9. Ὁ δὲ κύκλος ζῳὸν ἐστὶ πτηνὸν ἀσθενὲς τὰ⁶
 κατόπιν, καὶ διὰ τοῦτό φασι μὴ ἴδια μὴδὲ καθ'
 ἑαυτὸν δυνάμενον αὐτὸν νεοττιὰν⁷ συμπλέξαι, ἐν
 ταῖς ἄλλων δὲ τίκτειν. ἐνθεν <τοι>⁸ καὶ τοὺς
 πτωχοὺς κύκλους ἐκάλουν αἱ τῶν ἀγροίκων

¹ Reiske: οὖν.

² <δὲ> add. H.

³ Ges: ῥύμης.

⁷ νεοττιάν most MSS.

² Reiske: ἀπεκρίναμεν.

⁴ ἐνακμαζούσῃ τῇ φλογί.

⁵ τό.

⁶ <τοι> add. H.

ON ANIMALS, XII. 7-9

fusing the body of a maiden with that of a lion. And Euripides suggests this when he says [*fr.* 540 N.]

‘ And drawing her tail in beneath her lion’s feet
she sat down.’

And moreover they say that the Lion of Nemea fell The Nemean
Lion from the moon. At any rate Epimenides also has these words [*fr.* 2, Diels *Vorsok.*⁶ 1. 32]:

‘ For I am sprung from the fair-tressed Moon,
who in a fearful shudder shook off the savage lion
in Nemea, and brought him forth at the bidding of
Queen Hera.’

Let us however relegate these matters to the region of myth; but the peculiarities of Lions have been sufficiently dealt with both earlier on and in the present chapter.

8. The Wax-moth is a creature that delights in the The
Wax-moth brilliance of fire and flies to lamps burning brightly, but falls into them owing to its momentum and is burned to death. And Aeschylus the Tragic poet mentions it in these words [*fr.* 288 N]:

‘ I greatly dread the foolish fate of the wax-moth.’

9. The Wagtail^a is a winged creature weak in its The Wagtail hinder parts, and that is why (they say) it is incapable of building a nest of its own accord or for itself, but lays its eggs in the nests of other birds. Hence in the proverbs of country folk poor men are

^a So Thompson renders; but L-S⁹ ‘dabchick, *Podiceps ruficollis*.’

παροιμίας. κινεῖ δὲ τὰ οὐραῖα πτερὰ, ὥσπερ οὖν
ὁ παρὰ τῷ Ἀρχιλόχῳ κηρύλος. μέμνηται δὲ καὶ
τοῦ ὄρνιθος τοῦδε Ἀριστοφάνης ἐν τῷ Ἀμφιάρῳ
λέγων

ὄσφυν δ' ἐξ ἄκρων διακίγκλισον ἥντε κίγκλος ¹
ἄνδρὸς πρεσβύτου, τελέειν δ' ἀγαθὴν ἐπαοιδήν.

καὶ ἐν τῷ Γήρα

λορδοῦ κιγκλοβάταν ῥυθμόν.

καὶ Αὐτοκράτης ² ἐν Τυμπανισταῖς

οἷα παίζουσιν φίλαι
παρθένοι Λυδῶν κόραι
κούφα πηδῶσαι πόδας,³
κἀνακρουῦνσαι χεροῖν,
Ἐφεσίαν παρ' Ἀρτεμιν
καλλίσταν, καὶ τοῖν ἰσχύϊν
τὸ μὲν κάτω τὸ δ' αὖ
εἰς ἄνω ἐξαίρουσαι,⁴
οἷα κίγκλος ἄλλεται.

10. Οἱ μύες ἀποθνήσκοντες καθ' ἑαυτοὺς καὶ ἐκ
μηδεμιᾶς ἐπιβουλῆς ἀπορρεόντων αὐτοῖς τῶν
μελῶν κατὰ μικρὰ ἀπέρχονται τοῦ βίου. ἔνθεν
(τοι) ⁵ καὶ ἡ παροιμία λέγει κατὰ μῦθον ὄλεθρον,
μέμνηται δὲ αὐτῆς Μένανδρος ἐν τῇ Θαΐδι.
τρυγόνος δὲ λαλίστερον ἔλεγον ἡ γὰρ τοι
τρυγῶν καὶ διὰ τοῦ στόματος μὲν ἀπαύστως
φθέγγεται, ἤδη δὲ καὶ ἐκ τῶν κατόπιν μερῶν ὥς
φασι πάμπλειστα. μέμνηται δὲ καὶ ταύτης τῆς
παροιμίας ἐν τῷ Πλοκίῳ ὁ αὐτός. καὶ Δημήτριος

ON ANIMALS, XII. 9-10

called 'wagtails.' The bird moves its tail-feathers, like the ceryl in the passage of Archilochus [*fr.* 49 D]. And Aristophanes also mentions this bird in his *Amphiarus* [*fr.* 29 K] thus:

'Give the old man's loins a thorough shaking, as the Wagtail does, and work a powerful spell.'

And in his *Geras* [*fr.* 140 K]:

'Rhythmic wagtail-gait of a belly-arching fellow.'

And Autocrates in his *Tympanistae* [*fr.* 1 K]:

'As sweet maidens, daughters of Lydia, sport and lightly leap and clap their hands in the temple of Artemis the Fair at Ephesus, now sinking down upon their haunches and again springing up, like the hopping wagtail.'

10 (i). When Mice die a natural death and not through any design upon them, their limbs dissolve and little by little they depart this life. That, you see, is the origin of the saying 'Like a mouse's death,' and Menander mentions it in his *Thais* [*fr.* 219 K]. And men commonly say 'More talkative than a turtle-dove,' because the turtle-dove not only never stops uttering through its mouth, but they do say that it utters a great deal through its hinder parts also. And the same writer mentions this proverb in his *Necklace* [*fr.* 416 K]. And Demetrius in

Two
proverbs:
(a) the
Mouse

(b) the
Turtle-dove

¹ *Mein*: κίγκλου.

² *Ges*: αυτοκρατήσας.

³ *Fiorillo*: κόμαν MSS H.

⁴ *Thompson*: -ουσα MSS, edd.

⁵ <τοι> add. H.

ἐν τῇ Σικελίᾳ τῷ δράματι μέμνηται ὅτι καὶ τῇ
πυγῇ λαλοῦσιν αἱ τρυγόνες.

Λέγουσι δὲ τοὺς μύας λαγνιστάτους εἶναι, καὶ
μάρτυρά γε Κρατῖνον ἐπάγονται εἰπόντα ἐν ταῖς
Δραπετίσι

φέρει νῦν σοι

ἐξ αἰθρίας καταπυγασίνην μὺς ἀστράψω Ξενο-
φώντος.

καὶ ἔτι μᾶλλον τὸν θῆλυν ἔλεγον ἐς τὰ ἀφροδίσια
εἶναι λυττητικόν. καὶ πάλιν παρὰ Ἐπικράτει ἐν
τῷ Χορῷ¹

τελέως δὲ μ' ὑπῆλθεν ἡ κατάρατος μαστροπὸς
ἐπομνύουσα τὰν Κόραν τὰν Ἀρτεμιν
τὰν Φερρέφατταν² ὡς δάμαλις, ὡς παρθένος,
ὡς πῶλος ἀδμῆς. ἡ δ' ἄρ' ἦν μυωνία,

ἐς ὑπερβολὴν δὲ λαγνιστάτην αὐτὴν εἰπεῖν
ἠθέλησε μωνίαν ὄλην ὀνομάσας. καὶ Φιλήμων

μὺς λευκὸς, ὅταν αὐτὴν τις (ἀλλ' αἰσχύνομαι
λέγειν), κέκραγε τηλικούτον εὐθὺς ἡ
κατάρατος,³ ὥστ' οὐκ ἔστι πολλάκις λαθεῖν.

11. Σέβουσι δὲ Αἰγύπτιοι καὶ μέλανα ταῦρον,
καὶ καλοῦσιν Ὀνουφιν αὐτόν. καὶ τὸ ὄνομα τοῦ
χώρου ἔνθα τρέφεται Αἰγύπτιοι λεγέτωσαν ἡμῖν
λόγοι· τραχὺ γάρ. ἀντίαι (δὲ)⁴ αὐτῷ τρίχες
ἤπερ οὖν τοῖς ἄλλοις εἰσίν· ἴδια γάρ τοι καὶ τοῦδε

¹ Χορῷ, δράμα δὲ ἐστὶ τῷ Ἐπικράτει τοῦτο.

² Mein: φερρέφατταν.

³ Bentley: κατάρατος μαστροπός.

⁴ (δὲ) add. H.

ON ANIMALS, XII. 10-11

his play *Sicelia* [*fr.* 3 K] mentions that turtle-doves chatter through their rump as well.

(ii). They say that Mice are exceedingly salacious, and they cite Cratinus as a witness, when he says in his *Drapetides* (Runaway slave-girls) [*fr.* 53 K]:

‘Look you, from a clear sky will I blast with lightning the debauchery of that mouse Xenophon.’

And they say that the female mouse is even more madly amorous. And again from the *Chorus* of Epicrates [*fr.* 9 K] they cite these words:

‘The accursed go-between fooled me completely, swearing by the Maiden, by Artemis, by Persephone,^a that the wench was a heifer, a virgin, an untamed filly—and all the time she was an absolute mousehole.’

By calling her an ‘absolute mousehole’ he meant to say that she was beyond measure lecherous. And Philemon says [*fr.* 126 K]:

‘A white mouse, when someone tries to—but I am ashamed to say the word, the confounded woman at once lets out such a yell, that it is often impossible to avoid attracting attention.’

11. The Egyptians also worship a black bull which they call Onuphis. And the name of the place where it is reared let the Egyptian narratives tell us, for it is a hard name. Its hair grows the opposite way to that on other bulls; that is another of its

Onuphis,
the sacred
bull

^a The go-between is humorously depicted as not knowing that ‘the Maiden’ and ‘Persephone’ are one and the same person.

ταῦτα. μέγιστος δὲ ἦν ἄρα βοῶν οὗτος καὶ ὑπὲρ τοὺς Χάοντας, οὕσπερ οὖν καὶ λαρινούς καλοῦσι Θεσπρωτοὶ τε καὶ Ἑπειῶται τῆς σπορᾶς τῆς τῶν Γηρυόνου βοῶν γενεαλογούντες αὐτούς. καὶ σιτεῖται γε Ὀνούφης πόαν Μηδικὴν οὗτος.

12. Ὁξύτατος δὲ ἦν ἄρα καὶ ἀλτικώτατος ἰχθύων ὁ δελφίς, ἀλλὰ καὶ τῶν χερσαίων ἀπάντων. ὑπερπηδᾷ γοῦν καὶ ναῦν, ὥς Ἀριστοτέλης λέγει, καὶ τὴν γε αἰτίαν πειράται προστιθέναι, καὶ ἔστιν αὕτη. συνέχει τὸ πνεῦμα, ὥσπερ οὖν καὶ οἱ ὕφνδροι κολυμβηταί· καὶ γάρ τοι καὶ ἐκεῖνοι ἐντείναντες¹ ἔνδον τὸ πνεῦμα, ὥσπερ οὖν νευράν, εἰτα τὸ σῶμα ὡς βέλος ἀφιάσι. τὸ δὲ θλιβόμενόν φησιν ἔνδον ὠθεῖ τε καὶ ἐξακοντίζει αὐτούς.

13. Ἡ δὲ φύσά ἐστιν ἰχθύς Αἰγύπτιος θαυμάσαι ἄξιος. οἶδε γὰρ ὥς φασιν ὅποτε ἡ σελήνη λήγει, οἶδε δὲ αὐτῆς καὶ τὴν αὔξησιν. καὶ οὖν καὶ τὸ ἦπαρ αὐτοῦ συναύζεται² τῇ θεῷ ἢ συμφθίνει, καὶ πῇ μὲν εὐτραφέες ἐστί, πῇ δὲ λεπτότερον.³

14. Ὁ δὲ γλάνις⁴ ἐστὶ μὲν περὶ τὸν Μαίανδρον καὶ τὸν Λύκον τοὺς Ἀσιανούς ποταμούς, τῆς δὲ Εὐρώπης περὶ τὸν Στρυμόνα, καὶ σιλούρω μὲν τὸ εἶδος ὁμοίός ἐστι. πέφυκε δὲ φιλοτεκνότατος ἰχθύων οὗτος. ὅταν γοῦν ἡ θήλεια ἀποκύησιν, ἡ

¹ καὶ οὗτοι καὶ ἐκεῖνοι συντείναντες.

³ εὐτραφής . . . λεπτότερος.

² συναύζει.

⁴ Schö: λάγνις.

^a Coastal district in the N of Epirus.

peculiarities. It is larger, it seems, than all other bulls, even than those of Chaonia^a which the inhabitants of Thesprotia and Epirus call 'fatted,' tracing their descent from the oxen of Geryones.^b This Onuphis is fed upon lucerne.

12. It seems that the Dolphin is swifter and can leap higher than all other fish, in fact than all land animals also. At any rate it leaps even over a vessel; as Aristotle says [*HA* 631 a 22]; and he attempts to assign a cause for this, which is as follows. It holds its breath as divers do when under water. For, you know, divers straining the breath in their bodies, let it go like a bowstring, and with it their bodies like an arrow; and, says Aristotle, the breath compressed inside them thrusts and shoots them upwards.

13. The *Physa*^c is an Egyptian fish that fills one with astonishment, for it knows, they say, when the Moon is waning and when it is waxing. Moreover its liver grows or dwindles as that goddess does: at one time it is well-nourished, at another it is more shrunken.

14. The Catfish is found in the Maeander and the Lycus, the rivers of Asia Minor, and in the Strymon in Europe, and resembles the European sheat-fish. It is of all fishes the most devoted to its offspring. At any rate the female after parturition ceases to pay attention to her children, like a woman who has

^b A monster possessing three heads (or bodies) and living in Spain. The capture of his oxen was the tenth Labour of Heracles.

^c Not certainly identified; perh. the Globe-fish.

μὲν ἀφείται τῆς ὑπὲρ τῶν τέκνων φροντίδος, οἷα
δήπου λεχῶ, ὁ δὲ ἄρρην τῇ φρουρᾷ τῇ τῶν βρεφῶν
ἑαυτὸν ἐπιτάξας παραμένει, πᾶν ἀναστέλλων τὸ
ἐπιβουλευόν. ἱκανὸς δέ ἐστι καὶ ἄγκιστρον κατα-
πιεῖν, ὡς Ἀριστοτέλης φησίν.

15. Βάτραχος ὕδρον μισεῖ καὶ δέδουκεν ἰσχυρῶς.
οὐκοῦν τῇ βοῇ τῇ πολλῇ πειράται ἀντεκπλήττειν
αὐτὸν καὶ ἀντιφοβεῖν. κροκοδίου δὲ κακουργία ¹
ἐς ἀνθρώπου τε θήραν καὶ ζώου ἑτέρου, ² τὴν
ἀτραπὸν δι' ἧς οἶδε κατιόντας ἐς ποταμὸν ἢ ἐφ'
ὕδρεϊαν ἢ ἵππου ³ ἀρδεΐαν ἢ καμήλου ἢ καὶ νῆ
Δία ὥστε ἐπιβῆναι πλοίου, ταύτην ⁴ τοι νύκτωρ
πολλῷ τῷ ὕδατι καταρραίνει, καὶ ἐμπλήσας τὸ
στόμα ἐγχεῖ κατὰ τῆς ἀτραποῦ πολλάκις, ὀλισθη-
ρὰν αὐτὴν ἐργάσασθαι θέλων καὶ εὐκολωτέραν
ἑαυτῷ τὴν ἄγραν ἀποφαίνων· τὰ γάρ τοι ⁵
κατολισθάνοντα οὐ κρατεῖ τῆς ἐπιβάθρας, ἀλλ'
ἐκεῖνα μὲν κατηνέχθη, ὁ δὲ ὑπεπήδησεν ὑπολαβὼν
καὶ δειπνεῖ. ὀλίγα δὲ κροκοδίων περὶ ἐρῷ καὶ
νῦν. οὐ πρὸς πᾶν τὸ τῶν τροχίλων γένος ἐστὶ
τῷδε τῷ θηρίῳ ἔνσπονδα (πολλὰ δὲ αὐτῶν γένη
καὶ ὀνόματα, τραχέα δὲ καὶ ἀκοῦσαι ἀντίτυπα, καὶ
διὰ τοῦτο ἐῷ αὐτά) μόνον δὲ τὸν καλούμενον
κλαδαρόρυγχον ἑταῖρον καὶ φίλον ἔχει· δύναται
γὰρ οὗτος ἀλύπως ἐκλέγειν αὐτῷ τὰς βδέλλας.

¹ κακουργία καὶ ἐκεῖνη MSS, πανουργία Radermacher.

² ἑτέρου ἐτράπη MSS, ἐτράπη del. edd.; H marks a lacuna, Radermacher places a comma, after ἑτέρου.

³ ἵππου τινός.

⁴ Ραυω: ταύτη.

⁵ Perh. a subst. is missing, H.

newly given birth, whereas the male takes charge of the young things, stays by them, and wards off every attempt upon them. And he is quite capable, according to Aristotle [*HA* 621 b 2], of swallowing^a a fish-hook.

15. The Frog abhors and greatly dreads the water-snake. Accordingly, in return it tries to terrify and scare the water-snake by its loud croaking. The malice of the Crocodile in its pursuit of men and other animals (is shown by the following example). When it knows the path by which men come down to a river either to draw water or to water a horse or a camel or even to embark on a vessel, it floods the track with a quantity of water by night and filling its mouth, pours the contents on the path again and again, meaning to make it slippery and to render the capture easier for itself. For when (men or animals) slip they do not retain their hold on the gang-plank but fall off, whereupon the Crocodile, leaping up, seizes and makes a meal of them. I have still to mention a few facts touching Crocodiles. This animal is not well-disposed to every species of Egyptian plover (and there are many species, with names harsh and repulsive to the ear, and so I omit them); it is only the Clapperbill,^b as it is called, that it treats as companion and friend, for this bird is able to pick off the leeches without coming to harm.

Frog and
Water-snake

The
Crocodile

and the
Clapperbill

^a Ar. says συνδάνων διαφθείρει τὰ ἀγκίστρα.

^b Another name for the τροχίλος, the Egyptian plover. See above, 3. 11; 8. 25.

16. Λέγει Δημόκριτος πολύγωνα εἶναι ὅν καὶ κύνα, καὶ τὴν αἰτίαν προστίθησι λέγων, ὅτι πολλὰς ἔχει τὰς μήτρας καὶ τοὺς τόπους τοὺς δέκτικούς τοῦ σπέρματος. ὁ τοίνυν θορὸς οὐκ ἐκ μιᾶς ὁρμῆς ἀπάσας αὐτὰς ἐκπληροῖ, ἀλλὰ δις τε καὶ τρεῖς ταῦτα τὰ ζῶα ἐπιθόρυνται, ἵνα ἡ συνέχεια πληρώσῃ τὰ τοῦ γόνου δεκτικά. ἡμιόνους δὲ λέγει μὴ τίκτειν· μὴ γὰρ ἔχειν ὁμοίας μήτρας τοῖς ἄλλοις ζώοις, ἑτερομόρφους δέ, ἥκιστα δυναμένας γονὴν δέξασθαι· μὴ γὰρ εἶναι φύσεως ποίημα τὴν ἡμίονον, ἀλλὰ ἐπινοίας ἀνθρωπίνης καὶ τόλμης ὥς ἂν εἴποις μοιχιδίου¹ ἐπιτέχνημα τοῦτο καὶ κλέμμα. δοκεῖ δέ μοι, ἥ δ' ὅς, ὄνου ἵππον βιασαμένου² κατὰ τύχην κυῆσαι, μαθητὰς δὲ ἀνθρώπων τῆς βίας ταύτης γεγεννημένους εἶτα μέντοι προελθεῖν ἐπὶ τὴν τῆς γονῆς αὐτῶν συνήθειαν. καὶ μάλιστα γε τοὺς τῶν Λιβύων ὄνους μεγίστους ὄντας ἐπιβαίνειν ταῖς ἵπποις οὐ κομώσας ἀλλὰ κεκαρμέναις· ἔχουσα γὰρ τὴν ἑαυτῆς ἀγλαίαν τὴν διὰ τῆς κόμης οὐκ ἂν ὑπομείνειε³ τὸν τοιόνδε γαμέτην οἱ σοφοὶ τοὺς τούτων γάμους φασίν.

17. Ἐν τοῖς νοτίοις μᾶλλον ἐκπίπτειν τὰ ἔμβρυα Δημόκριτος λέγει ἢ ἐν τοῖς βορείοις, καὶ εἰκότως· χαννοῦσθαι γὰρ ὑπὸ τοῦ νότου τὰ σώματα ταῖς κρούσας καὶ δίστασθαι. ἅτε τοίνυν τοῦ σκῆνους διακεχυμένοι καὶ οὐχ ἡρμοσμένοι ἀλεαίνεσθαι⁴ τὰ κνύμενα καὶ θερμαινόμενα δεῦρο καὶ ἐκεῖσε διολισθάνειν καὶ ἐκπίπτειν ῥᾶον· εἰ δὲ εἴη πάγος καὶ βορρᾶς καταπνέοι, συμπέπτηγε μὲν τὸ ἔμβρυον,

¹ Reiske: μοιχιδιον.

² Diels: ὄνος . . . βιασάμενος MSS, βιάσασθαι H, κυῆσαι del. H.

16. Democritus states that the Pig and the Dog bring forth many at a birth, and he assigns the cause to the fact that they have many wombs and many places for the reception of semen. Now the seed does not fill them all at a single ejaculation, but these animals copulate twice or three times in order that the continuance of the act may fill the receptacles of the seed. Mules however, he says, do not give birth, for they have not got wombs like other animals but of a different formation and quite incapable of receiving seed; for the mule is not the product of nature but a surreptitious contrivance of the ingenuity and, so to say, adulterous daring of man. And I fancy, said Democritus, that a mare became pregnant from being by chance violated by an ass, and that men were its pupils in this deed of violence, and presently accustomed themselves to the use of the offspring. And it is especially the asses of Libya which, being very big, mount mares that have no manes, having been clipped. For those who know about the coupling of horses say that a mare in possession of the glory of her mane would never tolerate such a mate.

Democritus
on the
fecundity of
certain
animals

The Libyan
Ass and
mares

17. Democritus says that the foetus is dropped more easily in southern countries than in northern; and this is natural because the south wind makes the bodies of pregnant females relax and expand. So as the shelter has been loosened and is no longer close-fitting, the embryo grows warm and the heat causes it to slip this way and that and to drop out with greater ease. If however there is a frost and the north wind is blowing, the embryo is congealed and

Democritus
on the effects
of climate
on the
animal
foetus

³ ὑπομείνη.

⁴ πλανᾶσθαι καί.

δυσκίνητον δέ ἐστι καὶ οὐ ταραττέται ὡς ὑπὸ κλύδωνος, ἅτε δὲ ἄκλυστον καὶ ἐν γαλήνῃ ὄν ἔρρωται τε καὶ ἔστι σύντονον καὶ διαρκεῖ πρὸς τὸν κατὰ φύσιν χρόνον τῆς ζωογονίας. οὐκοῦν ἐν κρυμῷ μὲν φησιν ὁ Ἀβδηρίτης συμμένει, ἐν ἀλέᾳ δὲ ὡς τὰ πολλὰ ἐκπτύεται. ἀνάγκη δὲ εἶναι λέγει τῆς θερμῆς πλεοναζούσης διύστασθαι καὶ τὰς φλέβας καὶ τὰ ἄρθρα.

18. Αἰτίαν δὲ ὁ αὐτὸς λέγει τοῖς ἐλάφοις τῆς τῶν κεράτων ἀναφύσεως ἐκείνην εἶναι. ἡ γαστήρ αὐτοῖς ὡς ἐστι θερμοτάτη ὁμολογεῖ, καὶ τὰς φλέβας δὲ αὐτῶν τὰς διὰ τοῦ σώματος πεφυκυίας παντὸς ἀραιότητας λέγει, καὶ τὸ ὅσοι οὖν τὸ κατέληφός τὸν ἐγκέφαλον λεπτότατον εἶναι καὶ ὑμενώδες καὶ ἀραιόν, φλέβας τε ἐντεῦθεν [καὶ]¹ ἐς ἄκραν τὴν κεφαλὴν ὑπανίσχειν παχυτάτας. τὴν γοῦν τροφήν καὶ ταύτης γε τὸ γονιμώτατον ὥκιστα ἀναδίδοσθαι. καὶ ἡ μὲν πιμελή αὐτοῖς ἐξωθέν φησι περιχεῖται, ἡ δὲ ἰσχὺς τῆς τροφῆς ἐς τὴν κεφαλὴν διὰ τῶν φλεβῶν ἀναθόρνυται. ἐνθεν οὖν τὰ κέρατα ἐκφύεσθαι διὰ πολλῆς ἐπαρδόμενα τῆς ἱκμάδος. συνεχῆς οὖν οὖσα ἐπιρρέουσά τε ἐξωθεῖ τὰ πρότερα. καὶ τὸ μὲν ὑπερίσχον ὑγρὸν ἔξω τοῦ σώματος σκληρὸν γίνεται, πηγνύντος αὐτὸ καὶ κερατοῦντος τοῦ αἵρος, τὸ δὲ ἔνδον ἔτι μεμνηκὸς ἀπαλὸν ἐστι. καὶ τὸ μὲν σκληρύνεται ὑπὸ τῆς ἐξωθεν ψύξεως, τὸ δὲ ἀπαλὸν μένει ὑπὸ τῆς ἔνδον ἀλέας. οὐκοῦν ἡ ἐπίφυσις τοῦ νέου κέρατος τὸ πρεσβύτερον ὡς ἀλλότριον ἐξωθεῖ,

¹ καὶ del. H.

is not easily moved, and is not rocked as it were by a wave, but as though it were in a waveless calm, remains firm and taut and endures until the time ordained by nature for its birth. And so in cold, according to the philosopher of Abdera, the foetus remains in its place, but in warmth it is generally ejected. For when the heat is excessive, he says that the veins and sex-organs are bound to expand.

18. And the same writer says that the reason why Deer grow horns is as follows. He agrees that their stomach is extremely hot, and that the veins throughout their entire body are extremely fine, while the bone containing the brain is extremely thin, like a membrane, and loose in texture, and the veins that rise from it to the crown of the head are extremely thick. The food at all events, or at any rate the most productive part of it, is distributed through the body at great speed: the fatty portion of it, he says, envelops their body on the outside, while the solid portion mounts through the veins to the brain. And this is how horns, being moistened with plentiful juices, come to sprout. The continuous flow therefore extrudes the earlier horns. And the moisture which rises and emerges from the body solidifies, the air congealing and hardening it into horns, while that which is still enclosed in the body is soft. The one portion is rendered solid by the external cold; the other remains soft owing to the internal heat. Accordingly the added growth of the new horn extrudes the older as alien, because what is within chafes and tries to push it upwards, swelling and throbbing as though it were in haste to be born and to emerge, for the juice, you see, burst-

Democritus
on the horns
of Deer

θλίβοντος τοῦ ἔνδοθεν καὶ ἀνωθεὶν τοῦτο ἐθέλοντος καὶ οἰδάνοντος¹ καὶ σφύζοντος, ὥσπερ οὖν ἐπειγομένου τεχθῆναι καὶ προελθεῖν. ἡ γὰρ τοι ἱκμᾶς ῥηγνυμένη² καὶ ὑπανατέλλουσα ἀτρεμεῖν ἀδύνατός ἐστι, γίνεται δὲ ἄρα³ καὶ αὐτὴ σκληρὰ καὶ ἐπωθεῖται τοῖς προτέροις. καὶ τὰ μὲν πλείω ἐκθλίβεται ὑπὸ τῆς ἰσχύος τῆς ἔνδον, ἥδη δέ τινα καὶ κλάδοις περισχεθέντα καὶ ἐμποδίζοντα ἐς τὸν ὠκὺν δρόμον ὑπὸ ῥύμης⁴ τὸ θηρίον ὠθούμενον ἀπήραξε. καὶ τὰ μὲν ἐξώλισθε, τὰ δὲ ἔτοιμα ἐκκύπτειν ἢ φύσις προάγει.

19. Οἱ τομῖαι βόες (Δημόκριτος λέγει), σκολιὰ καὶ λεπτὰ καὶ μακρὰ φύεται τὰ κέρατα αὐτοῖς, τοῖς δὲ ἐνόρχοις παχέα τὰ πρὸς τῇ ῥίζῃ καὶ ὀρθὰ καὶ ἐς⁵ μῆκος προήκοντα ἦττον. καὶ πλατυμετώπους εἶναι λέγει τούτους τῶν ἐτέρων πολλῶ μάλλον· τῶν γὰρ φλεβῶν πολλῶν ἐνταῦθα οὐσῶν, εὐρύνεσθαι τὰ ὀστᾶ ὑπ' αὐτῶν. καὶ ἡ ἑκφυσις δὲ τῶν κεράτων παχυτέρα οὔσα ἐς πλάτος τὸ αὐτὸ τῷ ζῳῳ μέρος προάγει καὶ ἐκείνη· οἱ δὲ τομῖαι μικρὸν ἔχοντες τὸν κύκλον τῆς ἑδρας τῆς τῶν κεράτων πλατύνονται ἦττόν φησιν.

20. Οἱ δὲ ἄκεραι ταῦροι τὸ τενηρινωδὲς⁶ (οὕτω δὲ ὀνομάζει Δημόκριτος, εἴη δ' ἂν τὸ σηραγῶδες λέγων)⁷ ἐπὶ τοῦ βρέγματος οὐκ ἔχοντες ἀντιτύπου τοῦ παντὸς ὄντος ὁστοῦ καὶ τὰς συρροίας τῶν χυμῶν οὐ δεχομένου, γυμνοὶ τε καὶ ἄμοιροι γίνονται τῶν ἀμυντηρίων. καὶ αἱ φλέβες δὲ αἱ

¹ Ραυω : ὀδυνῶντος.

² δὲ ἄρα] γάρ.

³ Triller : πηγνυμένη MSS, H.

⁴ Ges : ῥώμης.

ing out and mounting upwards from below cannot remain stationary, but it too solidifies and is impelled against the parts above it. And the older horns are in most cases forced out by the strength of that which is within, although in some cases the animal, forced ahead by its own momentum, has broken off horns that have got entangled in branches and hinder it from running swiftly. These then drop off, but the new horns which are ready to peep out are pushed forward by nature.

19. Castrated Oxen, says Democritus, grow curved, thin, and long horns; whereas those of uncastrated Oxen are thick at the base, straight, and of shorter length. And he says that these have a much wider forehead than the others, for as there are many veins in that part, the bones are in consequence broader. And the growth of the horns, being thicker makes that part of the animal broader, whereas castrated Oxen in which the circumference at the base of the horns is but small, have a narrower forehead, says he.

Democritus
on the
growth of
horns in
Oxen

20. But hornless Bulls, not possessing the "honey-combed" part of the forehead (so Democritus styles it; his meaning would be "porous"), since the entire bone is solid and does not permit the conflux of the body's juices, are unprotected and destitute of the means of self-defence. And since the veins in this

Democritus
on hornless
Bulls

⁵ πρὸς.

⁶ Schn: θρηνώδες.

⁷ εἴη δ' ἂν... λέγων transposed by Warmington, οὐκ ἔχοντες (εἴη... λέγων) MSS, H.

κατὰ τοῦ ὁστοῦ τοῦδε ἀτροφώτεραι οὖσαι, λεπτότεραί τε καὶ ἀσθενέστεραι γίνονται. ἀνάγκη δὲ καὶ ξηρότερον τὸν αὐχένα τῶν ἀκεράτων εἶναι· λεπτότεραι γὰρ καὶ αἱ τούτου φλέβες. ταύτῃ τοι καὶ ἐρρωμέναι ἦττον. ὅσαι δὲ Ἀράβιοι βόες θήλειαι μὲν εἰσι τὸ γένος, εὐφυεῖς δὲ τὰ κέρατα, ταύταις ¹ ἢ γὰρ πολλὴ ἐπίρροια τῶν χυμῶν φησι τροφή τῆς εὐγενοῦς βλάστης τοῖς κέρασιν ἐστίν. ἀκερῶ δὲ καὶ αὗται ὅσαι τὸ δεκτικὸν τῆς ἱκμάδος ὁστοῦν στερεώτερόν τε ἔχουσι καὶ δέχεσθαι τοὺς χυμοὺς ἠκιστον. καὶ συνελόντι εἰπεῖν αὐξῆς ἢ ἐπιρροῇ αἰτία τοῖς κέρασι· ταύτην δὲ ἄρα ἐποχετεύουσι φλέβες πλείσταί τε καὶ παχύταται καὶ ὑγρὸν κύουσαι ὅσον καὶ δύνανται στέγειν.

21. Ἴδιον δὲ τῶν ζώων καὶ ἡ φιλανθρωπία. αἰετὸς γοῦν ἔθρεψε βρέφος. καὶ εἰπεῖν τὸν πάντα λόγον ἐθέλω, ὡς ἂν γένηται ² μάρτυς ὧν προεθέμην. Βαβυλωνίων βασιλεύοντος Σενηχόρου Χαλδαῖοι λέγουσι τὸν γενόμενον ἐκ τῆς ἐκείνου θυγατρὸς τὴν βασιλείαν ἀφαιρήσεσθαι τὸν πάππον.³ τοῦτο ἐκεῖνος πέφρικε, καὶ ἵνα εἴπω τι καὶ ὑποπαίσας Ἀκρίσιος γίνεται ἐς τὴν παῖδα· ἐφρούρει γὰρ πικρότατα. λάβρα δὲ ἡ παῖς (ἦν γὰρ τοῦ Βαβυλωνίου σοφώτερον τὸ χρεῶν) τίκτει ⁴ ὑποπλησθείσα ἔκ τινος ἀνδρὸς ἀφανοῦς. τοῦτο οὖν οἱ φυλάττοντες δέει τοῦ βασιλέως ἔρριψαν ἐκ τῆς ἀκροπόλεως· ἦν γὰρ ἐνταῦθα ἀφειργμένη ἢ προειρημένη. οὐκοῦν αἰετὸς ⁵ τὴν ἔτι τοῦ παιδὸς καταφορὰν ὀξύτατα ἰδὼν, πρὶν ἢ τῇ γῇ προσαραχθῆναι τὸ βρέφος,

¹ καὶ ταύταις.

² γένοιτο.

³ πάππον. καὶ Χαλδαίων μὲν ἦν τὸ εἰρημένον θέσπισμα.

bone are somewhat under-nourished, they grow thinner and feebler. The neck too is of necessity drier in hornless Bulls, for the veins in it also are thinner, And that is why the veins are not so strong. But all the Arabian cows that have finely developed horns, have them (he says) because the copious influx of animal juices promotes the splendid growth of the horns. But even Arabian cows are hornless when they have the frontal bone that receives the moist secretions too solid and unreceptive of the animal juices. In a word, this influx is the cause of growth in horns, and the flow is introduced where the veins are most numerous, thickest, and as full of moisture as they can hold.

21. A love of man is another characteristic of animals. At any rate an Eagle fostered a baby. And I want to tell the whole story so that I may have evidence of my proposition. When Seuechorus was king of Babylon the Chaldeans foretold that the son born of his daughter would wrest the kingdom from his grandfather. This made him afraid and (if I may be allowed the small jest) he played Acrisius* to his daughter: he put the strictest of watches upon her. For all that, since fate was cleverer than the king of Babylon, the girl became a mother, being pregnant by some obscure man. So the guards from fear of the King hurled the infant from the citadel, for that was where the aforesaid

Eagle saves
the baby
Gilgames

* King Acrisius for the same reason immured his daughter Danae in a brazen tower, where she was visited by Zeus in a shower of gold and gave birth to Perseus.

* *Perh. äppen has fallen out after νίκται H.*

* *ó äerós.*

ὑπῆλθεν αὐτὸ καὶ τὰ νῶτα ὑπέβαλε, καὶ κομίζει ἐς κῆπὸν τινα, καὶ τίθησι πεφεισμένως εὖ μάλα. ὁ τοίνυν τοῦ χώρου μελεδωνὸς τὸ καλὸν παιδίον θεασάμενος ἔρῃ αὐτοῦ καὶ τρέφει· καὶ καλεῖται Γίλγαμος, καὶ βασιλεύει Βαβυλωνίων. εἰ δέ τις δοκεῖ μῦθος τοῦτο, σύμφημι πειρώμενος ἐς ἰσχὺν κατεγνώκεναι αὐτόν. Ἀχαιμένη <γε>¹ μὴν τὸν Πέρσην, ἀφ' οὗ καὶ κάτεισιν ἡ τῶν Περσῶν εὐγένεια, ἀετοῦ τρόφιμον ἀκούω γενέσθαι.

22. Ἐν δὲ Κρήτῃ Ῥοκκαίας οὕτως Ἀρτέμιδος καλεῖται νεώς. ἐνταῦθα οἱ κύνες λυττώσιν ἰσχυρῶς. ἐς ταύτην οὖν ὅταν τὴν νόσον ἐμπέσωσιν, εἰτα μέντοι ἑαυτοὺς ἐκ τῆς ἄκρας ἐπὶ τὴν κεφαλὴν ὠθοῦσιν ἐς τὴν θάλατταν.

23. Ἐν τῇ Ἐλυμαία χώρα νεώς ἐστὶν Ἀναΐτιδος,² καὶ εἰσιν ἐνταυθοῖ τιθασοὶ λέοντες, καὶ τοὺς ἐς τὸν νεῶν παριόντας ἀσπάζονται τε καὶ σαίνουσι. καὶ εἰ καλοῖς ἐσθίων, οἱ δὲ ὡς κλητοὶ δαιτυμόνες ἔρχονται, καὶ ὅσα ἂν ὀρέξης λαβόντες εἰτα ἀπίασι σωφρόνως τε καὶ κεκοσμημένως.

24. Ἐν τῇ θαλάττῃ τῇ Ἐρυθρᾷ ἰχθὺς γίνεται φασι, καὶ ὄνομα αὐτῷ ὑγρὸς φοῖνιξ, καὶ γραμμὰς

¹ <γε> add. H.

² Valesius: Ἀδώνδος.

* The legendary (or semi-legendary) hero of the Gilgamesh Epic. See M. Jastrow, *Religion of Babylonia and Assyria*, pp. 469, 524.

² Rhocca, a settlement a little way S of Methymna at the western end of Crete.

girl was imprisoned. Now an Eagle which saw with its piercing eye the child while still falling, before it was dashed to the earth, flew beneath it, flung its back under it, and conveyed it to some garden and set it down with the utmost care. But when the keeper of the place saw the pretty baby he fell in love with it and nursed it; and it was called Gilgames^a and became king of Babylon.

If anyone regards this as a legend, I, after testing it to the best of my ability, concur in the verdict. I have heard however that Achaemenes the Persian, from whom the Persian aristocracy are descended, was nursed by an Eagle.

22. In Crete there is a temple to Artemis Rhoccaea,^b as she is called. The dogs there go raving mad. So when they are afflicted with this disease they hurl themselves head foremost from the promontory into the sea.

Dogs at
Rhocca

23. In the country of Elam^c there is a shrine to Anaïtis^d and there are tame lions there which welcome and fawn upon those on their way to the shrine. And if you call them while you are eating they come like guests invited to a meal, and after taking whatever you offer, they depart in a modest and becoming manner.

Tame Lions
in Elam

24. In the Red Sea, so they say, there is a fish, and its name is the 'Water-Phoenix.' It has black

The Water-
Phoenix

^a A part of Susiana, at the N end of the Persian Gulf.

^d Perhaps a Babylonian goddess, identified by the Greeks sometimes with Athena, at others with Aphrodite, most commonly with Artemis.

ἔχει μελαίνας, καὶ μεταξύ τούτων κυαναῖς¹ σταγόσι κατέστικται.

25. Τῷ δὲ σαύρῳ τῷ ἐκεῖθι τὸ μὲν μήκος τῷ κατὰ τὴν ἡμετέραν γινομένῳ θάλατταν ἴσον ἐστὶ, ῥάβδοι δὲ αὐτὸν περιέρχονται χρυσῷ προσεικασμέναι ἀπὸ τῶν βράγχίων ἐς τὴν οὐρὰν καθήκουσαι, μέση δὲ αὐτὰς διατέμνει² ἀργύρῳ προσεικασμένη. τὸ στόμα δὲ αὐτῷ κέχηνε, καὶ ἡ κάτω γένυς ἐς τὴν ἄνω νεύειν πέφυκε³. πρασίνους δὲ ἔχει τοὺς ὀφθαλμούς, βλέφαρα δὲ αὐτοὺς περιέρχεται χρυσοειδῆ. ἐστὶ δὲ καὶ ὁ χάραξ καλούμενος⁴ τῆς αὐτῆς θαλάττης θρέμμα. ἔχει δὲ πτερύγια, καὶ χρυσῷ προσείκασται ὅσα γε ἰδεῖν τὰ παρ' ἑκάτερα, καὶ νωτιαῖα ὅσα καὶ ταῦτα ἔχει χρυσοειδῆ. κατωτέρῳ δὲ ἄρα εἰσὶ πορφυραῖ ζῶναι τὴν χροάν, χρυσοειδὲς δὲ καὶ τὸ οὐραῖον μοι νόει τοῦ αὐτοῦ, πορφυραῖ δὲ ἄρα στιγμαὶ⁵ τοὺς ὀφθαλμούς αὐτῷ μέσους ἐς κάλλος γράφουσιν. ὁ δὲ τοξότης ἐν τῇ αὐτῇ θαλάττῃ γινόμενος ἐχίνῳ ὁμοίος ἐστὶ τὸ εἶδος, κέντρα δὲ ἔχει στερεὰ καὶ μακρά.

26. Αἱ δὲ ὕστριχες αἱ Λιβυκαὶ κεντοῦσί τε⁶ τοὺς ἀπτομένους πικρῶς καὶ μέντοι καὶ ὀδύνας ἐνεργάζονται χαλεπὰς.⁷ καὶ τεθνεώτων δὲ ποιηρὰ τὰ ἐκ τῶν ἀκανθῶν νύγματα ἀπαντᾷ, ὥς φασιν.

27. Ἔστι δὲ ἐν τῇ θαλάττῃ τῇ Ἐρυθρᾷ καὶ πίθηκος, οὐκ ἰχθύς, ἀλλὰ σελαχῶδες ζῷον,⁸ οὗ

¹ κυανέαις.

² Jac: διατέμνει χρυσῷ.

³ ὑποπέφυκε.

⁴ ὁ καλούμενος.

⁵ ἀραστογυαὶ V, ἄρα γε σκιά other MSS.

ON ANIMALS, XII. 24-27

stripes, and between them it is speckled with dark blue dots.

25. The Horse-mackerel in the Red Sea is the same length as that which occurs in our sea: its body is encircled with stripes like gold which extend from the gills to the tail, and a silvery stripe parts them in two. Its mouth is open and the lower jaw projects beyond the upper; its eyes are green and are surrounded by lids of a golden colour. The Horse-mackerel

The fish called *Charax* is another product of the same sea. It has fins, and the lateral ones are like gold in appearance, and so are all its dorsal fins. On the lower part of its body are rings of purple, but the tail, believe me, is golden, while purple dots colour beautifully the centre of its eyes. The 'Charax

The Archer,^a which occurs in the same sea, resembles the sea-urchin in appearance and has hard, long prickles. The 'Archer fish

26. The Porcupines of Libya administer a sharp prick to those who touch them and even cause severe pains. Even when dead their bristles can give a nasty stab, so they say. The Porcupine

27. There is also a Monkey^b in the Red Sea; it is not a fish but a cartilaginous creature, and not The Red Sea 'Monkey'

^a The Globe- or Porcupine-fish.

^b Thompson (*Gk. fishes*, s.v. *πίθηκος*) takes this to be 'a fanciful description of *Malthe*, a . . . relation of the . . . Fishing-frog.'

^a Reiske: γε.

^b χαλεπὰς τὰ κέντρα.

^c ζῶον οἰοεὶ ἄλεπον.

μέγα δὲ οὐδὲ τοῦτο· ἔοικέ γε μὴν τῷ χερσαίῳ ὁ θαλάττιος τὴν χρόαν, καὶ τὸ πρόσωπον δὲ πιθηκῶ-
 δές οἱ ἐστὶ. προβέβληται δὲ τοῦ λοιποῦ σώματος
 ἔλκτρον, οὐκ ἰχθυῶδες, ἀλλὰ ὥς γε τὸ τῆς χελώνης
 εἶναι. ὑπόσιμος δὲ καὶ οὗτος, ὅλα δὴπου καὶ ὁ
 χερσαῖος. τὸ δ' ἄλλο σῶμα πλατὺς κατὰ σχῆμα
 τὸ τῆς νάρκης, ὥς εἰπεῖν ὄρνιν εἶναι τὰς πτέρυγας
 ἀπλώσαντα· καὶ ἠχόμενός γε ἔοικε πετομένῳ.
 παραλλάττει δὲ τοῦ χερσαίου¹ καὶ ταύτῃ. κατὰ-
 στικτός ἐστι, πυρροὶ δὲ εἰσὶν οἱ κατὰ τοῦ ἰνίου
 πλατεῖς,² ὥς βράγχια. τὸ δὲ στόμα ἐπ' ἄκρῳ³
 τῷ προσώπῳ ἔχει μακρόν, συμφυῶς⁴ τῇ τοῦ
 χερσαίου πλάσει καὶ κατὰ τοῦτο ὁ ἰχθὺς εἰκασμέ-
 νος.

28. Ἡ ἀηδὼν διὰ τοῦ θέρους καὶ τὴν χρόαν
 ἐκτρέπει ἐς εἶδος ἕτερον, καὶ μεταβάλλει τὸ
 φώνημα· οὐ γὰρ ᾄδει πολυήχως καὶ ποικίλως,
 ἑτέρως δὲ ἥπερ οὖν διὰ τοῦ ἤρος. κόσσυφος δὲ
 θέρους μὲν ᾄδει, χειμῶνος δὲ παταγεὶ καὶ τετα-
 ραγμένον φθέγγεται, καὶ τὴν χρόαν ὥς στολὴν
 μεταμφιεσάμενος⁵ ἀπὸ τοῦ πρόσθεν μέλανος
 ὑπόξανθός ἐστιν. ἥ γε μὴν κίχλη χειμῶνός ἐστι
 ψαροτέρα ἰδεῖν, θέρους δὲ τὸν αὐχένα ποικίλον
 ἐπιδείκνυσι. καὶ ἰχθὺς δὲ τὴν χρόαν μεταβλητικοὶ
 οἶδε, κίχλαι τε καὶ κόσσυφοι καὶ φυκίδες τε καὶ
 μαινίδες. οἱ δὲ θῶες, ὥς Ἀριστοτέλης λέγει,
 διὰ μὲν τοῦ θέρους εἰσὶ ψилоί, δασεῖς δὲ διὰ τοῦ
 χειμῶνος.

29. Ἐν Βουβάστῳ δὲ τῇ Αἰγυπτίᾳ λίμνη ἐστὶ,
 καὶ τρέφει σιλούρων πάμπολυ πλῆθος, καὶ χει-

large at that. And this sea-monkey resembles the land-monkey in colour, and its face is ape-like. But the rest of its body is protected by a sheath, not like a fish but resembling that of a tortoise. It is also somewhat flat-nosed, as the land-monkey is. But the rest of its body is a flat shape like the torpedo, so that one might say that it was a bird with outspread wings; at any rate when swimming it looks like a bird in flight. But it differs from the land-monkey in this way: it is speckled, and the flat parts on the nape of the neck are red, and so are the gills. It has a large mouth at the extremity of its face, and in this respect also the fish bears a natural resemblance to the shape of the land-monkey.

28. During the summer the Nightingale assumes a different colour and alters its note, for its song is not resonant and varied but different from its song in spring. The blackbird sings in summertime, but in winter it utters a chattering and confused sound, and changing its colour like a garment, from being black appears light brown. And the thrush in winter appears somewhat speckled, whereas in summer it displays a mottled neck. The following fish too change their colour, various wrasses (*ciclæ*, *cosyphi*, and *phycides*), and sprats. And jackals, according to Aristotle [*HA* 630 a 15], are hairless throughout the summer but in winter have thick coats.

Change of
colour in
birds and
fishes

29. At Bubastus in Egypt there is a pool and it fosters an immense multitude of Nile Perch, and

The Nile
Perch

¹ τῷ χειρῶν.

² οὐκ ἐπ' ἀκρῶ.

³ πλατεῖς a substantive is missing.

⁴ συμφυῶς δέ.

⁵ μεταμφιασάμενος.

ροήθεις εἰσὶν οὗτοί γε καὶ ἰχθύων πραότατοι. καὶ ἐμβάλλουσιν αὐτοῖς ἄρτων τρύφη, οἱ δὲ ἀνασκιρτῶσι καὶ πηδῶντες ἄλλος πρὸ ἄλλου τὰς ἐμβαλλομένας τροφὰς ἐκλέγουσι. γίνεται δὲ ἄρα ὁ ἰχθύς ὅδε καὶ ἐν ποταμοῖς, ὥσπερ οὖν ἐν τῷ Κυδνῷ τῷ Κιλικίῳ· βραχὺς δὲ οὗτός ἐστι τὸ μέγεθος. τὸ δὲ αἴτιον, οὐ τρέφει τοῦτον ἀφθόνως διειδὲς νᾶμα καὶ καθαρὸν καὶ προσέτι καὶ ψυχρόν (τοιοῦτος δὲ ὁ Κυδνὸς ἐστί), τεθολωμένῳ δὲ καὶ ἰλύος μεστῷ φιληθεῖ μᾶλλον καὶ ἐνταῦθα πιαίνεται. Πύραμος δὲ καὶ Σάρος τρέφουσι τούτων ἄδρoτέρους, καὶ οὗτοι δὲ Κιλικεῖς εἰσιν. εἰεν δ' ἂν οἱ αὐτοὶ τρόφιμοι καὶ Ὀρόντου τοῦ Σύρων, καὶ μέντοι καὶ Πτολεμαῖος¹ ποταμὸς μεγίστους τρέφει, καὶ λίμνη δὲ ἡ Ἀπαμεῖτις.

30. Χειροήθεις δὲ ἰχθύς καὶ ὑπακούοντες τῇ κλήσει καὶ τροφὰς ἀσμένως δεχόμενοι πολλαχόθι καὶ εἰσὶ καὶ τρέφονται, ὥσπερ οὖν καὶ ἐν Ἡπείρῳ ἐν ἡ ἐστώτι² μὲν τῇ πόλει, ἣν ἐκάλουν πάλαι Στεφανήπολιν, ἐν τῷ νεῷ τῆς Τύχης ἐν ταῖς παρ' ἐκάτερα ἀνιόντων δεξαμεναῖς, καὶ ἐν Ἐλώρῳ δὲ τῆς Σικελίας, ὅπερ ἦν πάλαι Συρακοσίων φρούριον, καὶ ἐν τῷ ἱερῷ δὲ τοῦ Λαβρανδέως Διὸς ἐν κρήνῃ³ διειδοὺς νάματος, καὶ ἔχουσιν ὀρμίσκους

¹ Πτολεμαίων.

² Corrupt, ἐν Κασσώπῃ? H (1858).

³ Jac: ἐστὶ κρήνη.

* This is A.'s name for a canal, begun in the 14th cent. B.C. and intended to afford a passage for ships from the Mediterranean to the Red Sea. It linked the Nile with the Bitter Lakes, turned S, and again linked them with the Red Sea.

these are tame and the gentlest of fish. People throw in morsels of bread to them, and they leap up, each trying to jump quicker than the other, and pick out the food that is being thrown in. This fish is also found in rivers, for instance in the Cydnus in Cilicia; but there it is small. And the reason is that a stream which is clear, pure, and cold besides (for such is the Cydnus) does not afford it plentiful nourishment, for the fish prefers turbid water full of mud, and fattens on it. But the Pyramus and the Sarus breed larger kinds; these also are rivers of Cilicia. And it must be the same fish that are bred in the Syrian Orontes, but the largest of all are bred in the river Ptolemaeus ^a and in the lake of Apamea. ^b

30. Tame fishes which answer to a call and gladly accept food are to be found and are kept in many places, in Epirus for instance, at the town . . . ^c formerly called Stephanepolis, in the temple of Fortune in the cisterns on either side of the ascent; at Helorus too in Sicily which was once a Syracusan fortress; and at the shrine of Zeus of Labranda ^d in a spring of transparent water. And there fish have golden necklaces and earrings also of gold. The

Tame fish
of various
lands

After silting up it was cleared by order of Darius. It had to be dug again in the time of the Ptolemies, but by the 8th cent. A.D. had ceased to be navigable. See Hdt. 2. 158, Diod. Sic. 1. 33, Strabo 17. 1. 25.

^b Apamea was an important town in the Valley of the Orontes. Schol. on Opp. *Cyn.* 2. 120 gives the name of the lake as Meliboea.

^c Cassope, suggested by H., was a town in Epirus, a few mi. N of the Ambracian gulf; but it is not known to have been called Stephanepolis, nor is any town of this name recorded elsewhere.

^d Labranda and Mylasa, towns in Caria.

χρυσούς καὶ ἑλλόβια, χρυσᾶ μέντοι καὶ ταῦτα. ἀφέστηκε δὲ ὁ νεῶς τοῦ Διὸς τοῦδε τῆς Μυλασέων πόλεως σταδίους ἑβδομήκοντα. τὸ δὲ ἄγαλμα¹ ξίφος παρήρτηται, καὶ τιμᾶται καλούμενος Κάριος τε καὶ Στράτιος· πρῶτοι γὰρ οἱ Κᾶρες ἀγορὰν πολέμου ἐπενόησαν, καὶ ἐστρατεύσαντο ἀργυρίου, ὅχανά τε ταῖς ἀσπίσι προσήρτησαν, καὶ λόφους ἐνέπηξαν τοῖς κράνεσιν. ἐκλήθησαν δὲ τὸ ὄνομα τοῦτο ἀπὸ Καρὸς τοῦ Κρήτης καὶ Διὸς· Ζεὺς δὲ Λαβρανδεὺς ὕσας λάβρω καὶ πολλῶ τὴν ἐπωνυμίαν τήνδε ἠνέγκατο.² καὶ ἐν Χίῳ δὲ ἐν τῷ καλουμένῳ Γερόντων λιμένι τιθασῶν ἰχθύων πλήθος ἐστίν, οὗσπερ οὖν ἐς παραμυθίαν τοῦ γήρως τοῖς πρεσβυτάτοις οἱ Χῖοι τρέφουσι. καὶ ἐν τῇ γῇ δὲ τῇ τῶν ποταμῶν τοῦ τε Εὐφράτου καὶ τοῦ Τύγρητος μέση πηγὴ ὑμνεῖται καὶ ἐς βυθὸν³ διειδῆς εἶναι καὶ ἐκβάλλειν ὕδωρ ἰδεῖν λευκόν, καὶ γίνεται ποταμὸς τὸ ἐκπίπτον ὄνομα Ἀβόρρας.⁴ ἐπάδουσί τε τῷ ὀνόματι οἱ ἐπιχώριοι καὶ λόγον ἱερὸν, καὶ ἔστιν ὁ λόγος, ἡ Ἥρα μετὰ τοὺς γάμους τοῦ Διὸς ἐνταῦθα ἀπελούσατο, ὥς φασὶ Σύροι,⁵ καὶ ἐς νῦν ὁ χώρος εὐωδίαν ἀναπνεῖ, καὶ πᾶς ὁ ἀὴρ κύκλῳ ταύτῃ κίρνεται. καὶ ἐνταῦθα σκιρτῶσιν ἰχθύων πράων ἀγέλαι.

31. Τὰ δὲ ἴδια τῶν ζώων εἰδέναι οὐδὲ θεοὶ ὑπερορώσιν. ἀκούω γοῦν Εὐρυσθένην καὶ Προκλέα τοὺς <Ἀριστοδήμου τοῦ>⁶ Ἀριστομάχου τοῦ

¹ *Jaheh* : εἰς τὸ ἄγαλμα δέ.

² ἐνέγκατο ἔχει.

³ βυθὸν κάτω.

⁴ Ἀβόρρας *Schn* : βούρρας.

shrine of this Zeus is 70 *stades*^a distant from the city of Mylasa. A sword is attached to the side of the statue, and the god is worshipped under the name of 'Zeus of Caria' and 'God of War,' for the Carians were the first to think of making a trade of war and to serve as soldiers for pay, to fit arm-straps to their shields, and to fix plumes on their helmets. And they were called 'Carians' after Car the son of Creta and Zeus, and Zeus received the title of *Labrandeus* because he sent down furious (*labrós*) and heavy rainstorms. And in Chios in what is called 'The Old Men's Harbour' there are multitudes of tame fish, which the inhabitants of Chios keep to solace the declining years of the very aged. And in the country that lies between the Euphrates and the Tigris there is a spring which is celebrated as being transparent to the bottom and as sending forth bright, clear water, which as it brims over becomes the river Aborras.^b And the people of the country attach a sacred story to the name, which is as follows. After her marriage with Zeus Hera bathed herself there, so the Syrians say, and to this day the spot exhales a fragrance, and all the air round about is permeated with it. And there tame fishes gambol in shoals.

31. Even the gods do not disdain to take cognisance of the characteristics of animals. At any rate I learn that Eurysthenes and Procleus, the sons of

The sons of Aristodemus and the Delphic oracle

^a About 7½ miles.

^b The Aborras (or Chaborras, the form preferred by some) is a large river with many tributaries, and itself becomes a tributary of the Euphrates.

^c οἱ Σάροι.

^d Ἀριστοδήμων τοῦ ἀδ. Sylburg.

Κλεόδα ¹ τοῦ Ὑλλου τοῦ Ἡρακλέους παῖδας
 βουλομένους ἄγεσθαι γυναῖκας ἐλθόντας ἐς Δελφοὺς
 τὸν θεὸν ἐρέσθαι τίνι ἂν κηδεύσαντες Ἑλλήνων ἢ
 βαρβάρων εἶτα μέντοι καλῶς καὶ εὐβούλως γῆμαι
 δόξαιεν, τὸν δὲ θεὸν αὐτοῖς ἀποκρίνασθαι ἐπανιέναι
 μὲν ἐς Λακεδαίμονα, ὑποστρέφειν δὲ κατὰ τὴν
 ὁδὸν ταύτην, καθ' ἣν καὶ ἀφίκοντο. ἐν ἣ δ' ἂν
 αὐτοῖς χώρα τὸ ἀγριώτατον ἀπαντήσῃ ζῶον φέρον
 τὸ πραότατον, ἐνταῦθά τοι ἀρμόσασθαι γάμους·
 οὕτω γὰρ αὐτοῖς ἔσεσθαι λῶον. καὶ οἱ μὲν
 ἐπείθοντο, γίνονται δὲ ² κατὰ τὴν Κλεωναίων
 χώραν, ἐντυγχάνει δὲ αὐτοῖς λύκος φέρων ἄρνα ἔκ
 τινος ποιμνῆς ³ αὐτὸν συνηρπακώς. συνέβαλον
 οὖν ἐκεῖνοι λέγειν ταῦτα τὰ ζῶα τὸν χρησμόν, καὶ
 ἡρμόσαντο τὰς Θερσάνδρου τοῦ Κλεωνύμου θυ-
 γατέρας δοκίμου ἀνδρός. εἰ δὲ οἱ θεοὶ ἴσασι τὸ
 ἡμερώτατον ζῶον καὶ τὸ ἀγριώτατον, οὐδὲ ἡμῶν
 ἐκμελὲς τὰς φύσεις αὐτῶν εἰδέναι.

32. Ἡ Ἰνδῶν γῆ φέρει ⁴ πολλὰ καὶ ποικίλα,
 καὶ τὰ μὲν εὐδαίμονός ἐστι καὶ θαυμαστῆς μαρτύ-
 ρια φορᾶς, τὰ δὲ οὐκ ἀξιόζηλα ⁵ οὐδὲ οἷα ἐπαινεῖν
 ἢ ποθεῖν ἄξια. καὶ ὑπὲρ μὲν τῶν λυσιτελῶν ἢ
 ἀβρῶν τε καὶ πολυτελῶν τὰ μὲν εἶπον, τὰ δὲ
 εἰρήσεται σὺν τοῖς θεοῖς· τὸ δὲ νῦν ἔχον ὅπως
 ὠδῖνα ὄφεων ἢ γῆ ἐπιδείκνυται ⁶ εἰπεῖν ὥρμηται.
 πολλοὺς τίκτει καὶ διαφόρους, καὶ † τὸ λειφθὲν τοῖς
 ἀπείροις ἄπειρον.† ⁷ οὗτοι οὖν ⁸ οἱ ὄφεις καὶ

¹ Lobeck: Κλεάδα or Κλεόδου.

² οἱ δὲ γίνονται or γ. δῆ.

³ Ges: ποιμένος.

⁴ φέρει μὲν.

Aristodemus, son of Aristomachus, son of Cleodas, son of Hyllus the son of Heracles, wishing to wed, went to Delphi to ask the god with whom, whether Greek or barbarian, they should ally themselves in order to appear as having made a prosperous and wise marriage. And the god answered: Go back to Sparta, returning by the way you came, and wherever the fiercest animal carrying the gentlest meets you, there plight your troth; for that will be better for you. So they obeyed and arrived in the territory of Cleonae,^a where a wolf met them carrying a lamb which it had snatched from a flock. So they reckoned that the oracle meant these animals, and they took the daughters of Thersander, son of Cleonymus, a man of good repute, to wife.

Now if the gods know what animal is the gentlest and what the fiercest, it is not unfitting that we too should know their natures.

32. The land of India bears a great number and variety of creatures. And some are evidence of its beneficent and wonderful fertility, others are not to be envied nor such as one can commend or desire. Something about those that are profitable or are luxuries of great price I have already said; more shall be, please god, said hereafter. But for the present I intend to describe how the earth shows the pain with which it bears snakes. Many and various

The Snakes
of India

^a Town some 7 or 8 mi. SW of Corinth.

^b ἀξιόζηλα αὐτῆς.

^c ἀποδείκνυται.

^d τὸ λειψθὲν . . . ἄπειρον corrupt. Perh. ἄπιστον Gow, τὸ λ. τοι ἄπειράκις ἄπειρον Post.

^e οὖν ἄρα.

ἀνθρώπους καὶ τὰ ἄλλα ζῶα ἀδικοῦσι. τίκτει δὲ ἡ αὐτὴ γῆ καὶ πόας τῶν δηγμάτων ἀμυντηρίους, ἔχουσι τε αὐτῶν τὴν ἐμπειρίαν τε καὶ σοφίαν οἱ ἐπιχώριοι, καὶ ποῖον φάρμακον ὀφέως τίνος ἀντίπαλόν ἐστι κατεγνώκασι, καὶ ἀμύνουσιν ὥς ὅτι τάχιστα ἀλλήλοις, ἐπιτεμέσθαι πειρώμενοι τὴν τοῦ ἰοῦ κατὰ τοῦ σώματος ἐπωρομὴν ὀξύτατην τε οὔσαν καὶ ὠκίστην. καὶ ταῦτα μὲν αὐτοῖς ἐς ἐπικουρίαν τὴν ἀναγκαίαν καὶ μάλα εὐπόρως ἀνίσχιν ἡ χώρα καὶ ἀφθόνως· ὅφισ δὲ ὅς ἂν ἀποκτείνῃ ἄνθρωπον, ὡς Ἰνδοὶ λέγουσιν (καὶ μάρτυρας ἐπάγονται Λιβύων πολλοὺς καὶ τοὺς περὶ Θήβας οἰκοῦντας Αἰγυπτίων), οὐκέτι καταδύναι καὶ ἐσερπύσαι ἐς τὴν ἐαυτοῦ οἰκίαν ἔχει, τῆς γῆς αὐτὸν μὴ δεχομένης, ἀλλ' ἐκβαλλούσης τῶν οἰκείων ὥς ἂν εἴποις φυγάδα κόλπων. ἀλήτης δ' ἐντεῦθεν καὶ πλάνης περιέρχεται, καὶ ταλαιπωρεῖται ὑπαίθριος καὶ διὰ τοῦ θέρους καὶ διὰ τοῦ χειμῶνος, καὶ οὔτε ἔτι σύννομος αὐτῷ πρόσεισιν, οὔτε οἱ ἐξ αὐτοῦ γεννώμενοι γνωρίζουσι <τόν>¹ πατέρα. τιμωρία μὲν δὴ καὶ τοῖς ἀλόγοις ἐπ' ἀνδροφονίᾳ παρὰ τῆς φύσεως τοιάδε ἐδείχθη. [προνοία τοῦ θεοῦ,]² κατὰ γε τὴν μνειάν τὴν ἐμήν· εἴρηται δὲ ἐς παιδευσιν τῷ συνιέντι.

33. Φυλάττειν δὲ ἄρα κύνες χηνῶν ἀχρεϊότεροι, καὶ τοῦτο κατεφώρασαν Ῥωμαῖοι. ἐπολέμουν γοῦν αὐτοῖς οἱ Κελτοί, καὶ πάνν καρτερῶς ὠσάμενοι³ αὐτοὺς ἐν αὐτῇ τῇ πόλει ἦσαν, καὶ ἥρητό γε

¹ <τόν> add. H.

² [προνοία τοῦ θ.] gloss, H: cp. 9. 30 fin.

³ καὶ ὠσάμενοί γε.

are the snakes it bears^a Now these snakes are injurious to man and all other animals. But the same land produces herbs that counteract their bites, and the natives have experience and knowledge of them, and have observed which drug is an antidote to which snake, and come to one another's aid with all possible speed in their effort to arrest the very violent and rapid spread of the poison throughout the body. And the country produces these drugs in generous abundance to help when needed. But any snake that kills a man, so the Indians say (and they cite numerous witnesses from Libya and the inhabitants of Egyptian Thebes), can no longer descend and creep into its own home: the earth declines to receive it, but casts it out like an exile from its own bosom. Thenceforward it moves around, a vagabond and wanderer, living in distress beneath the open sky throughout summer and winter; none of its mates goes near it any more, nor do those which it has begotten recognise their sire. Such is the punishment for manslaughter which Nature has shown to befall even dumb animals [it is by divine providence], as my memory tells me. This is said for the instruction of persons of understanding.

33. Dogs are less useful at keeping watch than geese, as the Romans discovered. At any rate the Celts were at war with them, and had thrust them back with overwhelming force and were in the city.

The Geese
of the
Capitol

^a Reading *ἀμικρον*, tentatively suggested by Gow, we might render 'and what is omitted would be incredible to the uninformed'; or following Post, 'and what is omitted is of course absolutely infinite.'

αὐτῶν ἢ Ῥώμη πλὴν τοῦ λόφου τοῦ Καπετωλίου· ἦν γὰρ αὐτοῖς οὐκ ἐπιβατὸς ἐκ τοῦ ῥάστου. τὰ μὲν οὖν δοκοῦντα δέξασθαι οἶά τε χωρία τοὺς ἐπιόντας σὺν ἐπιβουλῇ, ἐπέφρακτο ¹ μέντοι ταῦτα. ἦν δὲ ὁ χρόνος, καθ' ὃν Μάρκος Μάλλιος ὑπατεύων τὸν λόφον τὸν προειρημένον ἐγχειρισθέντα οἱ διεφύλαττεν. οὗτός τοι καὶ τὸν υἱὸν ἀριστεύσαντα μὲν ἀνέδησε στεφάνῳ, ὅτι δὲ ἐκ τῆς ἑαυτοῦ μετῆλθε τάξεως, ἀπέκτεινεν. ἐπεὶ δὲ οἱ Κελτοὶ πανταχόθεν ἄβαρα ἐθεώρουν εἶναί σφισι, τῆς νυκτὸς τὸ ἄκρατον ² ἔκριναν ἐλλοχήσαντες εἰτα ἐπιθέσθαι καθεύδουσι βαθύτατα, ἔσσεσθαι δὲ ἐπιβατὰ ἑαυτοῖς ἤλπισαν κατὰ τε ³ τὸ ἀφύλακτον καὶ ἔνθα ἔρημία ⁴ ἦν, τῶν Ῥωμαίων πεπιστευκότων μὴ ἂν ἐντεῖθεν ἐπιθέσθαι ⁵ τοὺς Γαλάτας. καὶ μέντοι καὶ ἐκ τούτων ἀκλεέστατα ἐλήφθη ἂν καὶ αὐτὸς καὶ ἡ ἄκρα τοῦ Διός, εἰ μὴ χῆνες παρόντες ἔτυχον· οἱ μὲν γὰρ κύνες πρὸς τὴν ῥιφείσαν τροφὴν κατεσιώπησαν, ἴδιον δὲ ἄρα χηνῶν πρὸς τὰ ῥιπτούμενα ἐς ἔδωδὴν σφισι βοᾶν καὶ μὴ ἀτρεμεῖν. οὐκοῦν ἀνέστησάν τε τὸν Μάλλιον ἀνακλάγξαντες καὶ τὴν περικειμένην φυλακὴν. ταῦτά τοι τίνουσι δίκας οἱ κύνες παρὰ Ῥωμαίοις καὶ νῦν ἀνὰ πᾶν ἔτος προδοσίας ἀρχαίας μνήμη, τιμᾶται δὲ χὴν τεταγμέναις ἡμέραις, καὶ ἐν φορείῳ πρόεισιν εὖ μάλα πομπικῶς.

34. Καὶ ταῦτα μέντοι ⁶ ὑπὲρ ζώων εἰπεῖν οὐκ ἔστιν ἀπὸ μούσης. Σκύθαι ξύλων ἀπορία ἄτινα ἂν καταθύσωσι τοῖς αὐτῶν ὁστοῖς ἔψουσιν. Φρύγες δὲ εἰάν παρ' αὐτοῖς τις ἀροτῆρα ἀποκτείνῃ βοῦν,

¹ πέφρακτο.

² ἀόρατον.

³ γε.

itself; indeed they had captured Rome, except for the hill of the Capitol, for that was not easy for them to scale. For all the spots which seemed open to assault by stratagem had been prepared for defence. It was the time at which Marcus Manlius, the consul, was guarding the aforesaid height as entrusted to him. (It was he, you remember, who garlanded his son for his gallant conduct, but put him to death for deserting his post.) But when the Celts observed that the place was inaccessible to them on every side, they decided to wait for the dead of night and then fall upon the Romans when fast asleep; and they hoped to scale the rock where it was unguarded and unprotected, since the Romans were confident that the Gauls would not attack from that quarter. And as a result Manlius himself and the Citadel of Jupiter would have been captured with the utmost ignominy, had not some geese chanced to be there. For dogs fall silent when food is thrown to them, but it is a peculiarity of geese to cackle and make a din when things are thrown to them to eat. And so with their cries they roused Manlius and the guards sleeping around him. This is the reason why up to the present day dogs at Rome annually pay the penalty of death in memory of their ancient treachery, but on stated days a goose is honoured by being borne along on a litter in great state.

34. It would not be out of place to mention these further facts touching animals. The Scythians for want of fire-wood cook with the bones of any animal that they sacrifice. Among the Phrygians any man

Various
customs
relating to
animals

⁴ Klein: ἡρεμῶτα MSS, H.

⁵ ἐπιθήσονται.

⁶ μὲν.

ἡ ζημία θάνατος αὐτῷ. Σαγαραῖοι δὲ τῇ Ἀθηνᾷ
καμήλων ἀγῶνα ὅσα ἔτη σὺν αἰδοῖ τῇ τῆς θεοῦ
ἐπιτελοῦσι, γίνονται δὲ ἄρα παρ' αὐτοῖς αὐται
δρομικώταται τε ἅμα καὶ ὤκισται. Σαρακόροι
δὲ οὔτε ἀχθοφόρους οὔτε ἀλοῦντας ἔχουσι τοὺς
ὄνους ἀλλὰ πολεμιστάς, καὶ ἐπ' αὐτῶν γε τοὺς
ἐνοπλίους κινδύνους ὑπομένουσιν, ὥσπερ οὖν οἱ
Ἕλληες ἐπὶ τῶν ἵππων. ὅστις δὲ ἄρα <τῶν>¹
παρ' αὐτοῖς ὄνων ογκωδέστερος εἶναι δοκεῖ,
τοῦτον τῷ Ἄρει προσάγουσιν ἱερόν. λέγει δὲ
Κλέαρχος ὁ ἐκ τοῦ περιπάτου μόνους Πελοπον-
νησιῶν Ἀργείους ὄφιν μὴ ἀποκτείνειν· ἐν δὲ ταῖς
ἡμέραις, ἃς καλοῦσιν ἀρνηίδας οἱ αὐτοί, ἐὰν
κύων ἐς τὴν ἀγορὰν παραβάλη, ἀναιροῦσιν αὐτόν.
ἐν Θετταλία δὲ ὁ μέλλων γαμεῖν θύων τὰ γαμο-
δαΐσια.² ἵππον ἐσάγει πολεμιστὴν τὸν χαλινὸν
περικείμενον καὶ τὴν ἐνόπλιον σκευὴν καὶ ἐκείνην
πᾶσαν· εἴτα ὅταν ἀπὸ τῆς ἱεουργίας γένηται καὶ
σπείσῃ, τῇ νύμφῃ τὸν ἵππον ἀπὸ τοῦ ῥυτῆρος
ἀγαγὼν παραδίδωσι. τί δὲ νοεῖ τοῦτο Θετταλοὶ
λεγέτωσαν. ἸΤενέδιοι δὲ τῷ³ ἀνθρωπορραίστῃ⁴
Διονύσῳ τρέφουσι κύουσαν βοῦν, τεκοῦσαν δὲ ἄρα
αὐτὴν οἷα δῆπου λεχὼν θεραπεύουσι. τὸ δὲ
ἀρτιγενὲς βρέφος καταθίουσιν ὑποδήσαντες κοθόρ-
νους. ὃ γε μὴν πατάξας αὐτὸ τῷ πελέκει λίθους
βάλλεται δημοσίᾳ,⁵ καὶ ἔστε ἐπὶ τὴν θάλατταν

Εἰς τὴν
ἐκδοτὴν
ἐν τῇ αἰτίᾳ
ἐκδοτὴν

¹ <τῶν> add. H.

² τῷ πάλαι.

³ Ges: γαμοδέσια.

⁴ Unger: ἄν ἀρίστην.

⁵ τῇ δολίᾳ.

who kills a ploughing ox is punished with death. The Sagaræans^a every year hold camel races in honour of the goddess Athena, and their camels are good at racing and very swift. The Saracori keep asses, not to carry burdens nor to grind corn but to ride in war, and mounted on them they brave the dangers of battle, just as the Greeks do on horseback. And any ass of theirs that appears to be more given to braying than others they offer as a sacrifice to the God of War. Clearchus, the Peripatetic philosopher, states that the inhabitants of Argos are the only people in the Peloponnese who refuse to kill a snake. And these same people, if a dog comes near the market-place on the days which they call *Arneid*, kill it. In Thessaly a man about to marry, when offering the wedding sacrifice, brings in a war-horse bitted and even fully equipped with all its gear; then when he has completed the sacrifice and poured the libation, he leads the horse by the rein and hands it to his bride. The significance of this the Thessalians must explain. The people of Tenedos keep a cow that is in calf for Dionysus the Man-slayer, and as soon as it has calved they tend it as though it were a woman in child-bed. But they put buskins on the newly born calf and then sacrifice it. But the man who dealt it the blow with the axe is pelted with stones by the populace and flees until he reaches

^a If these are to be identified with Strabo's *Sacarauk* (Ptolemy's *Sacaraucae*) they were a tribe living on the E side of the Caspian. If the word means 'dweller by the River Sagaris' they were a Sarmatian tribe between the Caspian and the sea of Azov. Herodotus (I. 125; 7. 85) mentions *Sagartians* among the nomads of Persia.—The Saracori seem to be otherwise unknown.

φεύγει. Ἐρετριεῖς δὲ τῇ ἐν Ἀμαρόνθω¹ Ἀρτέμιδι
κολοβὰ θύουσιν.

35. Πέπυσμαι δὲ πρὸς τοῖς ἤδη μοι προ-
ειρημένοις κύνας γενέσθαι φιλοδεσπότους Ξαν-
θίππου τοῦ Ἀρίφρονος.² μετουικιζομένων γὰρ τῶν
Ἀθηναίων ἐς τὰς ναῦς, ἥνικα τοῦ χρόνου ὁ Πέρσης
τὸν μέγαν πόλεμον ἐπὶ τὴν Ἑλλάδα ἐξῆψε, καὶ
ἔλεγον οἱ χρησμοὶ λῶον εἶναι τοῖς Ἀθηναίοις τὴν
μὲν πατρίδα ἀπολιπεῖν, ἐπιβῆναι δὲ τῶν τριήρων,
οὐδὲ οἱ κύνες τοῦ προειρημένου ἀπελείφθησαν,
ἀλλὰ συμμετωκίσαντο³ τῷ Ξανθίππῳ, καὶ διανηξά-
μενοι ἐς τὴν Σαλαμῖνα ἀπέσβησαν.⁴ λέγεται δὲ
ἄρα ταῦτα Ἀριστοτέλης καὶ Φιλόχορος.

36. Τὸ ὕδωρ ὁ Κράθις λευκῆς χροᾶς ποιητικόν
μεθίησι.⁵ τὰ γοῦν πρόβατα πίνοντα αὐτοῦ καὶ οἱ
βόες καὶ πᾶσα ἡ τετράπους ἀγέλη, καθά φησι
Θεόφραστος, λευκὰ ἐκ μελάνων γίνεται⁶ ἢ πυρρῶν.
καὶ ἐν Εὐβοίᾳ δὲ οἱ βόες λευκοὶ τίκτονται σχεδὸν
πάντες, ἐνθεν τοι καὶ ἀργιβόειον⁷ ἐκάλουν οἱ
ποιηταὶ τὴν Εὐβοίαν.

37. Οἰνοχόου βασιλικοῦ (καὶ ἦν ὁ βασιλεὺς
Νικομήδης ὁ Βιθυνῶν) ἀλεκτρυνῶν ἡράσθη Κένταν-

¹ Gron: ἐν μυρίνθω.

² Schn: Ἀρίφρου.

³ Valck: συμμετρίσαν.

⁴ Jac: ἀπέσβησαν.

⁵ μεθίησι ποταμός. ὦν.

⁶ ἐγίνετο.

⁷ ἀργιβόειον Lobeck, H.

* Village on the W coast of Euboea, between 2 and 3 mi.
from Eretria.

the sea. ^XThe people of Eretria sacrifice maimed animals to Artemis at Amarynthus.^a

35. I have learnt in addition to what I have already said that the dogs of Xanthippus,^b son of Aripbron, were devoted to their master, for when the people of Athens were emigrating on to their ships at the time when the Persians lit the flames of their great war against Greece, and the oracles declared that it was better for the Athenians to abandon their country and to embark upon their triremes, not even the dogs of Xanthippus were left behind, but emigrated along with him, and after swimming across to Salamis died. The story is narrated by Aristotle^c and Philochorus.

The Dogs of Xanthippus

36. The river Crathis^d has water that turns things white. At all events sheep and cattle and every four-footed herd that drink of it, according to the account given by Theophrastus,^e from being black or red turn white. And in Euboea almost all oxen are born white, hence poets used to call Euboea 'white-kined.'^f

The River Crathis

37. A cockerel of the name of Centaurus fell in love with the cup-bearer of a king (the king was

Birds in love with human beings

^b Father of Pericles, commanded the Athenian fleet in the Persian war.

^c The story does not appear in any extant writing of Aristotle; fr. 354 (Rose, p. 420). Plutarch (*Them.* 10) says there was but one dog, and it died, exhausted by its long swim.

^d In Bruttian territory.

^e Not in any extant work.

^f But the word *ἀργιόκερος* is known only from this passage.

ρος ὄνομα, καὶ λέγει Φίλων τοῦτο. ἡράσθη δὲ ἄρα καὶ κολοῖδς ὠραίου παιδός. καὶ μελίττας δὲ τινὰς ἐρωτικὰς εἶναι πέπνυσμαι, εἰ καὶ αἱ πλείους σωφρονουσίαν.

38. Τὴν Σφίγγα ὑπόπτερον γράφουσί τε καὶ πλάττουσι πᾶν ὅσον περὶ χειρουργίαν σπουδαῖον καὶ πεπονημένον. ἀκούω δὲ καὶ ἐν Κλαζομεναῖς σὺν γενέσθαι πτηνόν, ἥπερ οὖν ἐλυμαίνετο τὴν χώραν τὴν Κλαζομενίαν. καὶ λέγει τοῦτο Ἀρτέμιων ἐν τοῖς Ὄροις ¹ τοῖς Κλαζομενίαν. ἔνθεν τοι καὶ χώρος ἐκεῖ κέκληται ὑὸς πτερωτῆς ὀνομαζόμενός τε καὶ ἄδόμενος. τοῦτο δὲ εἴ τῳ δοκεῖ μῦθος εἶναι, δοκεῖτω, ἐμὲ δ' οὖν περὶ ζῶου λεχθέν καὶ μὴ λαθὼν οὐκ ἐλύπησεν εἰρημένον.

39. Ἀλία τῇ Συβάρεως παριούσῃ ² ἐς ἄλσος Ἀρτέμιδος (ἣν δὲ ἐν Φρυγίᾳ τὸ ἄλσος) δράκων ἐπεφάνη θεῖος, μέγιστος τὴν ὄψιν, καὶ ὠμίλησεν αὐτῇ. καὶ ἐντεῦθεν οἱ καλούμενοι Ὀφιογενεῖς τῆς σπορᾶς τῆς πρώτης ὑπήρξαν.

40. Τιμῶσι δὲ ἄρα Δελφοὶ μὲν λύκον, Σάμιοι δὲ πρόβατον, Ἀμπρακιδῶταί γε μὴν τὸ ζῶον τὴν λέαιναν. τὰ δὲ αἷτια τῆς ἐκάστου τιμῆς εἰπεῖν οὐκ ἔστιν ἔξω τῆσδε τῆς σπουδῆς. Δελφοῖς μὲν χρυσίον ἱερὸν σεσυλημένον καὶ ἐν τῷ Παρνασσῷ ³

¹ Cobet: Ὀροις MSS, H.

² Ges: περιούσης.

³ Παρνασσῷ.

^a Nicomedes was the name of three Bithynian kings. Athenaeus (13. 606b) gives the name of the cup-bearer as Secundus.

Nicomedes * of Bithynia); Philo tells the story. And a jackdaw also fell in love with a handsome boy. I learn also that some bees are amorous, although the majority are more restrained.

38. Every painter and every sculptor who devotes himself and has been trained to the practice of his art figures the Sphinx as winged. And I have heard that on Clazomenae ^b there was a sow with wings, and it ravaged the territory of Clazomenae. And Artemon records this in his *Annals of Clazomenae*. That is why there is a spot named and celebrated as 'The Place of the Winged Sow,' ^c and it is famous. But if anyone regards this as a myth, let him do so; for my part I am not sorry to have mentioned what has been related and what has not escaped my notice touching an animal. A winged Sow

39. Halia, the daughter of Sybaris, was entering a grove of Artemis (the grove was in Phrygia) when a divine serpent appeared to her—it was of immense size—and lay with her. And from this union sprang the *Ophiogeneis* (snake-born) of the first generation. The Snake-born

40. At Delphi they pay honour to a wolf, in Samos to a sheep, in Ambracia to a lioness; and it is not irrelevant to our present study to set out the reasons for this honour in each case. At Delphi it was a wolf that tracked down some sacred gold that Honours paid to Animals

^b Island some 20 mi. W from Smyrna.

^c The fore-part of a winged boar is represented on some of the coins of Clazomenae, see *Brit. Mus. Cat. of Coins; Ionia*, pl. iii. 18, pl. vii. 2.

κατορωρυγμένον ἀνίχνευσε λύκος,¹ Σαμίοις δὲ καὶ αὐτοῖς τοιοῦτο χρυσίον κλαπὲν πρόβατον ἀνεῦρε, καὶ ἐντεύθεν Μανδρόβουλος ὁ Σάμιος τῇ Ἥρᾳ πρόβατον ἀνάθημα ἀνήψε· καὶ τὸ μὲν Πολέμων λέγει τὸ πρότερον, τὸ δὲ Ἀριστοτέλης τὸ δεύτερον. Ἀμπρακιῶται δέ, ἐπεὶ τὸν τύραννον αὐτῶν Φαῦλον διεσπάσατο λέαινα, τιμῶσι τὸ ζῶον αἰτίων αὐτοῖς ἐλευθερίας γεγεννημένον. Μιλτιάδης δὲ τὰς ἵππους τὰς τρεῖς Ὀλύμπια ἀνελομένας ἔθαιψεν ἐν Κεραμεικῷ, καὶ Εὐαγόρας δὲ ὁ Λάκων καὶ ἐκεῖνος Ὀλυμπιονίκας ἵππους ἔθαιψε μεγαλοπρεπῶς.

41. Ὁ Γάγγης ὁ παρὰ τοῖς Ἰνδοῖς ῥέων ὑπαρχόμενος μὲν ἐκ τῶν πηγῶν βαθύς ἐστιν ἐς ὀργυῖας εἴκοσι, πλατὺς δὲ ἐς ὀγδοήκοντα σταδίου· ἔτι γὰρ ἀνθιγενεὶ τῷ ὕδατι πρόεισι καὶ ἀμιγεί πρὸς ἕτερον· προῖων δὲ τῶν ἄλλων ἐς αὐτὸν ἐμπίπτόντων καὶ ἀνακουινόμενων οἱ τὸ ὕδωρ ἐς βάθος μὲν ἤκει καὶ ἐξήκοντα ὀργυῶν, πλατύνεται δὲ καὶ ὑπερεκχεῖται ἐς σταδίους τετρακοσίους. καὶ ἔχει νήσους Λέσβου τε καὶ Κύρνου μείζονας, καὶ τρέφει κήτη, καὶ ἐκ τῆς τούτων πιμελῆς ἄλειφα ἐργάζονται. εἰσὶ δὲ ἐν αὐτῷ καὶ χελῶναι, καὶ αὐταῖς τὸ χελώνιον πιθάκης καὶ εἵκοσιν ἀμφορέας δεχομένης οὐ μείον ἐστι. κροκοδῖλων δὲ παιδεύει διπλᾶ γένη. καὶ τὰ μὲν αὐτῶν ἤκιστα βλάπτει, τὰ δὲ παμβορώτατα

¹ ὁ λύκος.

^a A mythical character whose name passed into a proverb. He was said to have dedicated to Hera a golden ram one year, a silver the next, a bronze the third, thereafter nothing.

had been pillaged and buried on Parnassus. So too for the Samians it was a sheep that discovered some stolen gold; for that reason Mandrobulus of Samos ^a dedicated a sheep to Hera. The first story is recorded by Polemon, the second by Aristotle.^b And the people of Ambracia since the day when a lioness tore their tyrant Phaylus ^c to pieces, do honour to this animal as the instrument of their liberation. And Miltiades buried in Cerameicus the mares which had won three Olympic victories; Evagoras the Spartan also gave his horses which had won at Olympia a magnificent funeral.

41. At its rising from wells the Ganges, the river of India, is 20 fathoms deep and 80 *stadēs* ^d wide, for it is still flowing with its own native waters unmixed with any other. But as it flows on and other rivers fall into it and join their water with it, it reaches a depth of 60 fathoms, and widens and overflows to an extent of four hundred *stadēs* ^e. And it contains islands larger than Lesbos and Cyrenus,^f and breeds monstrous fishes, and from their fat men manufacture oil. There are also in the river turtles whose shell is as large as a jar holding as much as 20 *amphorae*.^g And it fosters two kinds of crocodiles. Some of them are perfectly harmless, but others eat

The Ganges
and its
Turtles and
Crocodiles

Hence the saying ἐν τῷ Μανδραγορίδῳ χωρεῖ τὸ πρῶγμα, 'things get steadily worse.' See Leutsch, *Paroem. Gr.* 2. 114.

^a Not in any extant work; *fr.* 525 (Rose, p. 520).

^c Antoninus Liberalis (4) gives the name as Phalaecus; his date is unknown.

^d Nearly 9 miles.

^e Just over 44 miles.

^f The Greek name for Corsica.

^g The *ἀμφορεύς* contained nearly 9 gallons. This turtle may be the *Trionyx gangeticus*.

σαρκῶν ἐσθίει καὶ ἀφειδέστατα, καὶ ἔχουσιν ἐπ' ἄκρου τοῦ ῥύγχους ἐξοχὴν ὡς κέρας. τούτοις τοὶ καὶ πρὸς τὰς τῶν κακούργων τιμωρίας ὑπηρεταὶ χρῶνται· τοὺς γὰρ ἐπὶ τοῖς μεγίστοις τῶν ἀδικημάτων ἐαλωκότας ῥίπτουσιν αὐτοῖς, καὶ δημίου δέονται ἤκιστα.

42. Δέλεαρ δὲ καθιᾶσιν οἱ σοφοὶ τὰ θαλάττια τοῖς μὲν σκάροις, ὡς Λεωνίδης φησί, κορίαννα καὶ καρτά, καὶ ἔστιν εὐθῆρα ταῦτα καὶ ἐλεῖν ῥᾶστα· προσνεὶ γὰρ αὐτοῖς ὁ σκάρος γοητευόμενος ὥσπερ ἡδύσμασι. φύλλα δὲ τευτλίων αἰρεῖ τὰς τρίγλας· χαίρει γὰρ τῷδε τῷ λαχάνῳ τὸ ζῶον, καὶ δι' αὐτοῦ ἀλίσκεται τε καὶ δουλοῦται ῥᾶστα.¹

43. Ἐνύδρου δὲ θήρας διαφοραὶ τέτταρες, φασί, δικτυεῖα ² <καὶ> ³ κόντῳσις καὶ κυρτεῖα καὶ ἀγκιστρεῖα προσέτι. καὶ ἡ μὲν δικτυεῖα πλουτοφόρος, καὶ ἔοικεν ἀλίσκομένῳ στρατοπέδῳ καὶ αἰρουμένοις αἰχμαλώτοις τισί, καὶ δεῖται χορηγίας ποικίλης, οἷον σπάρτου καὶ λίνου λευκοῦ καὶ μέλανος ἄλλου καὶ κυπείρου καὶ φελλῶν μολίβου τε καὶ πίτυος καὶ ἱμάντων καὶ ῥοῦ καὶ λίθου καὶ βύβλου καὶ κεράτων καὶ νεῶς ἐξήρους ἄξονός τε καὶ σκυταλίδων καὶ κοττάνης καὶ τυμπάνου καὶ σιδήρου καὶ ξύλων καὶ πίττης. ἐμπίπτει δὲ γένῃ τε ἰχθύων διάφορα καὶ ἀγέλαι ποικίλαι τε καὶ πολλαί. ἡ δὲ κόντῳσις ⁴ ἐστὶ μὲν τῶν ἄλλων

¹ Ges: ἕκαστα.

² <καὶ> add. H.

³ Schn: δικτυία.

⁴ Schn: διακόντῳσις.

* The *Gavialis gangeticus* is said to be harmless and to have a 'horn' at the end of its snout; the other, flesh-eating kind

flesh with the utmost voracity and ruthlessness, and on the end of their snout they have an excrescence like a horn.^a These the people employ as agents for punishing criminals, for those who are detected in the most flagrant acts are thrown to the crocodiles, and there is no need of a public executioner.

42. Those who are skilled in sea-fishing let down as bait for Parrot Wrasses coriander and chopped leeks, so says Leonidas; and these herbs are successful as bait and afford an easy capture. For the Parrot Wrasse, as though bewitched by spices, swims up to them. And the leaves of beet capture the Red Mullet, for the fish delights in this vegetable, and with its aid the fish is caught and enslaved with the utmost ease.

43. There are, they say, four different methods of fishing, viz with nets, with a pole, with a weel, and with a hook. Netting fish brings wealth, and may be compared to the capture of a camp and the taking of prisoners; it requires a variety of gear, for instance rope, fishing-line white and black, cord made from galingale, corks, lead, pine timber, thongs, sumach, a stone, papyrus, horns, a six-oared ship, a windlass with handles, a *cottane*,^b a drum, iron, timber, and pitch. And there fall into the nets fish of different kinds, varied droves in their multitude.

Fishing with a pole is the most manly form and

is the *Crocodilus palustris*. Gossen would therefore transpose *καὶ ἔχουσιν* . . . *ὡς κέρως* after *ἡκιστα βλάπτει*. See *RE* 11. 1947, Gadow, *Amphibia and Reptiles*, 452 (*Camb. Nat. Hist.* 8).

^b *κοττάνη* is so far unexplained; it may be conjectured to have been some piece of machinery.

ἀνδρειοτάτῃ, καὶ δεῖται θηρατοῦ ῥωμαλεωτάτου. παρῆναι δὲ χρή κάμακα ὀρθὴν ἐλατίνην¹ καὶ σχοινία σπάρτινα πυρεῖά τε πεύκης τῆς λιπαρωτάτης· <δεῖται δέ>² καὶ νεὼς μικρὰς <καὶ>³ ἐρετῶν συντόνων καὶ βραχίονας ἀγαθῶν. ἡ δὲ κυρτεία δολερωτάτῃ θήρα καὶ ἐπιβουλοτάτῃ δεινῶς ἐστὶ, καὶ ἐλευθέρους πρέπειν⁴ δοκεῖ ἥκιστα. δεῖται δὲ ὀλοσχοίνων τε ἀβρόχων καὶ λύγου καὶ χερμάδος καὶ εὐναίων⁵ καὶ φύκους θαλαττίου σχοίνων τε καὶ κυπαρίττου κόμης καὶ φελλῶν καὶ ξύλων καὶ δελέας καὶ νεὼς μικρὰς. ἡ δὲ ἀγκιστρεία σοφωτάτῃ ἐστὶ καὶ τοῖς ἐλευθέρους πρεπωδεωτάτῃ.⁶ δεῖται δὲ ἄρα⁷ ἵππειων τριχῶν, τὰς χροῖας καὶ λευκὰς⁸ καὶ μελαίνας καὶ πυρρὰς καὶ μεσαιπολίους· τῶν δὲ βαπτομένων ἐγκρίνουσι τὰς γλαυκὰς καὶ⁹ τὰς ἀλιπορφύρους· αἱ γὰρ ἄλλαι πᾶσαι πονηραί, φασίν. χρῶνται δὲ καὶ τῶν ἀγρίων σὺν ταῖς θριξὶ ταῖς ὀρθαῖς καὶ τερμίνθῳ¹⁰ δέ, καὶ χαλκῷ πλείστῳ καὶ μολίβῳ καὶ σπάρτιναις καὶ πτεροῖς, μάλιστα μὲν λευκοῖς καὶ μέλασι¹¹ καὶ ποικίλοις. χρῶνταί γε μὴν οἱ ἀλιεῖς καὶ φοινικοῖς ἐρίοις καὶ ἀλουργέσι καὶ φελλοῖς καὶ ξύλοις· καὶ σιδήρου καὶ ἄλλων δέονται, ἐν δὲ τοῖς καὶ καλάμων εὐφυῶν καὶ ἀβρόχων καὶ ὀλοσχοίνων βεβρεγμένων καὶ νάρθηκος ἐξέσμενου καὶ ῥάβδου κρανείας καὶ χιμαίρας κεράτων καὶ

¹ θαιον.

² <δεῖται δέ> add. Schn.

³ <καὶ> add. Jac.

⁴ Ges: πρέπει.

⁵ εὐναίων καὶ λίθου.

⁶ Ges: σοφώτατον . . . πρεπωδέστατον.

⁷ δὲ ἄρα] γάρ.

⁸ τριχῶν. <ὦν> τ. χ. <εἶναι χρή> λευκὰς Bernhardy.

⁹ γλαυκὰς καὶ] λευκὰς ἤ.

¹⁰ Schn: τερμίνθῳ.

¹¹ ἢ μέλασι.

needs a hunter of very great strength. He must have a straight pole of pine-wood, ropes of esparto, and firesticks of thoroughly sappy pine. He also needs a small boat and vigorous oarsmen with strong arms.

Fishing with a weel is a pursuit that calls for much craft and deep design, and seems highly unbecoming to free men. The essentials are club-rushes unsoaked, withies, a large stone, anchors, sea-weed, leaves of rushes and cypress, corks, pieces of wood, a bait, and a small skiff. (c) with a weel

Fishing with a hook is the most accomplished form and the most suitable for free men. One needs horse-hair,^a white, black, red, and grey in colour. If the hairs are dyed, men select only those coloured blue-grey and sea-purple; for all the rest, they say, are bad. Men also use the straight bristles of wild boars and flax^b also, and a quantity of bronze and lead, cords of esparto, feathers,^c especially white, black, and particoloured. And anglers also use crimson and sea-purple wool, corks, and pieces of wood. Iron and other materials are needed; among them reeds of straight growth and unsoaked, club-rushes that have been soaked, stalks of fennel rubbed smooth, a fishing-rod of cornel-wood, the horns and hide of a goat.^d Some fish are caught by one device, others by another, and the (d) with a rod and line

^a For fishing-line; see 15. 10.

^b *τέφρινθος*: 'a flax-like plant from which the Athenians made fishing lines' (L-S²).

^c The purpose of *feathers* and *wool* is not explicitly stated until we reach 15. 1, where fishing with an artificial fly is first mentioned. See also 15. 10.

^d Used in fishing for Sargues, 1. 23.

δέρματος. ἄλλος δὲ ἄλλω τούτων ἰχθὺς αἰρεῖται,
καὶ τὰς γε θήρας ἥδη εἶπον αὐτῶν.

44. Λόγω δὲ ἄρα τῷδε Ἰνδὸς καὶ Λίβυς τὸ γένος
διαφόρῳ· ἐρεῖ δὲ ὁ μὲν Ἰνδὸς τὰ ἐπιχώρια, ὁ δὲ
Λίβυς ὅσα οἶδε καὶ ἐκείνος· ἃ δ' οὖν ἄδετον ἄμφω
τῷ λόγῳ ἐστὶν ἐκεῖνα. ἐν Ἰνδοῖς ἐὰν ἀλῶ τέλειος
ἐλέφας, ἡμερωθῆναι χαλεπός ἐστι, καὶ τὴν ἐλευθε-
ρίαν ποθῶν φονᾶ. ἐὰν δὲ αὐτὸν καὶ δεσμοῖς
διαλάβῃς, ἔτι καὶ μᾶλλον ἐς¹ θυμὸν ἐξάπτεται,
καὶ δούλος εἶναι καὶ δεσμώτης² οὐχ ὑπομένει.
ἄλλ' οἱ Ἰνδοὶ καὶ ταῖς τροφαῖς κολακεύουσιν
αὐτόν, καὶ ποικίλοις καὶ ἐφολλοῖς δελέασιν πρᾶννειν
πειρῶνται, παρατιθέντες ὅσα πληροῖ τὴν γαστέρα
καὶ θέλγει³ τὸν θυμόν. ὁ δὲ ἄχθεται αὐτοῖς καὶ
ὑπερορᾷ. τί οὖν ἐκείνοι κατασοφίζονται⁴; μούσαν
αὐτοῖς προσάγουσιν ἐπιχώριον, καὶ κατὰδουσιν
αὐτοὺς ὀργάνῳ τινὶ καὶ τούτῳ συνήθει· καλεῖται
δὲ σκινδαψός τὸ ὄργανον. ὁ δὲ ὑπέχει τὰ ὦτα καὶ
θέλγεται, καὶ ἡ μὲν ὀργὴ πρᾶννεται, ὁ δὲ θυμὸς
ὑποστέλλεται τε καὶ στόρνυται, κατὰ μικρὰ δὲ καὶ
ἐς τὴν τροφὴν ὀρᾷ. εἴτα ἀφείται μὲν τῶν δεσμῶν,
μένει δὲ τῇ μούσῃ δεδεμένος, καὶ δειπνεί προθύμως
ἀβρὸς δαιτυμῶν⁵. πόθῳ γὰρ τοῦ μέλους οὐκ ἂν
ἔτι ἀποσταίῃ. Λιβύων δὲ ἵπποι (δεῖ γὰρ ἀκοῦσαι
καὶ τὸν λόγον τὸν ἕτερον), ἐς τοσοῦτον αὐτὰς
αἰρεῖ ἡ αὐλησις. πρᾶννONTΑΙ τε καὶ ἡμεροῦνται,
καὶ ὑπολήγουσι μὲν τοῦ ὑβρίζειν τε καὶ σκιρτᾶν,
ἔπονται δὲ τῷ νομῇ ὅποι⁶ ἂν αὐτὰς τὸ μέλος

¹ ἐς τόν.

² ὡς πληροῦν . . . θέλγειν.

³ δαιτυμῶν καταδεδεμένος.

⁴ δεσπότης.

⁵ κατασοφίζονται καὶ ὀρώσι.

⁶ ὅπου.

various methods of catching them I have already described.

44. These two accounts from India and Libya Music and the Elephant show a difference. The Indian shall relate the practice in his country, and the Libyan shall relate what he knows. So their two accounts are as follows.

In India if a full-grown Elephant is captured he is hard to tame and his craving for freedom makes him thirst for blood, and if you make him fast with ropes his anger is inflamed all the more and he will not stand being a slave and a prisoner. But the Indians blandish him with food and try to mollify him with a variety of attractive baits, offering him what will fill his stomach and assuage his passion. Yet he is displeased with them and takes no notice of them. So what device do the Indians adopt to meet this? They introduce native music and charm the Elephants with a musical instrument that is in common use; it is called *scindapsus*.^a And the Elephant lends an ear and is pacified; his rage is softened, and his passion is subdued and allayed, and little by little he begins to notice his food. Then he is freed from his bonds but remains captivated by the music, and eats his food with the eagerness of a man faring sumptuously: for in his love for the music he will no longer run away.

But the mares of Libya (for we must listen to the and the Libyan Mare second account as well) are equally captivated by the sound of the pipe. They become gentle and tame and cease to prance and be skittish, and follow the herdsman wherever the music leads them; and

^a A four-stringed musical instrument.

ἀπάγη, ἐπιστάντος δὲ καὶ ἐκεῖναι ἐφίστανται· ἐὰν δὲ ἐπανατείνῃ ¹ τὸ αὐλήμα, λείβεται δάκρυα ὑφ' ἡδονῆς αὐταῖς. οἱ μὲν οὖν βουκόλοι τῶν ἵππων ῥοδοδάφνης κλάδον κοιλάναντες καὶ αὐλὸν ἐργασάμενοι καὶ ἐς αὐτὸν ἐμπνέοντες εἴτα οὕτω <τῶν> ² προειρημένων καταυλοῦσι. λέγει δὲ Εὐριπίδης καὶ ποιμνίτας τιναὶ ὑμεναίους· ἔστι δὲ ἄρα τοῦτο αὐλήμα, ὅπερ οὖν τὰς μὲν ἵππους τὰς θηλείας ἐς ἔρωτα ἐμβάλλει καὶ οἶστρον ἀφροδίσιον, τοὺς δὲ ἄρρενας μίγνυσθαι αὐταῖς ἐκμαίνει. τελοῦνται μὲν <δὴ> ³ ἵππικοὶ γάμοι τὸν τρόπον τοῦτον, καὶ ἔοικεν ὑμέναιον ἄδειν τὸ αὐλήμα.

45. Τὸ τῶν δελφίνων φύλον ὥς εἰσι φιλωδοὶ τε καὶ φίλαυλοι, τεκμηριῶσαι ἱκανὸς καὶ Ἀρίων ὁ Μηθυμναῖος ἐκ τε τοῦ ἀγάλματος τοῦ ἐπὶ Ταινάρῳ καὶ τοῦ ἐπ' ⁴ αὐτῷ γραφέντος ἐπιγράμματος. ἔστι δὲ τὸ ἐπίγραμμα

ἀθανάτων πομπαῖσιν Ἀρίονα Κυκλέος ⁵ υἱὸν
ἐκ Σικελοῦ πελάγους σῶσεν ὄχημα τόδε.

ὕμνον δὲ χαριστήριον τῷ Ποσειδῶνι, μάρτυρα τῆς τῶν δελφίνων φιλομουσίας, οἷονεὶ καὶ τούτοις ζωάγρια ἐκτίνων ὁ Ἀρίων ἔγραψε. καὶ ἔστιν ὁ ὕμνος οὗτος·

Ὅψιστε θεῶν,
πόντιε, χρυσοτρίαινε Πόσειδον,
γαῖαοχ' ⁶ ἐγκύμον' <ἀν'> ἄλμαν· ⁷
βράγχιοι ⁸ περὶ δὲ σὲ πλωτοὶ
θῆρες χορεύουσι κύκλω,
κούφοισι ποδῶν ῥίμμασιν

if he stands still, so do they. But if he plays his pipe with greater vigour, tears of pleasure stream from their eyes. Now the herdsmen of the mares hollow a stick of rose-laurel, fashion it into a pipe, and blow into it, and thereby charm the aforesaid animals. And Euripides speaks of some 'marriage songs of shepherds' [*Alc.* 577]; this is the pipe-music which throws mares into an amorous frenzy and makes horses mad with desire to couple. This in fact is how the mating of horses is brought about, and the pipe-music seems to provide a marriage song.

45. Sufficient proof that Dolphins love song and the music of pipes is supplied by Arion of Methymna in his statue on Taenarum and the inscription written upon it. The inscription runs

Arion and
the Dolphins

'Sent by the immortals this mount saved
Arion son of Cycleus from the Sicilian main.'

And Arion wrote a hymn of thanks to Poseidon that bears witness to the Dolphins' love of music and is a kind of payment of the reward due to them also for having saved his life.

This is the hymn.

'Highest of the gods, lord of the sea, Poseidon
of the golden trident, earth-shaker in the swelling
brine, around thee the finny monsters in a ring

¹ *Jac* : παρατείρη.

² <δῆ> *add. H.*

³ *Salmasius* : Κόκλονος.

⁴ *Hermann* : ἐγκυμονάλμαν.

⁵ <τῶν> *add. Jac.*

⁶ ὑπ'.

⁷ *Bergk* : γαιήοχ' *mss. H.*

⁸ βραγχίους *Hermann, H.*

ἐλάφρ' ἀναπαλλόμενοι, σιμοὶ
φριζαύχενες ὠκυδρόμοι
σκύλακες, φιλόμουσοι
δελφῖνες, ἔναλα θρέμματα
κουρᾶν Νηρείδων θεᾶν,
ἃς ἐγείνατ' Ἀμφιτρίτα·
οἳ μ' εἰς Πέλοπος γὰν ἐπὶ Ταιναρίαν ἀκτὰν
ἐπορεύσαν ¹ πλαζόμενον Σικελῶ ἐνὶ πόντῳ,
κυρτοῖσι νώτοις ὀχέοντες, ²
ἄλοκα Νηρεΐας πλακὸς
τέμνοντες, ἀστιβῆ πόρον, φῶτες δόλιοι
ὥς μ' ἀφ' ³ ἀλιπλόου γλαφυρᾶς νεῶς
εἰς οἶδμ' ἀλιπόρφυρον λίμνας ἔριψαν. ⁴

ἴδιον μὲν δήπου δελφίνων πρὸς τοῖς ἄνω λεχθεῖσι
καὶ τὸ φιλόμουσον.

46. Λόγος που διαρρεῖ Τυρρηνὸς ὁ λέγων τοὺς
ὅς τοὺς ἀγρίους καὶ τὰς παρ' αὐτοῖς ἐλάφους ὑπὸ ⁵
δικτύων μὲν καὶ κυνῶν ἀλίσκεσθαι, ἥπερ οὖν
θήρας νόμος, συναγωνιζομένης δὲ αὐτοῖς τῆς
μουσικῆς καὶ μᾶλλον. πῶς δέ, ἥδη ἐρῶ. ⁶ τὰ μὲν
δίκτυα περιβάλλουσι καὶ τὰ λοιπὰ θήρατρα, ὅσα
ἐλλοχᾷ τὰ ζῶα· ἔστηκε δὲ ἀνὴρ αὐλῶν τεχνίτης,
καὶ ὥς ὅτι μάλιστα πειράται τοῦ μέλους ὑποχαλᾶν,
καὶ ὃ τι ποτέ ἐστι τῆς μούσης σύντονον ἔᾶ, πᾶν
δὲ ὃ τι γλύκιστον αὐλωδίας τοῦτο ᾄδει. . . ⁷
ἤσυχία τε καὶ ἡρεμία ραδίως διαπορθμεύει, καὶ
ἐς τὰς ἄκρας καὶ ἐς τοὺς αὐλῶνας καὶ ἐς τὰ
δάση καὶ ἐς ἀπάσας συνελόντι εἰπεῖν τὰς τῶν

¹ Brunck : ἐπορεύσατε MSS, H, v.l. -το.

² Brunck : χορεύοντες.

³ Brunck : με ἀπό.

swim and dance, with nimble flings of their feet leaping lightly, snub-nosed hounds with bristling neck, swift runners, music-loving dolphins, sea-nurslings of the Nereid maids divine, whom Amphitrite bore, even they that carried me, a wanderer on the Sicilian main, to the headland of Taenarum in Pelops' land, mounting me upon their humped backs as they clove the furrow of Nereus' plain, a path untrodden, when deceitful men had cast me from their sea-faring hollow-ship into the purple swell of ocean.*

So to the characteristics of dolphins mentioned earlier on I think we may add a love of music.

46. There is an Etruscan story current which says that the wild boars and the stags in that country are caught by using nets and hounds, as is the usual manner of hunting, but that music plays a part, and even the larger part, in the struggle. And how this happens I will now relate. They set the nets and other hunting gear that ensnare the animals in a circle, and a man proficient on the pipes stands there and tries his utmost to play a rather soft tune, avoiding any shriller note, but playing the sweetest melodies possible. The quiet and the stillness easily carry (the sound) abroad; and the music streams up to the heights and into ravines and thickets—in a word into every lair and resting-place of these

Music as a
means of
capturing
Animals

* The poem is apocryphal and is the work of some writer of dithyrambs perhaps of the late 5th cent. B.C. See H. W. Smyth, *Gk. melic poets*, pp. 15, 205.

⁴ Hermann: ῥάφαν.

⁶ λέγω.

⁵ καὶ ὑπό.

⁷ Lacuna.

θηρίων κοίτας καὶ εὐνὰς τὸ μέλος ἐσρεῖ. καὶ τὰ μὲν πρῶτα παριόντος ἐς τὰ ὦτα αὐτοῖς τοῦ ἤχου ἐκπέπληγε ¹ καὶ που καὶ δείματος ὑποπίμπλαται, εἶτα ἄκρατος καὶ ἄμαχος ² αὐτὰ ἡδονὴ τῆς μούσης περιλαμβάνει, καὶ κηλούμενα λήθην ἔχει καὶ ἐγγόνων ³ καὶ οἰκιῶν. ⁴ καίτοι φιλεῖ τὰ θηρία μὴ ἀπὸ τῶν συντρόφων χωρίων πλανᾶσθαι. τὰ δ' οὖν Τυρρηνὰ κατ' ὀλίγον ὥσπερ ὑπὸ τινος ἰωγγος ἀναπειθούσης ἔλκεται, ⁵ καὶ καταγοητεύοντος τοῦ μέλους ἀφικνεῖται καὶ ἐμπίπτει ταῖς πάγαις τῇ μούσῃ κεχειρωμένα.

47. Ἀνθῖαι δὲ βαλλόμενοι ὅταν ἀλῶσιν οἰκτιστόν εἰσι θεαμάτων, καὶ ἀποθνήσκοντες ἑαυτοὺς εἰκόσιν θρηνεῖν καὶ τρόπον τινὰ ἱκετεύειν, ὥσπερ οὖν ἄνθρωποι λησταῖς ἐντυχόντες ἀνοικτίστοις τε καὶ φονικωτάτοις. οἱ μὲν γὰρ αὐτῶν ἀποδιδράσκειν πειρώμενοι εἶτα τοῖς δικτύοις ἐμπαλάσσονται, ⁶ ὑπεράλλεσθαι δὲ αὐτοὺς πειρωμένους τὸν λόχον εἶτα μέντοι καταλαμβάνει αἰχμή· οἱ δὲ ἀποδιδράσκοντες τόνδε τὸν θάνατον ἐς τὴν τέως πολεμίαν ἰχθύσι γῆν ἐξεπήδησαν, τὸ τέλος τοῦ βίου τὸ χωρὶς τοῦ ξίφους προηρημένοι καὶ μάλα ἀσμένως.

¹ ἐκπέπληγε καὶ διὰ τὸ ἄηθες.

³ ἐγγόνων.

⁶ Reiske: ἔλκονται.

² ἀκρατῶς καὶ ἀμάχως.

⁴ οἰκιῶν καὶ χώρων.

⁶ Schen: ἐμπαλάσσονται.

ON ANIMALS, XII. 46-47

animals. Now at first when the sound penetrates to their ears it strikes them with terror and fills them with dread, and then an unalloyed and irresistible delight in the music takes hold of them, and they are so beguiled as to forget about their offspring and their homes. And yet wild beasts do not care to wander away from their native haunts. But little by little these creatures in Etruria are attracted as though by some persuasive spell, and beneath the wizardry of the music they come and fall into the snares, overpowered by the melody.

47. The Anthias, if wounded while it is being captured, is a most pitiful sight, and as it dies seems to be mourning for itself and to be somehow imploring, like men who have fallen among pitiless and most bloodthirsty brigands. For some of these fish in their attempt to escape get entangled in the nets, and as they try to leap out of the ambush are caught by the harpoon. Others which contrive to escape this death, spring out on to the shore, hitherto the fishes' enemy, preferring, and gladly so, death without the aid of the sword.

The
'Anthias'
fish

BOOK XIII

ΙΓ

1. Ἀετὸν ἀκούω Γορδίῳ τὴν τοῦ παιδὸς αὐτοῦ Μίδου¹ βασιλείαν ὑποσημῆναι, ἡνίκα ἀροῦντι τῷ Γορδίῳ ἐπιπτώς, εἶτα μέντοι κατὰ τοῦ ζυγοῦ καθίσας συνδιημέρευσεν, οὐδὲ προαπέστη πρὶν ἢ γενομένης ἑσπέρας καὶ ἐκεῖνος κατέλυσε τὴν ἄροσιν ἐπιστάντος τοῦ βουλυτοῦ. Γέλωνος δὲ τοῦ Συρακοσίου παιδὸς ὄντος λύκος μέγιστος ἐσπηδήσας ἐς τὸ διδασκαλεῖον ἐξήρπασε τῶν χειρῶν τοῖς ὁδοῦσι τὴν δέλτον, καὶ ὁ Γέλων ἐξαναστὰς τοῦ θάκου ἐδίωκεν αὐτόν, τὸ μὲν θηρίον μὴ καταπτήξας, περιεχόμενος δὲ τῆς δέλτου ἰσχυρῶς. ἐπεὶ δὲ ἔξω τοῦ διδασκαλείου ἐγένετο, τὸ μὲν κατηνέχθη καὶ τοὺς παῖδας αὐτῷ διδασκάλῳ κατέβαλε, θεία δὲ προμηθεῖα ὁ Γέλων περιῆν² μόνος. καὶ τό γε παράδοξον, οὐκ ἀπέκτεινεν ἄνθρωπον ἀλλ' ἔσωσε λύκος, οὐκ ἀτιμασάντων τῶν θεῶν οὐδὲ διὰ τῶν ἀλόγων τῷ μὲν τὴν βασιλείαν προδηλῶσαι, τὸν δὲ τοῦ μέλλοντος κινδύνου σῶσαι. ἴδιον δὲ τῶν ζώων καὶ τὸ θεοφιλές.

2. Οἱ Κἄρες αἰροῦσι τοὺς σαργοὺς τὸν τρόπον τοῦτον. νότου καταπνέοντος ἡσυχῇ καὶ προσβάλλοντος αὔρας μαλακωτέρας καὶ τοῦ κύματος στορεσθέντος καὶ πράως ταῖς ψάμμοις ἐπηχούντος,

¹ Ges: Μήδου.

² περιῆει.

BOOK XIII

1. I have heard that an eagle intimated to Gordius Gordius and an Eagle that his son Midas ^a would be king when, as he was ploughing, it flew over Gordius, and then settling upon the yoke, remained with him all day long and did not depart before he finished his ploughing at eventide when the hour for unyoking was at hand.

And when Gelon ^b of Syracuse was a boy an Gelon and a Wolf immense wolf sprang into the schoolroom and with its teeth snatched his writing-tablet from his hands. And Gelon rose from his seat and gave chase, not being afraid of the beast but clinging valiantly to his writing-tablet. And when he got outside the schoolroom it fell and crushed the boys along with the master. It was by divine providence that Gelon was the only one to escape. And the strange thing is that the wolf did not kill a man but saved his life, for the gods did not disdain to foreshow a kingdom to one even by means of a dumb animal, and to save the other from danger that threatened.

So it is characteristic of animals to be beloved of the gods.

2. This is how the people of Caria catch Sargues. The Sargus When the south wind is blowing gently and sending softer breezes and when the waves are at rest and chime lightly upon the sands, then the fisherman has

^a Mythical King of Phrygia.

^b Gelon, c. 540-478 B.C., became Tyrant of S. in 485.

τηνικαῦτα ὁ θηρατῆς καλάμου μὲν οὐ δεῖται οὐδὲ ἔν, λαβὼν δὲ ἀρκεύθου ῥάβδον πάνυ σφόδρα ἔρρωμένης, ἀπ' ¹ ἄκρας αὐτῆς ἐξάπτει σειράν, καὶ περιπεῖρει ² τῷ ἀγκίστρῳ λυκόστομον ³ ὄντα ἡμιτάριχον, καὶ καθίσιν ἐς τὴν θάλατταν. καὶ κάθηται μὲν ἐπὶ τῇ πρύμνῃ τῆς πορθμίδος καὶ τὸν δόλον ὑποκινεῖ, ὑπερέττει δὲ οἱ παῖς ⁴ ἡσυχῇ, προμαθὼν τῆς ἐλάσεως τὸ σχολαῖον ἐπίτηδες, καὶ ὥς ἐπὶ τὴν γῆν προάγει τὸ σκάφος. πολλοὶ δὲ οἱ σαργοὶ περισκιρτῶσιν ἐκ τῶν συντρόφων φώλεων ἀναθορόντες, ἀθροίζονται δὲ ἐπὶ τὸ ἀγκίστρον· ἄγει γὰρ αὐτοὺς οἶονεῖ ἱγγί ὁ πάλαι μὲν τεθνηκῶς ἐς τὸ ἐλεῖν δὲ σκευασθεὶς ⁵ ἰχθύς. εἶτα πλησίον τῆς γῆς γενόμενοι ῥαδίως ἀλίσκονται, τῇ λιχνείᾳ τῆς γαστροῦς δεδεμένοι.

3. Διατριβαὶ δὲ ἰχθύων πολλαί, καὶ γίνονται οἱ μὲν ἐν ταῖς πέτραις, οἱ δὲ ἐν ταῖς ψάμμοις, ἄλλοι δὲ ἐν ταῖς πόαις. καὶ γάρ τοι καὶ πόαι θαλάττιαί εἰσι, καὶ αἱ μὲν αὐτῶν καλοῦνται βρύα, αἱ δὲ ἄμπελοι, καὶ σταφυλαὶ τινες, καὶ φύκια ἄλλα· ἦν δὲ ἄρα θαλαττίας ⁶ πόας καὶ κράμβη ὄνομα, καὶ μνία καλεῖται τινα ἐν αὐταῖς καὶ τρίχες. τροφή δὲ ἄρα τούτων ἄλλω ἄλλῃ ⁷ ἦν, καὶ οὐκ ἂν πάσαιτο ἑτέρας ὁ εἰθισμένος τῇ συντροφῇ καὶ ὁμοεθνεῖ, ὡς ἂν εἴποι τις.

4. Ἀκούσειας δ' ἂν ἀλιέων καὶ ἰχθύων τινὰ καλλιῶνυμον οὕτω λεγόντων· καὶ ὑπὲρ αὐτοῦ

¹ ἐπ'.

² Ges : κυκλόστομον.

³ Reiske : περί.

⁴ καὶ παῖς.

no need of his reed, but taking a rod of very tough juniper he fastens a cord on the end and spits a half-pickled anchovy on the hook and lets it down into the sea. And he sits in the prow of the skiff and dangles the lure, while his boy rows gently, having purposely been instructed beforehand in the art of leisurely propulsion, and makes the skiff move in the direction of the shore. And the Sargues dart up in their numbers from their native lairs and gambol around and collect about the hook. For the fish, long dead indeed but prepared for catching, draws them as it were with a spell. Presently when they are close to the shore they are easily caught, being made prisoners through their belly's greed.

3. The haunts of fishes are numerous: some are found among rocks, others in sand, others again among vegetation, for you must know there is vegetation even in the sea, and some is called 'oyster-green,' some 'vines,' certain kinds 'grapes,' and others 'grass-wrack.' And it seems that the name 'cabbage' also is attached to marine vegetation, and some kinds are called 'seaweed' and some 'hair.' And some fish feed on one kind, others on another, and a fish that is accustomed to the food on which it has been reared and to which it is, so to say, akin would never touch any other kind.

Fishes, their
haunts and
their food

4. You may hear fishermen speak also of a fish they call *Callionymus* (Star-gazer). And concerning

The Star-
gazer fish

⁵ διασπασθεῖς.

⁶ Ges: θαλασσίον.

⁷ Gron: ἄλλο.

Ἄριστοτέλης λέγει ὅτι ἄρα ἐπὶ τοῦ λοβοῦ τοῦ δεξιοῦ καθημένην ¹ ἔχει χολήν πολλήν, τὸ δὲ ἦπαρ αὐτῷ ² κατὰ τὴν λαιὰν φορεῖται πλευράν. καὶ μαρτυρεῖ τούτοις καὶ ὁ Μένανδρος ἐν τῇ Μεσσηνίᾳ οἶμαι λέγων

τίθιμ' ἔχειν χολήν σε καλλιωνύμου
πλείω,

καὶ Ἀνάξιππος ἐν Ἐπιδικαζομένῳ

εἴαν με κινῆς καὶ ποιήσης τὴν χολήν
ἅπασαν ὥσπερ καλλιωνύμου ζέσαι,
ὅφει διαφέροντ' οὐδὲ ἐν ξιφίου κυνός.

εἰσὶ μὲν οὖν οἱ καὶ φασιν αὐτὸν ἐδώδιμον, οἱ δὲ πλείους ἀντιλέγουσιν αὐτοῖς. οὐ ῥαδίως δὲ αὐτοῦ μνημονεύουσιν ἐν ταῖς † ὑπὲρ τῶν ἰχθύων πανθοινίαις, ὧν τι καὶ ὄφελός ἐστι ποιηταὶ θέμενοι ³ σπουδὴν ἐς μνήμην ἐνθεσμον,† ⁴ Εὐχάρμος μὲν ἐν Ἡβας ⁵ Γάμῳ καὶ Γᾶ καὶ Θαλάσσᾳ καὶ προσέτι <καὶ> ⁶ Μώσαις, ⁷ Μνησίμαχος δὲ ἐν τῷ Ἰσθμιονίκῃ.

5. Βάτραχος δὲ θαλάττιος τίκτει κατὰ τοὺς ὄρνιθας ὥδον καὶ οὗτος. οὐ ζωογονεῖ γὰρ ἐν

¹ Ges: καθειμένην.

² αὐτῷ δὲ τὸ ἦ.

³ ποιητῶν θεμένων.

⁴ ὑπὲρ τῶν . . . ἐνθεσμον corrupt.

⁵ Cas: Ἡρας.

⁶ <καὶ> add. H.

⁷ Hemst: Μούσαις.

* Ar. only says that its gall-bladder is close to the liver and very large in relation to the size of the fish. See fr. 286 (Rose, p. 307).

it Aristotle says [*HA* 506 b 10]^a that it has a considerable quantity of gall stored close to the right-hand lobe of the liver, and that its liver is situated on its left side. And Menander bears witness to these statements when he says in his *Messenian woman* [*fr.* 31 K], I think,

'I will make you have more gall than a Star-gazer';

and Anaxippus in his *Epidicazomenus* [*fr.* 2K]:

'If you rouse me and make all my gall boil like a Star-gazer's, you will find that I differ no whit from a sword-fish.'

There are those who assert that it is edible; most people however assert the contrary. But you will not easily discover any mention of the Star-gazer in any description of fish-banquets, although poets have been at pains to record every fish of any value; they are ^b Epicharmus in his *Hebe's Wedding* [*Kaibel CGF* p. 98], his *Land and Sea* [*ib.* 94], and also his *Muses* [*ib.* 98], and Mnesimachus in his *Isthmian Victor* [*fr.* 5K].

5. The Fishing-frog^c also lays an egg, as birds do, ^{The Fishing-frog} for it is not viviparous, because its new-born young

^b The passage is corrupt and the translation gives what may be the general sense.

^c More commonly called 'Angler'; see above, 9. 24. It has a huge, broad, flat head but a very thin body. Of the three filaments projecting from its head the front one alone is movable and tipped with a lappet: this is the 'lure' (*δέλεαρ*) of 9. 24. The 'account of its reproduction and of its egg . . . is quite untrue' (Thompson). See *Enc. Brit.* (11th ed.), art. 'Angler.'

ἑαυτῷ· κεφαλὴν γὰρ ἔχει καὶ τὰ ἀρτιγενῆ μεγάλην τε ἅμα καὶ τραχείαν, καὶ διὰ ταῦτα ὑποδέξασθαι τὰ βρέφη δείσαντα ἥκιστός ἐστιν· ἐλκώσει γὰρ αὐτὸν καὶ κακώσει¹ ἐσπίπτοντα τὴν αὖθις. ἀλλὰ καὶ τικτόμενα ἂν καὶ ἐξιόντα εἰργάζετο παραπλήσια. οὔτε οὖν εὐώδινες ἐς ζώων γένεσιν εἰσιν οὔτε μὴν κρησφύγετα τοῖς ἐκγόνοις ἀγαθὰ. ψοῦ δὲ τὴν φύσιν ἢ ἰδιότητα οὐχ ὁμολογεῖ τὸ τῶν βατράχων, τραχὺ δὲ ἐστὶ καὶ ἐκείνο, καὶ ἔχει φολίδας, καὶ προσαφαιμένῳ φανεῖται σοι ἀντίτυπον.

6. Οἱ πολὺποδες καὶ αὐτοὶ χρόνῳ γίνονται μέγιστοι, καὶ ἐς κήτη προχωροῦσι, καὶ ἐναριθμοῦνται ἐν αὐτοῖς καὶ οὗτοι. ἀκούω γοῦν ἐν Δικαιαρχίᾳ τῇ Ἰταλικῇ πολὺπουν ἐς ὄγκον σώματος ὑπερήφανον προελθόντα τὴν μὲν ἐν τῇ θαλάττῃ τροφήν καὶ τὰς ἐκεῖθεν νοσῆας ἀτιμάσαι καὶ ὑπερφρονῆσαι αὐτῶν. προῆει δὲ ἄρα οὗτος καὶ ἐς τὴν γῆν, καὶ ἐλήζετο καὶ τῶν χερσαίων ἐστὶν ἄ. οὐκοῦν διὰ² τινος ὑπονόμου κρυπτοῦ ἐκβάλλοντος ἐς τὴν θάλατταν τὰ ἐκ τῆς πόλεως τῆς προειρημένης ῥυπαρὰ ἐσνέων καὶ ἀνιῶν ἐς οἶκόν τινα πάραλον, ἐνθα ἦν ἐμπόρων Ἰβηρικῶν φόρτος καὶ ταρίχη τὰ ἐκεῖθεν ἐν σκεύεσιν ἄδροῖς, εἴτα τὰς πλεκτάνας περιχέων καὶ σφίγγων τὸν κέραμον ἐρρήγνυ τὰ ἀγγεῖα καὶ κατεδαίνυτο τὰ ταρίχη. οἱ δὲ ἐσιόντες ὡς ἐώρων τὰ ὄστρακα, πολὺν δὲ τοῦ φόρτου ἀριθμὸν ἀφανῆ κατελάμβανον, ἐξεπλήττοντο καὶ τίς ἦν ὁ κεραῖζων αὐτοὺς συμβαλεῖν οὐκ εἶχον, τῶν μὲν θυρῶν ἀνεπιβουλεύτων βλεπομένων, τοῦ δὲ ὁρόφου ὄντος

¹ ἐλκώσει . . . κακῶς.

² καὶ διὰ.

have a large, rough head, and for that reason it is incapable of taking them back when they are frightened. For their re-entry will lacerate and injure the parent, and were they to be born alive and to emerge so, they would produce the same effect. And so they are not well adapted to producing their young alive nor are they a secure place of refuge for them. The egg of the Fishing-frog does not conform to the nature and character of an egg, for even that is rough and has scales, and you will find it hard if you touch it.

6. Octopuses naturally, with the lapse of time, attain to enormous proportions and approach cetaceans and are actually reckoned as such. At any rate I learn of an octopus at Dicæarchia in Italy which attained to a monstrous bulk and scorned and despised food from the sea and such pasturage as it provided. And so this creature actually came out on to the land and seized things there. Now it swam up through a subterranean sewer that discharged the refuse of the aforesaid city into the sea and emerged in a house on the shore where some Iberian merchants had their cargo, that is, pickled fish from that country in immense jars: it threw its tentacles round the earthenware vessels and with its grip broke them and feasted on the pickled fish. And when the merchants entered and saw the broken pieces, they realised that a large quantity of their cargo had disappeared; and they were amazed and could not guess who had robbed them: they

A monstrous
Octopus

ἄσινους καὶ τῶν τοίχων μὴ διεσκαμμένων· ἑωρᾶτο δὲ καὶ τῶν ἰχθύων τῶν ταρίχων λεύφανα ὑπολειφθέντα ¹ ὑπὸ τοῦ ἀκλήτου δαιτυμόνος. ἔκριναν δὴ τινα τῶν οἰκείων τὸν μάλιστα εὐτολμότατον ἔνδον ὠπλισμένον καταλιπεῖν ἔλλοχῶντα. νύκτωρ οὖν ἐπὶ τὴν συνήθη δαῖτα ὁ πολύπους ἀνέρπει, καὶ περιχυθεὶς τοῖς σκεύεσιν ὥσπερ ἐς πνίγμα ἀθλητῆς συλλαβὼν τὸν ἀντίπαλον ἐγκρατῶς τε καὶ μάλα εὐλαβῶς, εἵτα συνέτριβε τὸν κέραμον ληστής ὡς εἰπεῖν ὁ πολύπους ῥᾶστα. ἦν δὲ διχόμηνος, καὶ κατελάμπετο ὁ οἶκος, καὶ πάντα ἦν εὐσύνοπτα. ὁ δὲ οὐκ ἐπεχείρει μόνος, δείσας τὸν θῆρα (καὶ γὰρ μόνου μείζων ὁ ἐχθρὸς ἦν) περιηγείται δὲ ἔωθεν τοῖς ἐμπόροις τὰ πεπραγμένα· ἀκούοντες δὲ ἠπίστουν. εἵτα οἱ μὲν τῆς ζημίας τῆς τοσαύτης μνήμη τὸν κίνδυνον ² ἀνερρίπτουν, καὶ συνελθεῖν ³ τῷ ἐχθρῷ ἔσπευδον, ⁴ οἱ δὲ τῆς καινῆς καὶ ἀπίστου θέας διψῶντες συναπεκλείοντο αὐθαίρετοι σύμμαχοι. εἵτα ἑσπέρας ὁ φῶρ ἐπιφοιτᾷ, καὶ ὁρμᾷ ἐπὶ τὴν συνήθη τράπεζαν. ἐνταῦθα οἱ μὲν ἀπέφραττον τὸν ὀχετόν, οἱ δὲ ὠπλίζοντο ἐπὶ τὸν πολέμιον, ⁵ καὶ κοπίσι καὶ ξυροῖς τεθηγμένοις αὐτοῦ διέκοπτον τὰς πλεκτάνας, ὡς δρυὸς κλάδους ἀκροτάτους ⁶ ἀμπελουργοί τε καὶ δρυοτόμοι. καὶ τὴν ἀλκὴν αὐτοῦ περικόψαντες καθεῖλον ὀφὲ καὶ μόγις οὐκ ὀλίγα πονήσαντες, καὶ τὸ καινότατον, ἐν τῇ γῇ τὸν ἰχθὺν ἐθηράσαντο ἔμποροι. τὸ ⁷

¹ ἀπολειφθέντα.

² Ges : τὸν κίνδυνον μνήμη.

³ Schz : συνεισελθεῖν.

⁴ συνέσπευδον.

⁵ Ges : πόλεμον.

⁶ ἀβροτάτους ὡς ἄδρο-.

saw that no attempt had been made upon the doors; the roof was undamaged; the walls had not been broken through. They saw also the remains of the pickled fish that had been left behind by the uninvited guest. So they decided to have their most courageous servant armed and waiting in ambush in the house. Well, during the night the Octopus crept up to its accustomed meal and clasping the vessels, as an athlete puts a strangle-hold upon his adversary with all his might gripping firmly, the robber—if I may so call the Octopus—crushed the earthenware with the greatest ease. It was full moon, and the house was full of light, and everything was quite visible. But the servant was not for attacking the brute single-handed as he was afraid, moreover his adversary was too big for one man, but in the morning he informed the merchants what had happened. They could not believe their ears. Then some of them remembering how heavily they had been mulcted, were for risking the danger and were eager to encounter their enemy, while others in their thirst for this singular and incredible spectacle voluntarily shut themselves up with their companions in order to help them. Later, in the evening the marauder paid his visit and made for his usual feast. Thereupon some of them closed off the conduit; others took arms against the enemy and with choppers and razors well sharpened cut the tentacles, just as vine-dressers and woodmen lop the tips of the branches of an oak. And having cut away its strength, at long last they overcame it not without considerable labour. And what was so strange was that merchants captured the fish on dry land. Mis-

¹ καὶ τό κ.

κακοῦργον δὴ τοῦδε τοῦ ζώου καὶ τὸ δολερὸν ἀναπέφηνεν ἡμῖν ἴδιον ὄν.

7. Τῶν τεθηραμένων ἐλεφάντων ἰῶνται τὰ τραύματα οἱ Ἰνδοὶ τὸν τρόπον τοῦτον. καταιονοῦσι μὲν αὐτὰ ὕδατι χλιαρῷ, ὥσπερ οὖν τὸ τοῦ Εὐρυπύλου παρὰ τῷ καλῷ Ὀμήρῳ ὁ Πάτροκλος· εἶτα μέντοι διαχρίουσι βουτύρῳ¹ αὐτά· ἐὰν δὲ ᾗ βαθέα, τὴν φλεγμονὴν πραινουσιν ὕεια κρέα θερμὰ μὲν ἔναιμα δὲ ἔτι προσφέροντες καὶ ἐντιθέντες· τὰς δὲ ὀφθαλμίας θεραπεύουσιν αὐτῶν βόειον γάλα ἀλεαίνοντες εἶτα αὐτοῖς ἐγχέοντες, οἱ δὲ ἀνοίγουσι τὰ βλέφαρα, καὶ ὠφελούμενοι ἡδοναί τε καὶ αἰσθάνονται, ὥσπερ ἄνθρωποι. καὶ ἐς τοσοῦτον ἐπικλύζουσιν, ἐς ὅσον ἂν ἀποπαύσωνται λημῶντες· μαρτύριον δὲ τοῦ παύσασθαι τὴν ὀφθαλμίαν τοῦτό ἐστι. τὰ δὲ νοσήματα ὅσα αὐτοῖς προσπίπτει ἄλλως, ὁ μέλας οἶνός ἐστιν αὐτοῖς ἄκος. εἰ δὲ μὴ γένοιτο ἐξάντης τοῦ κακοῦ τῷ φαρμάκῳ τῷδε, ἄσωστά οἱ ἐστίν.

8. Ἐλέφαντι ἀγελαίῳ μὲν τετιθασευμένῳ² γέμην ὕδωρ πῶμά ἐστι, τῷ δὲ <τὰ>³ ἐς πόλεμον ἀθλοῦντι οἶνος μὲν, οὐ μὴν ὁ τῶν ἀμπέλων, ἐπεὶ τὸν μὲν ἐξ ὀρύξης χειρουργοῦσι, τὸν δὲ ἐκ καλάμου. προΐασι δὲ καὶ ἄνθη σφίσιν ἀθροίσοντες· εἰσὶ γὰρ ἔρασταί εὐωδίας, καὶ ἄγονταί γε ἐπὶ τοὺς λειμῶνας, ὅσμη πωλευθησόμενοι τῇ ἡδίστῃ. καὶ ὁ μὲν ἐκλέγει κρίνας τῇ ὁσφρήσει τὸ ἄνθος, τάλαρρον δὲ ἔχων ὁ πωλευτὴς τρυγῶντος καὶ ἐμβάλλοντος.

¹ τῷ βουτύρῳ.

² Reiske : εἰθισμένῳ.

chief and craft are plainly seen to be characteristics of this creature.

7. The people of India heal the wounds of Elephants which they have captured in the following manner. They foment them with warm water, just as Patroclus fomented the wound of Eurypylus in our noble Homer [*Il.* 11. 829], and then anoint them with butter. But if they are deep, they reduce the inflammation by applying and laying on them pigs' flesh hot and with the blood still in it. Their ophthalmia they treat by warming some cow's milk and pouring it into their eyes, and the Elephants open their eyelids and are gratified just as men are, to perceive what benefit they derive. And the Indians continue the bathing until the inflammation ceases; this is evidence that the ophthalmia has been arrested. As for other diseases that afflict them, black ^a wine is the cure for them. But if this medicine does not rid them of their complaint, then nothing will save them.

Remedies
for sick
Elephants

8. An Elephant belonging to a herd but which has been tamed drinks water; but an Elephant that fights in war drinks wine, not however that made from grapes, for men prepare a wine from rice or from cane. And these tame Elephants go out to gather flowers for themselves, for they love a sweet smell and are led to the meadows to be trained by the most fragrant scent. And an Elephant using its sense of smell will pick out a flower, while the trainer, basket in hand, holds it out beneath the

The
Elephant
and its love
of flowers

^a *I.e.* dark red.

^{*} <rd> *add. H.*

ὑπέχει. εἴτα ὅταν ἐμπλήσῃ τοῦτον, ὥσπερ οὖν ὀπώραν δρεπόμενος λούται, καὶ ἡδεται τῷ λουτρῷ κατὰ τοὺς τῶν ἀνθρώπων ἀβροτέρους. εἴτα ἐπανελθὼν τὰ ἄνθη ποθεῖ, καὶ βοᾷ βραδύνοντος, καὶ οὐχ αἰρεῖται τροφήν πρὶν ἢ κομίσῃ τίς οἱ ὅσα ἐτρύγησεν. εἴτα μέντοι τῇ προβοσκίδι ἀναιρούμενος ἐκ τοῦ ταλάρου τῆς φάτνης καταπάττει τὰ χεῖλη, ἡδυσμα τοῦτό γε τῇ τροφῇ διὰ τῆς εὐοσμίας ἐπινοῶν, ὥς εἰπεῖν. κατασπείρει δὲ καὶ τοῦ χώρου ἔνθα αὐλίζεται τῶν ἀνθέων πολλά, ἡδυσμένον αἰρεῖσθαι γλιχόμενος ὕπνον. Ἰνδοὶ δὲ ἐλέφαντες ἦσαν ἄρα πήχεων ἐννέα τὸ ὕψος, πέντε δὲ τὸ εὖρος. μέγιστοι δὲ ἄρα τῶν ἐκεῖθι ἐλεφάντων οἱ καλούμενοι Πράσιοι,¹ δεύτεροι δ' ἂν τῶνδε τάττωιντο οἱ Ταξίλοι.²

9. Ἴππον δὲ ἄρα Ἰνδὸν κατασχεῖν καὶ ἀνακροῦσαι προπηδῶντά καὶ ἐκθέοντα οὐ παντὸς ἦν, ἀλλὰ τῶν ἐκ παιδὸς ἱππείαν πεπαιδευμένων. οὐ³ γὰρ αὐτοῖς ἐστὶν ἐν ἔθει χαλινῷ ἄρχειν αὐτῶν καὶ ῥυθμίζειν αὐτοὺς καὶ ἰθύνειν, κημοῖς δὲ ἄρα κεντρωτοῖς· ἀκόλαστόν τε⁴ ἔχουσι τὴν γλῶτταν καὶ τὴν ὑπερώαν ἀβασάνιστον· ἀναγκάζουσι δὲ αὐτοὺς ὅμως οἶδε οἱ τὴν ἱππείαν σοφιστὰι [περικυκλεῖν καὶ]⁵ περιδινεῖσθαι ἐς ταῦτόν στρεφομένους.⁶ δεῖ δὲ ἄρα τῷ τοῦτο δράσονται καὶ ῥώμης χειρῶν καὶ ἐπιστήμης εὐ μάλα ἱππικῆς. πειρῶνται δὲ οἱ προήκοντες ἐς ἄκρον τῆσδε τῆς σοφίας καὶ ἄρμα οὕτως περικυκλεῖν καὶ περιάγειν· εἴη δ' ἂν

¹ Πράσι- MSS always.

² Ταξίλοι? Warmington.

³ τοῦτο.

⁴ γὰρ Jac, H.

⁵ [περικυκλεῖν καὶ] del. H.

picker as he throws it in. Later when it has filled the basket, like a fruit-gatherer it has a bath and takes as much pleasure in the bath as the more luxurious of mankind do. Then on its return it wants the flowers, and if the keeper delays, it trumpets and refuses food until somebody brings it the flowers it has gathered. Then it picks them out of the basket with its trunk and sprinkles them along the rim of its manger, for it regards them as imparting a flavour, as it were, to its food by means of their scent. And it scatters a quantity of flowers over its stall, as it desires a fragrant sleep. It seems that Indian Elephants are nine cubits high and five wide, and the largest are those they call Prasian; next to these one may reckon those from Taxila.^a

9. To control an Indian Horse, to check him when he leaps forward and would gallop away, has not, it seems, been given to every man, but only to those who have been brought up from childhood to manage horses. For it is not the Indian custom to rule them, to bring them to order, and to direct them by means of the rein but by spiked muzzles; thus their tongue goes unpunished and the roof of their mouth untortured. Still, those who are skilled in horsemanship compel them to go round and round, returning to the same point. Now if a man would do this he requires strength of hand and a thorough understanding of horses. Those who have attained the summit of this science even try by these means to drive a chariot in circles. And it would be no con-

The Indian Horse

^a στρεφόμενους, καὶ ἡμερ-εἶδον ἀστόμους.

^a City in the extreme NW of India.

ἄθλος οὐκ εὐκαταφρόνητος ἀδηφάγων ἵππων
τέτρωρον περιστρέφειν ῥαδίως· φέρει δὲ τὸ ἄρμα
παραβάτας δύο· ὁ δὲ στρατιώτης ἐλέφας ἐπὶ τοῦ
καλουμένου θωρακίου ἢ καὶ νῆ Δία τοῦ νώτου
γυμνοῦ καὶ ἐλευθέρου φέρει πολεμιστὰς μὲν τρεῖς
...¹ παρ' ἐκάτερα βάλλοντας καὶ τὸν τρίτον
κατόπιν, τέταρτον δὲ τὸν τὴν ἄρπην ἔχοντα² διὰ
χειρῶν καὶ ἐκείνῃ τὸν θῆρα ἰθύνοντα, ὥς οἶακι
ναῦν κυβερνητικὸν ἄνδρα καὶ ἐπιστάτην τῆς νεώς.

10. Θῆρα δὲ παρδάλεων Μαυρουσία εἶη ἄν.³
καὶ ἔστιν αὐτοῖς οἰκοδομία λίθων πεποιημένη, καὶ
ἔοικε ζωγρείῳ⁴ τινί, καὶ ἔστι μὲν ὁ λόχος ὅδε ὁ
πρῶτος· ὁ γε μὴν δεύτερος, ἐνδοτέρῳ σαπροῦ
κρέως καὶ ὀδωδότης μοῖραν μηνίνθου τινὸς μακρο-
τέρας ἐξαρτῶσι, θύραν δὲ ἐκ ῥιπίδων καὶ τινων
καλάμων ἀραιὰν ἐπέστησαν, καὶ μέντοι καὶ δι'
αὐτῶν ἐκπνεῖται ἡ τοῦ κρέως τοῦ προειρημένου
ὀσμὴ διαρρέουσα. αἰσθάνονται⁵ δὲ αἱ θῆρες, καὶ
γὰρ πῶς τοῖς κακόσμοις φιληδοῦσι· προσβάλλει
γὰρ αὐτὰς⁶ ὁ τῶν⁷ προειρημένων ἀήρ, εἴαν τε ἐν
ἄκροις⁸ τοῖς ὄρεσιν εἴαν τε ἐν φάραγγι, καὶ
μέντοι καὶ ἐν αὐλῶνι, εἴτα ἀνεφλέχθη τῇ ὀσμῇ
ἐντυχοῦσα, καὶ ὑπὸ τῆς ἄγαν ὀρμῆς ἐς τὴν θοίνην
τὴν φίλην ἄττει φερομένη· ἔλκεται δὲ ὑπ' αὐτῆς
ὥς ὑπὸ τινος ἕγγος. εἴτα ἐμπίπτει τῇ θύρᾳ καὶ
ἀνατρέπει αὐτὴν καὶ ἔχεται τοῦ δυστυχοῦς δείπνου.
τῇ γάρ τοι μηνίνθῳ τῇ προειρημένῃ συνυφάνθη

¹ Lacuna.

² κατέχοντα.

³ εἶη ἄν <τοιᾶδε> add. Grasberger, op. 13. 14 ad fin., 15. 1.

⁴ Schen: ζωαγρία.

⁵ Schen: αἰσθονταί.

⁶ αὐταῖς.

temptible achievement to make a team of four ravenous horses circle about with ease. And the chariot holds two beside the driver. But a War-^{The War-}elephant in what is called the tower, or even, I ^{elephant} assure you, on its bare back, free of harness, carries as many as three armed men. . . .^a who hurl their weapons to left and right, and a third behind them, while a fourth holds the goad with which he controls the beast, as a helmsman or pilot of a vessel controls a ship with the rudder.

10. The hunting of Leopards seems to be a Moorish ^{Leopard-}practice. The people build a stone structure, and it ^{hunting in} resembles a kind of cage: this is the first part of the ^{Mauretania} ambush; and the second part is this: inside they fasten a piece of meat that has gone bad and smells, by a longish cord and set up a flimsy door made of plaited reeds of some kind, and through them the smell of the aforesaid meat is exhaled and spreads abroad. The animals notice it, being for some reason fond of ill-smelling objects, because the scent from them assails them whether they are on mountain tops or in a ravine or even in a glen. Then when the Leopard encounters the smell it gets excited and in its excessive desire comes rushing to the feast it loves: it is drawn to it as though by some spell. Then it dashes at the door, knocks it down, and fastens upon the fatal meal—fatal, because on to the aforesaid cord there has been woven a noose most dexterously contrived, and as the meat is being eaten

^a Lacuna. The context demands: 'two in front who . . .'

⁷ ὁ ἐκ τῶν? H

⁸ Reiske: ἀπλοῖς.

πάγη¹ καὶ μάλα σοφή, ἥπερ οὖν ἐσθιομένου τοῦ κρέως κινεῖται, καὶ περιλαμβάνει τὴν λίχνον πάρδαλιν. καὶ ἐάλω, γαστρός ἀδηφάγου καὶ μυσαρᾶς ἐστιάσεως δίκας ἐκτίνουσα ἢ δυστυχής.

11. Αἰροῦνται δὲ οἱ λαγῶ ὑπὸ ἀλωπέκων οὐχ ἥττον² ἀλλὰ καὶ μᾶλλον τέχνη· σοφὸν γὰρ ἀπατᾶν ἀλώπηξ, καὶ δόλους οἶδεν. ὅταν γοῦν νύκτωρ ἐς ἵχνος ἐμπέσῃ τοῦ λαγῶ καὶ αἰσθηται τοῦ θηρίου, σιγῇ τε ἐπιβαίνει καὶ ποδὶ ἀψόφῳ, καὶ ἀναστέλλει τὸ ἄσθμα, καὶ καταλαβοῦσα ἐν τῇ κοίτῃ πειράται αἰρεῖν ὡς ἀδεᾶ καὶ ἄφροντιν. ὁ δὲ οὐ τρυφῶν οὐδὲ ραθύμως καθεύδει, ἀλλ' ἅμα τε ἦσθετο τοῦ ζώου τοῦ προσιόντος καὶ τῆς εὐνῆς ἐξεπήδησε καὶ θεῖ· καὶ ὁ μὲν ἀνύτει³ τὸν δρόμον καὶ μάλα ὠκέως, ἡ δὲ ἀλώπηξ καὶ αὐτὴ κατ' ἵχνος ἵεται⁴ καὶ τοῦ δρόμου ἔχεται. καὶ ὁ μὲν πολλὴν ὁδὸν διανύσας, ὡς ἤδη κρείττων καὶ οὐκ ἂν ἀλούς, ἐμπεσὼν ἐς λόχμην ἀσμένως ἀναπαύεται· ἡ δὲ ἀλώπηξ ἐφίσταται, καὶ ἀτρεμεῖν οὐκ ἐπιτρέπει, πάλιν τε αὐτὸν ἐγείρει, καὶ ἐς δρόμον ἐξηνέμωσεν ἕτερον. εἴτα οὐχ ἥττων τῆς προτέρας ὁδὸς καὶ δὴ διηνύσθη, καὶ ὁ μὲν ἀναπαύσασθαι διψᾷ πάλιν, ἡ δὲ ἐφίσταται, καὶ σείουσα τὸν θάμνον ἀγρυπνίαν ἐνεργάζεται αὐτῷ. ὁ δὲ πάλιν ἐκθεῖ, καὶ ἡ ἀλώπηξ οὐχ ὑστερεῖ. συνεχέστερον δὲ ὅταν αὐτὸν δρόμος ἐκ δρόμου διαλάβῃ καὶ ἀγρυπνία διαδέξῃται, ὁ μὲν ἀπέιπε,⁵ ἡ δὲ ἐπελθοῦσα κατέσχευ αὐτόν, οὐ μὰ Δία δρόμῳ ἀλλὰ τῷ χρόνῳ καὶ τῷ

¹ ἡ πάγη.

² ἐνίοτε οὐχ ἥττον δρόμῳ.

³ ἀνύτει.

this is dislodged and encircles the gluttonous Leopard. So it is caught and pays the penalty for its ravenous belly and its foul feasting, the poor wretch.

11. Hares are caught by Foxes more often than ^{Fox and Hare} not through an artifice, for the Fox is a master of trickery and knows many a ruse. For instance, when by night it comes upon the track of a Hare and has scented the animal, it steals upon it softly and with noiseless tread, and holds its breath, and finding it in its form, attempts to seize it, supposing it to be free of fear and anxiety. But the Hare is not a luxurious creature and does not sleep carefree, but directly it is aware of the Fox's approach it leaps from its bed and is off. And it speeds on its way with all haste: but the Fox follows in its track and continues its pursuit. And the Hare after covering a great distance, under the impression that it has won and is not likely to be caught, plunges into a thicket and is glad to rest. But the Fox is after it and will not allow it to remain still, but once again rouses it and stimulates it to run again. Then a second course no shorter than the first is gone through, and the Hare again longs to rest, but the Fox is upon it and by shaking the thicket contrives to keep it from sleeping. And again it darts out, but the Fox is hard after it. But when it is driven into running course after course without intermission, and want of sleep ensues, the Hare gives up and the Fox overtakes it and seizes it, having caught it not indeed by speed but by length of time and by craft.

¹ ἐστὶ MSS, ἐστὶ Schn.

² ἀρετὴ καὶ μένος.

δόλω καθελούσα. ταῦτα μὲν οὖν ἄλλως προεκθέων ὁ λόγος ὑπὲρ τοῦ δρόμου τοῦ λαγῶ ἀναβέβληται, τὰ δὲ λοιπὰ ἐν τοῖς ἐπομένοις λέγειν ἐγκαιρότερον· ὅθεν δὲ ἐξετραπόμην καὶ δὴ ἐπάνειμι αὖθις. ἦν δὲ ἄρα τοῦ διασπείρειν τὰ ἔκγονα καὶ ἄλλο ἄλλῃ τρέφειν αἰτία ἦδε. ἔστι μὲν ὁ λαγῶς φιλότεκνον δεινῶς, δέδουκε δὲ καὶ τὰς ἐκ τῶν θηρώντων ἐπιβουλὰς καὶ τὰς ἐκ τῶν ἄλωπέκων ἐπιδρομάς, πέφρικέ γε μὴν καὶ τὰς ἐκ τῶν ὀρνίθων οὐχ ἦττον, φωνὴν δὲ κοράκων καὶ ἀετῶν μᾶλλον· πρὸς γὰρ δὴ ταῦτα τῶν πτηνῶν οὐκ ἔστιν αὐτῷ ἕνσπονδα, ὑποκρύπτει δὲ ἑαυτὸν ἢ θάμνῳ κομῶντι ἢ ληΐῳ βαθεί,¹ ἢ τινα ἄλλην ἑαυτοῦ προβάλλεται ἀναγκαίαν καὶ ἄμαχον² σκέπην.

12. Θηρατοῦ δὲ ἀνδρὸς καὶ τὰ ἕτερα ἀγαθοῦ, οἷον μὴ ἂν ψεύσασθαι, λόγον ἤκουσα, καὶ αὐτῷ πεπίστευκα, καὶ³ διὰ ταῦτα εἰρήσεται. τίκειν γὰρ δὴ καὶ ἄρρενα λαγῶν⁴ ἔλεγε καὶ παιδοποιεῖσθαι τε ἅμα καὶ ὠδίνειν καὶ τῆς φύσεως μὴ ἀμοιρεῖν ἑκατέρας. καὶ ὥς ἐκτρέφει τεκῶν ἔλεγε, καὶ ὥς ἀποτίκτει καὶ δύο πον καὶ τρία, καὶ τοῦτο ἐμαρτύρει, καὶ δὴ καὶ τὸν κολοφῶνα ἐπῆγε τῷδε τῷ λόγῳ παντὶ ἐκείνον. θηραθῆναι γὰρ λαγῶν ἄρρενα ἡμιθνήτα, ἐξωγκῶσθαι δὲ αὐτοῦ τὴν γαστέρα ἅτε ἔγκαρπον. ἀνατμηθῆναι τε οὖν αὐτὸν ὠμολόγει καὶ μήτραν πεφωρᾶσθαι καὶ τρεῖς λαγιδεῖς.⁵ τούτους οὖν ἀκινήτους τέως εἶναι ἐξαιρεθέντας καὶ κείσθαι οἷονεὶ κρέα ἄλλως· ἐπεὶ δὲ ὑπὸ τοῦ

¹ γηδῖον δασεῖ.² καὶ δὴ καὶ.³ ἀμήχανον τὴν.⁴ ἄρρενας λαγῶς.⁵ λαγῶς.

Anyhow the account, by starting with the running of the Hare, has got too far ahead; the remainder it will be more appropriate to relate in the sequel. But I will return to the point at which I was diverted.^a It seems that the reason why it distributes its young and rears them in different spots is as follows. The Hare is deeply devoted to its offspring and dreads both the designs of huntsmen and the attacks of foxes; and it has no less a horror of the attacks of birds, and even more so of the cry of ravens and of eagles. For there is no treaty of peace between these birds and it. And it conceals itself in some leafy bush or deep corn-field or protects itself behind some other enforced and unassailable shelter.

The Hare
and its
young

12. I have heard from one who is a hunter and a good man besides, the kind that would not tell a lie, a story which I believe to be true and shall therefore relate. For he used to maintain that even the male Hare does in fact give birth and produce offspring and endure the birthpangs and partake of both sexes. And he told me how it bears and rears its young ones, and how it brings perhaps two or three to birth; and he bore witness to this too, and then as the finishing touch to the whole story added the following. A male Hare had been caught in a half-dead state, and its belly was enlarged, being pregnant. Now he admitted that it had been cut open and that its womb, containing three leverets, had been discovered. These, he said, which so far were undisturbed, were taken out and lay there like lifeless flesh. When however they were warmed

The male
Hare

^a Perhaps something has been lost at the beginning of the chapter.

ἡλίου ἀλεινόμενοι καὶ δὴ κατὰ μικρὰ ὑποθαλ-
πόμενοι διέτρυψαν,¹ ἀναφέροντες ἑαυτοὺς ἀνεβιώ-
σκοντο, καὶ πού τις αὐτῶν καὶ ἐκινήθη καὶ μετὰ
ταῦτα ἀνέβλεψε, τάχα δὲ καὶ γλῶτταν ἐπὶ τούτοις
προὔβαλε, καὶ στόμα ἀνέωξε τροφῆς πόθῳ.
προσενεχθῆναι οὖν οἷα² εἰκὸς τοῖς τηλικούτοις
γάλα καὶ κατ' ὀλίγον ἐκτραφῆναι αὐτοὺς, δείγμα
ἐμοὶ δοκεῖν ἐς θαῦμα τοῦ τεκόντος τούτους. μὴ
πιστεύειν οὖν τῷ λόγῳ πείσαι ἑμαυτὸν οὐ δύναμαι.
τὸ δὲ αἴτιον, ἢ τοῦ ἀνδρὸς γλῶττα οὔτε ψεῦδος
οὔτε κόμπον ἡπίστατο.

13. Ἦν δὲ ἄρα ὁ λαγῶς καὶ ἀνέμων τε καὶ
ώρων ἐπιστήμων· σοφὸν γάρ τι χρήμα αὐτοῦ,
† ἀλλ' οὐκ εὐχαρι ὄν, †³ χειμῶνος οὖν <τόν>⁴
κοῦτον ἐν τοῖς προσηλίοις τίθεται· δηλα γὰρ δὴ
ὅτι θάλπεται μὲν ἀσμένως, κρύει δὲ ἐχθρῶς ἔχει·
θέρους δὲ πρὸς ἄρκτον ἀποκλίνει πόθῳ ψύχους.
τῆς δὲ τῶν ώρων διαφορᾶς αἱ ρῖνες αὐτῷ γνώμων.
οὐ μὲν ἐπιμύει καθεύδων ὁ λαγῶς, καὶ τοῦτο
αὐτῷ ζῶων μόνῳ περίεστιν, οὐδὲ νικᾶται τῷ
ὑπνῷ τὰ βλέφαρα· φασὶ δὲ αὐτὸν καθεύδειν μὲν
τῷ σώματι,⁵ τοῖς δὲ ὀφθαλμοῖς τηνικάδε ὄραν.
γράφω δὲ ἅπερ οὖν οἱ σοφοὶ τῶν θηρατῶν λέγουσιν.
εἰσὶ δὲ αὐτῶν νύκτωρ αἱ νομαί, τοῦτο μὲν καὶ
τροφῆς ξένης ἐπιθυμία ἴσως, ἐγὼ δ' ἂν φαίην ὅτι
γυμνασίας ἐνεκα, ἵνα καὶ τηνικάδε ἐπὶ ἀπὸ τοῦ
ὑπνου καρτερῇ ἐνεργὸς ὢν κρατύνηται τὸ τάχος.
τῆς δὲ ὁδοῦ τῆς ὀπίσω ἐρᾷ δεινῶς, καὶ συντρόφου
παντὸς χωρίου ἡττάται· ἐνθεν τοι καὶ ἀλίσκεται

¹ Gron: ἐξέτρυψαν.

² αὐτοῖς ἦν.

³ ἀλλ' . . . ὄν corrupt.

by the sun and had spent some time slowly acquiring a little heat, they came to themselves and revived, and one of them, I suppose, stirred and looked up and presently put out its tongue as well and opened its mouth in its craving for nourishment. Accordingly some milk was brought, as was proper for such young creatures, and little by little they were reared up, to furnish (in my opinion) an astonishing proof of their birth by a male. I cannot prevail upon myself to doubt the story, the reason being that the narrator's tongue was a stranger to falsehoods and exaggeration.

13. It seems that the Hare knows about winds and seasons, for it is a sagacious creature. . . . During the winter it makes its bed in sunny spots, for it obviously likes to be warm and hates the cold. But in summer-time it prefers a northern aspect, wishing to be cool. Its nostrils, like a sundial, mark the variation of the seasons. The Hare does not close its eyes when sleeping: this advantage over other animals it alone enjoys and its eyelids are never overcome by slumber. They say that it sleeps with its body alone while it continues to see with its eyes. (I am only writing what experienced hunters say.) Its time for feeding is at night, which may be because it desires unfamiliar food, though I should say that it was for the sake of exercise, in order that, while refraining from sleep all this time and full of activity, it may improve its speed. But it greatly likes to return to its home and loves every spot with which it is familiar. That, you see,

⁴ <τόν> add. H.

⁵ τοῦ σώματος V, τὸ σῶμα other mss.

τὰ πολλά, <τὰ>¹ ἦθη τὰ οἰκεῖα ἐκλιπεῖν οὐχ ὑπομένων.

14. Θεῖ δὲ ὁ λαγὼς ὑπὸ τε κυνῶν καὶ ἱππέων διωκόμενος, εἰ μὲν ἐκ πεδιάδος γῆς εἴη, ὠκύτερον τῶν ὀρείων λαγῶν, ἅτε μικρὸς τὸ σῶμα καὶ λεπτός· ἔνθεν τοι καὶ κοῦφον αὐτὸν εἶναι οὐκ ἀπεικός. σκιρτᾷ γοῦν τὰ πρῶτα ἀπὸ τῆς γῆς καὶ πηδᾷ, διαδύεται δὲ καὶ διὰ θάμνων ὀλισθηρῶς καὶ εὐκόλως καὶ διὰ παντός· ἐλάδους τόπον· καὶ εἴ που πῶαι βαθεῖαι, καὶ διὰ τούτων διεκπίπτει ῥαδίως. καὶ ὅπερ τοῖς λέουσιν φασὶ τὴν ἀλκαίαν δύνασθαι πρὸς τὸ ἐγείρειν αὐτοὺς καὶ ἐποτρύνειν, τοῦτό τοι καὶ ἐκείνῳ τὰ ὠτά ἐστι, ῥύμης συνθήματα καὶ ἐγερτήρια δρόμον. ἀνακλίνει γοῦν κατὰ τῶν νώτων αὐτά, κέχρηται δὲ αὐτοῖς πρὸς τὸ μὴ ἐλινύειν μηδὲ ὀκνεῖν οἷον μύωσι. δρόμον δὲ ἓνα καὶ εὐθὺν² οὐ θεῖ, δεῦρο δὲ καὶ ἐκεῖσε παρακλίνει, καὶ ἐξελίττει τῇ καὶ τῇ, ἐκπλήττων τοὺς κύνας καὶ ἀπατῶν. ὅποι ποτὲ δ' ἂν ὀρμήσῃ καὶ ἀπονεῦσαι θελήσῃ, κατ' ἐκείνην τὴν ἐκτροπὴν κλίνει τῶν ὤτων τὸ ἕτερον, οἷον ἰθύνων ἑαυτῷ διὰ τούτου τὸν δρόμον. οὐ μὴν ἀναλίσκει τὴν ἑαυτοῦ δύναμιν ἀταμιεύτως, τηρεῖ δὲ τοῦ διώκοντος τὴν ὀρμήν, καὶ εἰ μὲν ἦ νωθῆς, οὐ πᾶν ἀνῆκε τὸ ἑαυτοῦ τάχος, ἀλλὰ τι καὶ³ ἀνέστειλεν, ὥς προεκθεῖν μὲν <τοῦ>⁴ κυνός, οὐ μὴν ἀπαγορεῦσαι ὑπὸ τοῦ συντόνου τοῦ δρόμου αὐτός. οἶδε γὰρ ἀμείνων ὢν, καὶ ὄρᾳ ἐς τὸ μὴ ὑπερπονείσθαι οἱ τὸν καιρὸν ὄντα. εἰ δὲ καὶ ὁ κύων ἦ ὠκιστος, τηνικαῦτα ὁ λαγὼς φέρεται θέων ἢ ποδῶν ἔχει. ἤδη γοῦν καὶ πολὺ τῆς ὁδοῦ προλαβὼν, καὶ ἀπολιπὼν ἐκ πολλοῦ θηρατὰς καὶ

ON ANIMALS, XIII. 13-14

is why it is generally caught, because it cannot endure to abandon its native haunts.

14. The Hare when pursued by hounds and horse-<sup>The Hare
of the plains</sup>men runs, if it is a denizen of the plains, swifter than the Mountain Hare, as its body is small and slim. Hence it is not unnatural for it to be nimble. At any rate to begin with it leaps and bounds from the earth and slips through thickets and across marshy ground with ease, and wherever the grass is deep it escapes without difficulty. And just as they say that the tail of the lion can rouse and stimulate it, so it is with the ears of the Hare: they are signals for speed and excite it to run. At any rate it lays them back and uses them as goads to prevent it from lagging and hesitating. But its course is not uniform and straight, but it turns aside now right now left and doubles this way and that, bewildering and deluding the hounds. And in whatever direction it wants to swerve in its course, it droops one ear to that avenue of escape, as though it were steering its course therewith. It does not however squander its powers, but observes the pace of its pursuer; and if he is tardy, it does not put forth its whole strength but keeps itself in check somewhat, enough to outrun the hound but not enough to exhaust itself by intense speed. For it knows that it can run faster and realises that this is not the moment for it to over-exert itself. If however the hound is very swift, then the Hare runs as fast as its feet can carry it. And when at length it has got far ahead and has left hunters, hounds, and horsemen a long way behind,

¹ <rd> add. Jac.

² ἀλλὰ καὶ τ.

³ ἰθὺς.

⁴ <τοῦ> add. H.

κύνας καὶ ἵππους, ἐπὶ τινα λόφον ὑψηλὸν ἀναθορῶν καὶ ἑαυτὸν ἀναστήσας ἐπὶ τῶν κατόπιν ποδῶν, οἷον ἀπὸ σκοπιᾶς ὁρᾷ τὴν τῶν διωκόντων ἀμιλλαν, καὶ μοι δοκεῖ ὡς ἀσθενεστέρων καταγελαῶν αὐτῶν. εἶτα ἐκ τούτου θαρρήσας ¹ ὡς πλέον ἔχων, οἷον εἰρήνης καὶ γαλήνης λαβόμενος ἀσμένως ἡσυχάζει καὶ κείται καθευδῶν. λαγῶς δὲ ὄρειος οὐχ οὕτω ταχύς, ὥσπερ οὖν οἱ τοῖς πεδίοις ἐνοικοῦντες, εἰ μὴ ποτε ἄρα κἀκέῖνοι πεδίον ἔχοιεν ὑποκειμένον, ἐν ᾧ κατιόντες διαθέουσι· καὶ τὸ μὲν ὄρος κατοικοῦσι, γυμνάζονται δὲ ἐνταῦθα, συνθέοντες ² τοῖς ἐκ τῶν πεδίων πολλάκις.³ φιλεῖ γοῦν ἐν μὲν τοῖς πεδίοις αὐτοὺς διώκεσθαι, καὶ τὰ μὲν ὑποκινεῖν, τὰ δὲ ὑπολανθάνειν, εἶτα ἐκ τῆς συνήθους διώξεως ἀνισταμένους ὑπεκφυγεῖν οὐδὲ εἰς.⁴ ἐπὰν δὲ ὦσιν ὁμοῦ τῷ ἀλίσκεσθαι, τῆς πεδιάδος ὁδοῦ βραχὺ ἀποκλίναντες εἰς τὰ ἀνάντη καὶ ὄρεα ἀνέθορον, ἅτε εἰς οἰκεία ἦθῃ καὶ ἔννομά ⁵ σφισι σπεύδοντες, καὶ τοῦτον τὸν τρόπον ἀπιόντες οἰχόνται, ἀδοκήτου ⁶ σωτηρίας τυχόντες· ὀρειβασαίαι γὰρ καὶ ἵπποις καὶ κυσὶν ἐχθραὶ πεφύκασιν, ἀπαγορευόντων αὐτοῖς τῶν ποδῶν καὶ ἐκτριβομένων ῥᾶστα. κυνῶν δὲ ἔτι ⁷ καὶ μᾶλλον ἄπτεται τὸ πάθος· σαρκώδεις γὰρ αὐτῶν εἰσι οἱ πόδες, καὶ ἔχουσιν οὐδὲν πρὸς τὴν πέτραν ἀντίτυπον, ὡς ἵπποι τὴν ὀπλήν· ὁ δὲ λαγῶς τοῦναντίον, πέφυκε γὰρ δασὺς τοὺς πόδας, καὶ δὴ καὶ τῶν τραχέων ἀνέχεται.

¹ θαρρήσας.

² Jac: ἐθεν τοι.

³ H marks a lacuna here.

⁴ φιλεῖ γοῦν . . . οὐδεὶς? interpolation, Ed.

⁵ τὰ ἔννομα.

it races up some high hill and sitting up on its hind legs surveys as from a watch-tower the efforts of its pursuers and, as I think, laughs at them for being feebler than itself. Then emboldened by the advantage it has gained, like one who has achieved peace and calm, it is glad to rest and lies down to sleep.

The Mountain Hares, however, are not so swift as those that live in the plains, unless indeed the former also have plain-land lying below into which they can descend and run about. Though their home is on a mountain they exercise themselves in the plain, often running about with the Hares there. The usual thing when they are pursued in the plain is for them to start up and to lie hid by turns, but since they are constantly forced out, not one escapes.^a But when they are on the point of being caught they change suddenly their direction over the plain and dart uphill into the mountains, speeding of course to their native haunts, their proper domain; and in this way they escape and are gone, reaching unexpected safety, for horses and hounds dislike going up mountains, since their feet give out and are very quickly worn down, while hounds suffer even worse, their paws being fleshy and having nothing to resist the rocks, as horses have their hooves. The Hare on the contrary has naturally hairy paws and is quite content with rough ground.

The Hare
of the
mountains

^a The strange syntax of this sentence and the fact that the words 'not one escapes' are contradicted in the sequel suggest that the sentence is an interpolation.

^b καὶ ἀδοκίμων.

^c Γεῖ : ἔτι.

ὅτω δέ· εἰσι λαγῶν¹ ἐν τοῖς δάσεσι καὶ ἐν τοῖς
θάμνοις διατρίβαί, νωθεῖς μὲν οὗτοι ἐς τὸν δρόμον,
βραδεῖς δὲ ἐς τὴν φυγὴν· πεπιασμένοι² γάρ οἱ
τοιιοῖδε εἰσὶ καὶ ὑπὸ τῆς ἀργίας οὐχὶ ἡθάδες τοῦ
δρόμου, ἡκιστοὶ τε ὥς ὅτι πορρωτάτω τῶν
θάμνων ἀποφοιτᾶν. θῆραι δὲ³ τούτων τοιαῖδε.
τὰ μὲν πρῶτα διαδύονται διὰ τῶν θάμνων τῶν
μικρῶν, ὅσοις μὴ συνεχῆς ἡ λόχμη, τούς γε μὴν
δασυτέρους αὐτῶν, ἅτε μὴ οἰοί τε ὄντες ὑπελθεῖν,
εἰκότως ὑπερπηδῶσι. πεφύκασι δὲ ἄλλοι⁴ συν-
εχεῖς καὶ δι' ἀλλήλων <συνυφασμένοι>,⁵ ὅπου
οὖν τοιοῦτοι, ἅτε⁶ πολλάκις ἀναγκαζόμενος τοῦτο
δρᾶν ὁ λαγῶς, καὶ διὰ τὴν βαρύτητα τὴν τοῦ
σώματος οὐκ ὦν ἁλτικός, κάμνει ῥᾶστα καὶ
ἀπαγορεύει. αἱ γε μὴν κύνες τὰ πρῶτα σφάλλ-
ονται τε αὐτοῦ καὶ ἁμαρτάνουσιν· οὐ γὰρ ὁρώσιν
αὐτὸν διὰ τὴν τῆς ὕλης πυκνότητά, πηδῶσι δὲ καὶ
αὐταὶ κατὰ τῶν θάμνων ὑπὸ τῆς ὁσμῆς ἀγόμεναι·
τελευτῶσαι γε μὴν εἶδον καὶ διώκουσι καὶ ἐνδιδῶ-
σιν οὐδὲ ἐν, ὁ δὲ ἐκ τῆς τοῦ πηδᾶν συνεχείας
κάμνει τε καὶ ἀπαγορεύει καὶ ἐντεῦθεν ἐάλωκε.
τὰ δὲ ἀνάντη μὲν καὶ ὑψηλὰ οἱ λαγῶ ἀναθέουσι
ῥᾶστα· τὰ γάρ τοι κατόπιν κῶλα μακρότερα
ἔχουσι τῶν ἔμπροσθεν· καταθέουσι δ' οὐχ ὁμοίως·
λυπεῖ γὰρ αὐτοὺς τῶν ποδῶν τὸ ἐναντίον.

15. Πέφυκε δὲ καὶ λαγῶς ἕτερος μικρὸς τὴν
φύσιν, οὐδὲ αὖξεται ποτε· κόνικλος ὄνομα αὐτῷ.
οὐκ εἰμι δὲ ποιητῆς ὀνομάτων, ὅθεν καὶ ἐν
<τῇδε>⁷ τῇ συγγραφῇ φυλάττω τὴν ἐπωνυμίαν

¹ λαγῶ αἱ τε.

² δι' καί.

³ Ges: πεπιασμένοι.

⁴ οὗτοι.

All Hares that live among thickets and bushes are sluggish runners and slow to flee, for such animals have grown plump and from sloth are not habituated to running and are quite incapable of going a long distance from their thickets. The method of hunting them is as follows. To begin with these Hares slip through the little bushes of which the foliage is not a solid mass, but where it is denser they naturally leap over them as they cannot get beneath them. But other bushes grow in a solid mass with their branches interlaced. So where the bushes are of this nature the Hare is constantly obliged to do this, and since the weight of its body does not dispose it to be good at jumping, it very soon tires and gives up. At first the hounds are baffled and lose the track, for owing to the thickness of the wood they fail to see the quarry; but they too leap over the bushes and are led by the scent. Finally however they catch sight of it and are after it, never pausing for a moment, whereas the Hare exhausted by the continual leaping gives up and so is caught.

Hare and
Hounds

Hares run up steep, high ground with the utmost ease, for their hind legs are longer than the front ones. They run down less easily, for the shortness of their front legs is a handicap to them.

15. There is also another kind of Hare, small by nature, and it never grows larger. It is called a Rabbit. I am no inventor of names, which is the reason why in this account I preserve the original

The Rabbit

⁵ <συνυφασμένοι> add. H, cp. 13. 8. κλάδοι δι' α. σ.

⁶ ὅπου τοιοῦτοι αἶτε οὖν.

⁷ <τῆδε> add. H.

τὴν ἐξ ἀρχῆς, ἥνπερ οὖν Ἰβηρες <οἱ>¹ Ἑσπέριοι
ἔθεντό οἱ, παρ' οἷς² καὶ γίνεται τε καὶ ἔστι
πάμπολυς. τούτῳ τοίνυν ἡ μὲν χροὰ παρὰ τοὺς
ἐτέρους μέλαινα, καὶ ὀλίγην ἔχει τὴν οὐράν, τά
γε μὴν λοιπὰ τοῖς προειρημένοις ἰδεῖν ἐμφερὲς
ἐστὶ. διαλλάττει δὲ ἔτι καὶ τὸ τῆς κεφαλῆς
μέγεθος· λεπτοτέρα γὰρ ἡ τούτου καὶ δεινῶς
ἄσαρκος καὶ βραχυτέρα.³ λαγνότερος⁴ δὲ τῶν
λοιπῶν· ἴλασαρὰ διетησίους φύσει,†⁵ ὑφ' ὧν
οἰστρεῖται τε καὶ ἐκμαίνεται, ὅταν ἐπὶ τὰς θηλείας
ᾄττη. [ἔστι δὲ καὶ ἐλάφῳ⁶ ὅστουν ἐν τῇ καρδίᾳ
αὐτοῦ,⁷ ὅπερ οὖν τίνος ἀγαθὸν εἶδέναι μελήσει
ἄλλῳ.]

16. Τὴν τῶν θύνων θήραν Ἰταλοὶ τε καὶ
Σικελοὶ κητεῖαν⁸ φιλοῦσιν ὀνομάζειν· τὰ τε χωρία,
ἐνθα αὐτοῖς εἴωθε θησαυρίζεσθαι τὰ τε δίκτυα τὰ
μεγάλα καὶ ἡ λοιπὴ παρασκευὴ ἡ θηρατικὴ,
καλεῖται μέντοι κητοθηρεία,⁹ τοῦ θύνου τὸ
μέγεθος ἐς τὰ κῆτη βουλομένων τὸ λοιπὸν ἀποκρί-
νειν. ἀκούω δὲ Κελτοὺς καὶ Μασσαλιώτας καὶ τὸ
Λιγυστικὸν πᾶν ἀγκίστροις τοὺς θύνους θηρᾶν·
εἴη δ' ἂν ταῦτα ἐκ σιδήρου μὲν πεποιημένα,
μέγιστα δὲ καὶ παχέα ἰδεῖν. καὶ τὰ γε ὑπὲρ τῶν
θύνων νῦν πρὸς τοῖς ἤδη προειρημένοις τοσαῦτα
ἔστω μοι.

17. Περὶ τὰς καλουμένας νήσους Τυρρηνικὰς
θηρώσιν οἱ κατὰ τὴν ἀλιείαν ἔχοντες τὸν ἐκείθι

¹ <οἱ> add. Ges.

² Schen: πάρος.

³ βραχυτέρα δηλονότι κατὰ τὸ πᾶν σῶμα.

⁴ Jac: λευκότερος mss, H.

name given to it by the Iberians of the west in whose country the Rabbit is produced in great numbers. Its colour compared with that of hares is dark; it has a small tail, but in other respects it is like them. A further difference is in the size of its head, for it is smaller and curiously scant of flesh and shorter. But it is more lustful than the hare . . .^a which cause it to go raving mad when it goes after the female. [The stag also has a bone in its heart, and someone else shall make it his business to discover what purpose it serves.]^b

16. The pursuit of the Tunny is commonly designated as 'big fishing' by the people of Italy and Sicily, and the places in which they are in the habit of storing their huge nets and other fishing gear are called 'big-fishing tackle stores,' for they wish henceforward to segregate the huge Tunny into the class of 'big fishes.' And I learn that the Celts and the people of Massalia and all those in Liguria catch Tunny with hooks; but these must be made of iron and of great size and stout. So much then for Tunnies in addition to what I have already said earlier on.

17. Those who are in the habit of fishing round the Tyrrhenian islands,^c as they are called, hunt a

Fishing for
Tunny

The
Aulopias
fish

^a The Greek is corrupt. Accepting Post's conjecture, render: 'It is by nature incontinent throughout the year.'

^b The sentence is out of place here.

^c The 'Aeoliae Insulae' (modern Lipari isl.) off the N coast of Sicily.

^a λαοσὰ . . . φύσει corrupt: λαίσθα διετήσιος Post.

^c καὶ ἐλάφῃ del. H.

^b κητίαν.

⁷ αὐτῷ.

⁸ Jac: κητοθηρία.

κητώδη ἰχθύν, καὶ καλοῦσιν αὐτὸν αὐλωπίαν, καὶ περιηγῆσασθαι γε τούτου τὰ ἴδια οὐ χεῖρόν ἐστι. μέγεθος μὲν ἡττάται τῶν μεγίστων θύνων ὁ μέγιστος αὐλωπίας, ῥώμην δὲ καὶ ἀλκὴν τὰ πρῶτα φέροιτο ἂν πρὸς ἐκείνους ἀντικρινόμενος. ἄλκιμον μὲν γὰρ ἰχθύων φύλόν ἐστι καὶ οἱ θύννοι, ἀλλὰ τῷ παραταξαμένῳ καὶ προθύμως ἀνταγωνισαμένῳ μετὰ τὴν πρώτην ὁρμὴν ἀφίσταται τοῦ κράτους τοῦ αἵματος αὐτῷ πηγνυμένου, <καὶ>¹ παρειμένος ὠκιστα εἴτα ἑάλω. διακαρτερεῖ γε μὴν ὁ αὐλωπίας ἐπὶ μακρόν, ὅταν ἐπίθηταί οἱ κατὰ τὸ καρτερόν, καὶ ὡς πρὸς ἀντίπαλον ἀνθίσταται² τὸν ἀλιέα, καὶ κρατεῖ τὰ πλείστα,³ ἐπὶ⁴ μᾶλλον ἑαυτὸν πιέσας καὶ κάτω νεύσας τὴν κεφαλὴν καὶ ὠθήσας κατὰ τοῦ βυθοῦ· πέφυκέν τε τὴν γένυν ἰσχυρὸς καὶ τὸν αὐχένα καρτερός, καὶ ῥώμης ἔχει κάλλιστα. ὅταν δὲ αἰρεθῇ, ἰδεῖν ὠραιότατός ἐστι, τοὺς μὲν ὀφθαλμοὺς ἔχων ἀνεωγότας καὶ περιφερεῖς καὶ μεγάλους, οἷους Ὅμηρος τοὺς τῶν βοῶν ἄδει· ἡ δὲ γένυς, ὥσπερ οὖν εἶπον, καρτερά οὔσα, ὁμῶς καὶ ἐς ὥραν οἱ συμμαχεται, καὶ τὰ μὲν νῶτα αὐτῷ⁵ κυάνου μεμίμηται χροάν τοῦ βαθυτάτου,⁶ ὑπέζωσταί γε μὴν⁷ λευκὴν τὴν νηδύν· ἄρχεται δὲ ἀπὸ τῆς κεφαλῆς αὐτῷ γραμμὴ χρυσαῖτις τὴν χροάν, κατιοῦσα δὲ ἐς τὸ οὐραῖον μέρος ἀπολήγει ἐς κύκλον. εἰπεῖν δὲ καὶ τὴν δολερὰν ἐπ' αὐτοῖς θήραν, ἥνπερ οὖν ἀκούσας οἶδα, ἐθέλω· προελόμενοι χώρους ἐκ πολλοῦ, ἐς οὓς ἀθροίζεσθαι τοὺς αὐλωπίας ὑπολαμβάνουσιν, εἴτα μέντοι κορα-

¹ <καὶ> add. H.² ἰσταται.³ πλείστα καί.

gigantic fish which they call the *Aulopias*, and it is worth while to describe its characteristics. In the matter of size the largest *Aulopias* yields to the largest Tunnies, but if matched against them it would take the prize for strength and courage. True, the Tunny also is a powerful species of fish, but after its first onset against its adversary and vigorous opponent ^a it forgoes its strength, and as its blood congeals, it very soon surrenders and is then caught. The *Aulopias* on the contrary carries on the struggle for a long time when it is attacked with vigour, and withstands the fisherman as it would an adversary, and on most occasions gets the better of him by gathering itself together, bowing its head, and thrusting down into the depths; it has a forceful jaw and a powerful neck and is exceedingly strong. But when it is captured it is a most beautiful sight: it has wide open eyes, round and large, such eyes as Homer sings of in oxen.^b And the jaw, though powerful, as I remarked, contributes to its beauty. Its back is like the colour of the deepest lapis lazuli, its belly underneath is white. A stripe of a golden hue starts at the head and descending to the region of the tail ends in a circle.

I wish to speak also of the artifices employed in ^{how caught} hunting it which I remember to have heard. The fishermen previously select spots from a large area where they suppose the *Aulopias* to be congregating

^a I.e. the fisherman.

^b *βοῶν* is a frequent epithet of Hera in Homer's *Iliad*.

⁴ *Reiske*: ἄν.

⁵ αὐτοῦ.

⁶ τὴν βαθύτατην.

⁷ γε μὴν] μὲν.

κίνους ταῖς ὑποχαῖς πολλοὺς συλλαβόντες, τὴν
 ἐαυτῶν ἄκατον ἐπ' ἀγκυρῶν ὀρμίσαντες καὶ
 συνεχῶς κτύπον τινα ὑποδρώντες διατείνουσι τοὺς
 κορακίνους ἄμμασι ¹ σφηκοῦντες. οἱ δὲ ἀκούοντες
 τοῦ κτύπου καὶ τὸ δέλεαρ ὀρώντες ἄλλος ἀλλαχόθεν
 ἀνανέουσι ² καὶ ἀθροίζονται καὶ περιέρχονται τὴν
 ἀλιάδα, πρᾶννονταί τε ἐς τοσοῦτον τῷ κρότῳ καὶ
 <τῷ> ³ πλήθει τῆς τροφῆς, ὥς καὶ προτεινόντων
 τὰς χεῖρας παραμένειν. ἀνέχονται δὲ ἀνθρωπίνης
 ἐπιψαύσεως, ὥς μὲν κρίνειν ἐμέ, τῇ βορᾷ δεδο-
 λωμένοι, ἥδη δέ, ὥς οἱ θηρατικοὶ φασι, καὶ τῇ
 ἀλκῇ ⁴ <θαρροῦντες> ⁵. εἰσὶ δὲ ἐν αὐτοῖς καὶ
 χειροήθεις, οὐσπερ οὖν οἱ ἀλιεῖς ὥς εὐεργέτας καὶ
 ἐταίρους γνωρίζουσιν, εἰτα μέντοι τὰ πρὸς αὐτοὺς
 ἔχουσιν ἔνσπονδα. ἔπονται δὲ τούτοις ὅλον ἡγεμόσι
 καὶ ἄλλοι ξένοι, καὶ τούτους μὲν ὥς ἂν εἴποι τις
 ἐπήλυδας καὶ θηρῶσι καὶ ἀποκτείνουσι, πρὸς γε
 μὴν τοὺς τιθασοὺς, οἵπερ οὖν ⁶ εἰκότασι ταῖς
 παλευτρίαις πελειάσιν, ἀθηρία τε αὐτοῖς ἐστί καὶ
 ἐκεχειρία. οὐδ' ἂν ἀλιέα σοφὸν τοσαύτη ποτὲ
 καταλάβοι ἀπορία, ὥς ἐξ ἐπιβουλῆς ἐλεῖν αὐ-
 λωπίαν ἡμερον· ἐκ γάρ τινων αἰτιῶν αἰρεθεῖς
 κατὰ τύχην καὶ λυπεῖ. ἀλίσκεται δὲ ἡ ἀγκίστρω ⁷
 περιπαρεῖς ἢ τρωθεῖς ἐς θάνατον. ὀρώμεν δὲ καὶ
 τοὺς ὀρνιθοθήρας μὴ ἂν τῶν ἐλλοχώντων ὀρνίθων
 ἀποκτείναντάς τινας ἢ ἐπὶ πράσει ἢ ἐπὶ δειπνῳ.
 καὶ ἄλλαι δὲ θῆραι τῶνδε τῶν ἰχθύων εἰσίν.

¹ ἄμα.² Schh: ἀνανεύουσι.³ <τῷ> add. H.⁴ τῷ πλήθει τῆς ἀλκῆς.⁵ <θαρροῦντες> add. Schh.

and after catching a number of Crow-fish ^a in their bag-nets ^b they anchor their boat and maintain a continuous din; the Crow-fish they make fast in a noose and let out on a line. Meanwhile the Aulopiae hearing the din and observing the bait, come swimming up from all sides and congregate and circle about the boat. And the din and the quantity of food have such a soothing effect upon them that, even though men reach out their hands, they remain and submit to the human touch because, as I judge, they are slaves to food, and in fact, as their pursuers maintain, because their strength gives them confidence. There are also tame ones among them which the fishermen recognize as their benefactors and comrades, so with them they maintain a truce. And other strange fishes follow them like leaders, and these aliens, as one might call them, the men hunt and kill, but the tame fish, which may be likened to decoy-doves, they do not hunt but spare, nor would any prudent fisherman ever be reduced to such straits as to catch a tame Aulopias deliberately, for if by some mischance one happens to be caught it brings trouble. The fish is captured either by being pierced with a hook or by being mortally wounded.

We see bird-catchers also abstaining from killing birds that decoy others, whether for sale or for the table. There are other methods besides of catching these fish.

^a Not certainly identified, but may be *Chromis castanea*; not identical with the Danubian fish of 14. 23 and 26.

^b See A. W. Mair, *Oppian* &c. (Loeb Cl. Lib.), pp. xi ff.

^a οἵπερ οὖν] οἱ γε μὴν.

^b τῷ ἀγκίστρῳ.

18. Ἐν δὲ τοῖς βασιλείοις τοῖς Ἰνδοκοῖς, ἔνθα ὁ μέγιστος τῶν βασιλέων διαιτᾶται τῶν ἐκείθι, πολλὰ μὲν καὶ ἄλλα ἐστὶ θαυμάσαι ἄξια, ὥς μὴ αὐτοῖς ἀντικρίνειν μήτε τὰ Μεμνόνεια¹ Σοῦσα καὶ τὴν ἐν αὐτοῖς πολυτέλειαν μήτε τὴν ἐν τοῖς Ἐκβατάνοις μεγαλουργίαν· ἔοικε² γὰρ κόμπος εἶναι Περσικὸς ἐκεῖνα, εἰ πρὸς ταῦτα ἐξετάζοιτο. καὶ τὰ λοιπὰ μὲν περιελθεῖν τῷ λόγῳ οὐ τῆσδε τῆς συγγραφῆς ἐστίν, ἐν δὲ τοῖς παραδείσοις τρέφονται μὲν καὶ ταῶς ἡμεροὶ καὶ χειροθήβεις φασιανοί, ἔχουσι δὲ . . .³ ἐν τοῖς φυτοῖς τοῖς ἡσκημένοις, ἅπερ οὖν οἱ μελεδωνοὶ οἱ βασιλεῖοι τῆς δεούσης ἀξιούσι κομιδῆς. καὶ γὰρ εἰσιν ἄλση σκιερὰ καὶ νομὴ σύμφυτος καὶ κλάδοι δι' ἀλλήλων συννυφασμένοι σοφία τινὶ δενδροκομικῇ. καὶ τὸ σεμνότερον τῆς ὥρας τῆς ἐκείθι, τὰ δένδρα αὐτὰ τῶν ἀειθαλῶν ἐστίν, καὶ οὐποτε γηρὰ καὶ ἀπορρεῖ τὰ φύλλα· καὶ τὰ μὲν ἐπιχώριά ἐστι, τὰ δὲ ἀλλαχόθεν σὺν πολλῇ κομισθέντα τῇ φροντίδι, ἅπερ οὖν κοσμεῖ τὸν χώρον καὶ ἀγλαΐαν δίδωσι, πλὴν ἐλαίας· οὐ γὰρ αὐτὴν ἡ Ἰνδῶν φέρει, οὔτε αὐτὴ, οὔτε ἡκουσαν ἀλλαχόθεν τρέφει. ὄρνιθες οὖν καὶ ἕτεροι ἐλεύθεροι καὶ ἀδούλωτοι, καὶ ἐλθόντες αὐτομάτως ἔχουσι κατ' αὐτῶν κοίτας καὶ εὐνάς· ἐνταῦθά τοι καὶ οἱ ψιττακοὶ τρέφονται καὶ εἰλοῦνται περὶ τῷ βασιλεῖ. σιτεῖται δὲ Ἰνδῶν οὐδὲ εἰς ψιττακόν, καίτοι παμπόλλων ὄντων τὸ πλῆθος· τὸ δὲ αἷτιον,⁴ ἱεροὺς αὐτοὺς εἶναι πεπιστεύκασιν οἱ Βραχυᾶνες, καὶ μέντοι καὶ τῶν ὀρνίθων ἀπάντων προτιμῶσι. καὶ ἐπιλέγουσι δρᾶν τοῦτο εἰκότως· μόνον γὰρ

¹ Μεμνόνια.² εἰόκασι.

18. In the royal residences in India where the greatest of the kings of that country lives, there are so many objects for admiration that neither Memnon's city of Susa with all its extravagance, nor the magnificence of Ecbatana is to be compared with them. (These places appear to be the pride of Persia, if there is to be any comparison between the two countries.) The remaining splendours it is not the purpose of this narrative to detail; but in the parks tame peacocks and pheasants are kept, and they <live> in the cultivated shrubs to which the royal gardeners pay due attention. Moreover there are shady groves and herbage growing among them, and the boughs are interwoven by the woodman's art. And what is more remarkable about the climate of the country, the actual trees are of the evergreen type, and their leaves never grow old and fall: some of them are indigenous, others have been imported from abroad after careful consideration. And these, the olive alone excepted, are an ornament to the place and enhance its beauty. India does not bear the olive of its own accord, nor if it comes from elsewhere, does it foster its growth.

Well, there are other birds besides, free and unenslaved, which come of their own accord and make their beds and resting-places in these trees. There too Parrots are kept and crowd around the king. But no Indian eats a Parrot in spite of their great numbers, the reason being that the Brahmins regard them as sacred and even place them above all other birds. And they add that they are justified in so

The royal
parks of
India and
their birds

The Parrot

³ *Lacuna*: <τὰ ἦθη> or <τὰς διατρίβας> H, <δαίτῳ> Schm.

⁴ αἰτίων δέ.

τὸν ψιττακὸν ἀνθρώπου στόμα εὐστομώτατα ὑποκρίνεσθαι. εἰσὶ δὲ ἄρα ἐν τοῖσδε τοῖς βασιλείοις καὶ λίμναι χειροποίητοι ὠραῖαι, καὶ ἰχθύας ἔχουσι μεγέθει μεγίστους καὶ πραεῖς· καὶ θηρᾷ αὐτοὺς ¹ οὐδεὶς ὅτι μὴ οἱ τοῦ βασιλέως υἱεῖς παῖδες ἔτι ὄντες, ἐν ἀκλύστῳ καὶ ἡκιστα ἐπικινδύνῳ τῷ ὕδατι ἀλιεύοντές τε καὶ παλζόντες καὶ ἅμα καὶ πλεῖν ² μανθάνοντες.

19. Ἐν τῷ Ἰονίῳ πελάγει κατὰ τὸν Λευκάτην καὶ τὴν πρὸς τῷ Ἀκτίῳ θάλατταν, ἔνθα τοι καὶ τὸν χώρον καλοῦσιν Ἥπειρον, κεφάλων εἰσὶ κατὰ Ἰλας ὡς ἂν εἴποι τις ἄφθονοι νήξεις καὶ πλήθη πάμπολλα. οὐκοῦν θηρῶνται καὶ μάλα ἐκπληκτικῶς· ὁ δὲ τρόπος τῆς θήρας οὗτός ἐστι. νύκτα ἀσέληνον οἱ ἐκεῖθι ἀλιεῖς παραφυλάξαντες, ἀπὸ δείπνου γενόμενοι κατὰ δύο ἀπήραν ³ σκάφος, οὐκ ὄντος κύματος ἀλλὰ ἀκλύστου καὶ γαληναίας τῆς θαλάττης, εἶτα ἡσυχῇ καὶ κατὰ μικρὰ προερέττουσι· ⁴ καὶ ὁ μὲν αὐτὴν ὑποκινεῖ τῷ κωπίῳ, προάγων τὴν πορθμίδα βάδην ὡς ἂν εἴποις· ἄτερος δὲ κατακλινεῖς ἐπ' ἀγκῶνος τὸ καθ' ἑαυτὸν μέρος ἐπιβρίθει τῆς πορθμίδος, καὶ ἐς τοσοῦτον ἐπικλίνει, ἐς ὅσον ⁵ τὸ χεῖλος αὐτῆς προσπελάζει τῷ ὕδατι. οἱ κέφαλοι δὲ καὶ οἱ τοῦτοις ὁμοειδεῖς κέστρες, ⁶ ἥτοι τῇ νυκτὶ τερπόμενοι ἢ χαίροντες τῇ γαλήνῃ, τοὺς μὲν χηραμοὺς τοὺς ἑαυτῶν καὶ τοὺς φωλεοὺς ἀπολείπουσιν, ἀνανέουσι δέ, καὶ τὰ ἄκρα γε τοῦ προσώπου ὑπὲρ τὸ ὕδωρ φαίνουσι, καὶ τοσοῦτον τῆς ἐς τὸ ἄνω ⁷ νήξεως ἐπιλαμβάνουσι,

¹ αὐτῶν.

² γεῖν Cobet.

doing, for the Parrot is the only bird that gives the most convincing imitation of human speech. There are also in these royal domains beautiful lakes, the work of man's hands, which contain fish of immense size and tame. And nobody hunts them, only the king's sons during their childhood; and in calm waters, quite free from danger, they fish and sport and even learn the art of sailing as well.

19. In the Ionian sea off Leucatas ^a and in the waters round Actium (the country there they call Epirus) Mullet abound, swimming, so to say, in companies and vast multitudes. These fish are hunted, and in a most astounding manner. The method is as follows. The local fishermen watch for a moonless night and after supper pair off and launch a skiff while there is neither wave nor swell but the sea is calm, and then row forward quietly by slow degrees. One of the men gently agitates the water with his oar, propelling the boat step by step, so to speak, while the other propped on his elbow weighs down his end of the boat, depressing it until the gunwale is nearly at the water-level. And the Mullet and others of their kind,^b either because they enjoy the night or because they delight in the calm, quit their holes and lairs, swim up, and show the tip of their head above the water and are so occupied in swimming to the surface that they draw near to the

Fishing for
Mullet

^a Promontory at the S end of the island of Leucas.

^b κέφαλος and κεστρεύς both signify the Grey Mullet; see Thompson, *Gk. fishes*, s.vv.

³ Ges: ἐπὶ θραν.

⁴ Reiske: προσερέττονται.

⁵ ἐς ἄκρον ὄσον.

⁶ Ges: κεστρές.

ἐς τὸ ἄνω τῆς.

καὶ γίνονται τῆς ἡόνος πλησιον. θεασάμενοι δὲ οἱ θηραταὶ πλέουσι, καὶ τὸ ῥόθιον γε τῆς πορθμίδος ἡσυχῇ πως¹ ὑποκυμαίνειν ἀρχεται. φεύγοντες οὖν τὴν γῆν καὶ ὑποστρέφοντες ἐς² τὸ ἐπικλινὲς τῆς ἀκάτου σφᾶς αὐτοὺς ὑπὸ πλήθους ὠθοῦσι,³ καὶ ἔσω παρελθόντες ἐαλώκασιν.

20. Τῶν δὲ κητῶν τὰ ὑπέρογκα ἄγαν καὶ τὸ μέγεθος ὑπερήφανα νήχεται μὲν ἐν τοῖς πελάγεσι μέσοις, ἤδη γε μὴν καὶ σκηπτοῖς βάλλεται. πρὸς τούτοις μὲν οὖν ἔστι καὶ ἕτερα ἐπάκτια⁴ τοιαῦτα, καὶ ὄνομα τροχὸς αὐτοῖς. καὶ νεῖ⁵ κατ' ἀγέλας ταῦτα, μάλιστα μὲν ἐν δεξιᾷ τοῦ Ἄθω τοῦ Θρακίου, ἐν τε⁶ τοῖς κόλποις τῷ ἀπὸ Σιγείου πλέοντι,⁷ ἐντυχεῖν δὲ ἔστιν αὐτοῖς καὶ κατὰ τὴν ἀντιπέρας⁸ ἡπειρον παρὰ τε τὸν Ἀρταχαίου⁹ καλούμενον τάφον καὶ τὸν Ἀκάνθιον¹⁰ ἰσθμόν, ἐνθα τοι καὶ ἡ τοῦ Πέρσου φαίνεται διατομή, ἣ διέτεμε τὸν Ἄθω. τὰ κήτη δὲ ταῦτα, ἃ καλοῦσι τροχοὺς, ἄλκιμα μὲν οὐ φασιν εἶναι, λοφίαν δὲ ὑποφαίνει καὶ ἀκάνθας ὑπερμήκεις, ὥς καὶ πολλάκις ὁρᾶσθαι ἐξάλους αὐτάς. ἀκούσαντα δὲ εἰρεσίας κτύπου περιστρέφεται τε καὶ κατείλεται ὥς ὅτι κατωτάτω ἑαυτὰ ὠθοῦντα· ἐνθεν τοι καὶ τοῦδε τοῦ ὀνόματος μετείληχεν. ἀναπλεῖ δὲ ἀνελιχθέντα καὶ κυλιόμενα ἔμπαλιν.

¹ Ges: ὅπως.

² ἀνευ δικτύων εἰς.

³ Reiske: ὑποπλήθουσι.

⁴ ἔστι . . . ἐπάκτια] Jac: καὶ ὅσα ἕτερα σπάνια MSS, H.

⁵ Ges: ἐν.

⁶ Goss: γε MSS, H.

⁷ τῷ . . . πλέοντι] Jac: τοῦ . . . πλέοντα MSS, H.

⁸ ἀντιπέραν.

⁹ Voss: Ἀρτακαίου.

¹⁰ Voss: Ἀκανθαῖον.

shore. So the fishermen observing this, begin to sail, and the rush of the boat starts a gentle ripple. Therefore the fish in fleeing from the shore turn and owing to their numbers jostle one another into the portion of the boat sloping toward them, and once inside are caught.

20. Sea-monsters of excessive bulk and of prodigious size swim in mid-ocean, and are at times struck by lightning. Besides these there are others of the same kind that come close to the shore, and their name is *Trochus* (wheel).^a These swim in droves, especially on the right side of Thracian Athos and in the bays as one sails from Sigeum, and one may encounter them along the mainland opposite, close to what is called the Tomb of Artachaeus^b and the isthmus of Acanthus where the canal which the Persian King cut through Athos is to be seen. And they say that these monsters which they call *Trochus* are timid, though they expose their crest and spines of enormous length so that they are often seen above the water. But at the sound of oars they revolve and contract and plunge as deep as they can go. It is from this, you see, that they derive their name. And again they uncoil and with a rolling motion swim up to the surface.

The
'Trochus'

^a E. de Saint-Denis, *Vocabulaire des animaux marins en latin s.v. Rota*: 'monstre indéterminé . . . le fabuleux et le réel s'embrouillent . . . dans les descriptions de Pline [9. 8] et d'Elie.'

^b Persian general who superintended the construction of Xerxes's canal through the promontory of Athos; see Hdt. 7. 117. His 'Tomb' has not been certainly identified.

21. Τριτώνων περί σαφή μὲν λόγον καὶ ἀπόδειξιν ἰσχυρὰν οὐ μάλα τί φασιν εἰπεῖν ἔχειν τοὺς ἀλιέας· λέγει ¹ δ' οὖν φήμη διαρρέουσα ναὶ μὰ Δία πολλή ² γίνεσθαι τινα ἐν τῇ θαλάττῃ κήτη ἀνθρωπόμορφα τὰ ἀπὸ κεφαλῆς ὅσα ἐς ἱξὺν λήγει. λέγει δὲ Δημόστρατος ἐν λόγοις ἀλιευτικοῖς ἐν Τανάγρα θεάσασθαι τάριχον Τρίτωνα. καὶ τὰ μὲν ἄλλα ἦν φησι καὶ τοῖς πλαττομένοις ὁμοίως καὶ τοῖς γραφομένοις, τὴν δὲ οἱ κεφαλὴν ὑπὸ χρόνου διεφθαρμένην οὐ πάνυ <τι> ³ σαφὴ ἔφατο εἶναι οὐδὲ οἷαν συνιδεῖν ⁴ τε καὶ γνωρίσαι ῥᾶστα· 'προσαφαιμένου δέ μου φολίδες ἀπέπιπτον τραχεῖαι καὶ μέντοι καὶ ἀντίτυποι εὖ μάλα. τῶν δέ τις ἐκ τῆς βουλῆς ἁρμοζόντων κλήρω τὴν Ἑλλάδα καὶ πεπιστευμένων τὴν ἀρχὴν ἐνὸς ἔτους, οἷα δὴ βασανῶν καὶ ἐλέγξων ⁵ τοῦ βλεπομένου τὴν φύσιν, ⁶ τοῦ δέρματος παρελὼν ὀλίγον καθήγγισεν ἐπὶ πυρός, καὶ ὁσμὴ μὲν βαρεῖα καομένου τοῦ ἐμβληθέντος προσέβαλε τῶν παρόντων τὰς ῥῖνας. οὐ μὴν συμβαλεῖν φησὶν εἴτε χερσαῖον τὸ ζῶον εἴτε θαλάττιον εἴη τὴν φύσιν εἶχομεν. ἀλλ' ἢ γε πείρα οὐ χρηστόν οἱ τὸν μισθὸν ἀπέδωκεν. οὐ γὰρ μετὰ μακρὸν ⁷ τὸν βίον κατέστρεψε, περαιούμενος ὀλίγον καὶ στενὸν πορθμὸν ἐξήρει πορθμείῳ καὶ βραχεῖ. καὶ ἔλεγόν γε, ὥς ἐκεῖνος λέγει, 'Ταναγραῖοι παθεῖν αὐτὸν ταῦτα ἀνθ' ὧν ἐς τὸν Τρίτωνα ἡσέβησε, τεκμηριοῦντες ὅτι ἀποψύχων μὲν ἐξηρέθη τῆς θαλάττης, ἰχώρα δὲ ἠφίει παραπλήσιον τὴν ὁσμὴν τῇ τοῦ Τρίτωνος δορᾷ, ὅτε αὐτὴν ἐκεῖνος

¹ ἔχει.

² <τι> add. H.

³ βασανίζων. . . ἐλέγχαν.

² πολλῶν.

⁴ συντυχεῖν.

⁶ φύσιν, εἶτα.

21. Concerning Tritons, while fishermen assert The Triton that they have no clear account or positive proof of their existence, yet there is a report very widely circulated of certain monsters in the sea, of human shape from the head down to the waist. And Demostratus in his treatise on fishing says that at Tanagra he has seen a Triton in pickle. It was, he says, in most respects as portrayed in statues and pictures, but its head had been so marred by time and was so far from distinct that it was not easy to make it out or recognize it. 'And when I touched it^a there fell from it rough scales, quite hard and resistant. And a member of the Council, one of those chosen by lot to regulate the affairs of Greece and entrusted with the government for a single year, intending to test and prove the nature of what he saw, removed a small piece of the skin and burnt it in the fire; whereupon a noisome smell from the burning object thrown into the flames assailed the nostrils of the bystanders. But' he says, 'we were unable to guess whether the creature was born on land or in the sea. The experiment however cost him dear, for shortly afterwards he lost his life while crossing a small, narrow strait in a short, six-oared ferry-boat. And the inhabitants of Tanagra maintained,' so he says, 'that this befell him because he profaned the Triton, and they declared that when he was taken lifeless from the sea he disgorged a fluid which smelt like the hide of the Triton at the time when the man cast it into the fire and burnt it.'

^a Ael. was never out of Italy (see vol. I, p. xii): he is quoting the words of Demostratus.

¹ οὗτος γὰρ . . . μικρόν.

ἔκαε καὶ ἐνεπίμπρα.² ὁπόθεν δὲ ἄρα ὁ Τρίτων οὗτος ἐπλανήθη, καὶ ὅπως δεῦρο ἐξεβράσθη, Ταναγραῖοί τε λεγέτωσαν καὶ Δημόστρατος. ἐπὶ τούτοις δὲ αἰδοῦμαι τὸν θεόν, καὶ ἄξιον πείθεσθαι τῷ μάρτυρι τῷ τούτῳ· εἴη δ' αὖν ὁ ἐν Διδύμοις Ἀπόλλων τεκμηριῶσαι ἱκανὸς παντί, ὅτῳ νοῦς τε ὑγιαίνει καὶ ἔρρωται ἢ φρήν. Τρίτωνα γοῦν θρέμμα θαλάττιόν φησιν εἶναι, καὶ ἃ λέγει ταῦτα ἔστι

θρέμμα Ποσειδάωνος, ὑγρὸν τέρας, ἡπύτα Τρίτων,

νηχόμενος γλαφυρῆς¹ ὁρμήμασι σύντυχε νηός.

εἰ τοίνυν ὁ πάντα εἰδὼς καὶ Τρίτωνα εἶναι φησιν, ἡμᾶς ὑπὲρ τούτου διαπορεῖν οὐ χρή.

22. Τὸν Ἰνδῶν βασιλέα προϊόντα ἐπὶ δίκαις προσκυνεῖ ὁ ἐλέφας πρῶτος, δεδιδαγμένος τοῦτο, καὶ μάλα γε δρῶν μνημόνως τε καὶ εὐπειθῶς αὐτό (παρέστηκε δὲ καὶ ἐκεῖνος, ὅσπερ οὖν ἐνδιδωσὶν οἱ τοῦ παιδεύματος τὴν ὑπόμνησιν τῇ ἐκ τῆς ἄρπης κρούσει καὶ φωνῇ τινι ἐπιχωρίῳ, ἥσπερ οὖν ἐλέφαντες ἐπαίειν εἰλήχασιν φύσει τινὶ ἀπορρήτῳ καὶ μάλα γε ἰδίᾳ τοῦ ζώου τοῦδε). καὶ μέντοι καὶ κίνησιν τινα ὑποκινεῖται πολεμικὴν, οἷον ἐνδεικνύμενος ὅτι καὶ τοῦτο τὸ μάθημα ἀποσώζει. τέτταρες δὲ καὶ εἴκοσι τῷ βασιλεῖ φρουροὶ παραμένουσιν ἐλέφαντες ἐκ διαδοχῆς, ὥσπερ οὖν οἱ φύλακες οἱ λοιποί, καὶ αὐτοῖς παιδεύμα τὴν φρουρὰν <ἔχειν>² οὐ κατανυστάζουσι· διδάσκονται γάρ

¹ Voss : γλαφυροῖς.

As to the quarter from which the Triton strayed and how he came to be cast ashore here, the inhabitants of Tanagra and Demostratus must explain. In view of these facts I bow to the god, and a witness of such authority claims our belief; and Apollo of Didyma^a must be a sufficient guarantee to every man of sound mind and strong intelligence. At any rate he says that the Triton is a creature of the sea, and his words are

'A child of Poseidon, portent of the waters, a clear-voiced Triton, encountered as he swam the rush of a hollow vessel.'

If then the omniscient god says that Tritons do exist, we should entertain no doubts on the subject.

22. When the Indian King sets forth to administer justice an Elephant first bows down before him: it has been taught to do so and remembers perfectly and obeys. (At its side stands the man who teaches it to remember its instruction by a stroke from his goad and by some words in his native speech which thanks to a mysterious gift of nature peculiar to this animal the Elephant can understand.) Moreover it executes some warlike motion, as though it would show that it recollects this part of its teaching also. Four and twenty Elephants take it in turn to stand sentry over the King, just like the other guards, and are taught to keep watch and not to fall asleep: for this lesson also they are taught by Indian skill. And

The
Elephant as
bodyguard

^a In the territory of Miletus; it was also known as Branchidae.

τοι σοφία τινὶ Ἰνδικῇ καὶ τοῦτο. καὶ λέγει μὲν Ἑκαταῖος ὁ Μιλήσιος Ἀμφιάρεων τὸν Οἰκλέους κατακοιμίσαι τὴν φυλακὴν καὶ ¹ παθεῖν ὅσα λέγει. οὗτοι δὲ ἄρα ἄγρυπνοι καὶ ὕπνου ² μὴ ἡττώμενοι, πιστότατοι τῶν ἐκείθι φυλάκων μετὰ γε τοὺς ἀνθρώπους εἰσίν.

23. Ἐγὼ δὲ ἄρα ὡς εἶχον ὀρμῆς ἐπὶ μακρότατον ταῦτά τε καὶ τὰ ὑπὲρ τούτων ἀνασκοπούμενός τε καὶ ἀνιχνεύων πέπυσμαι καὶ σκολόπενδραν εἶναι τι θαλάττιον κῆτος, μέγιστον κητῶν καὶ τοῦτο, καὶ ἐκβρασθεῖσαν μὲν θεάσασθαι οὐκ ἂν τις θρασύνοιτο. λέγουσι δὲ οἱ ἀκριβοῦντες ἄνθρωποι τὰ θαλάττια ὁρᾶσθαι αὐτὰς πλωτάς, καὶ πᾶν μὲν ὅσον ἐστὶ κεφαλὴ, τοῦτο ὑπερτείνειν ἕξαλον, καὶ μέντοι καὶ μυκτῆρων τρίχας ἔξεχούσας καὶ μάλα γε ὑψηλὰς ἐπιδεικνύναι, ³ πλατεῖαν δὲ τὴν οὐρὰν καὶ οἷαν δοκεῖν καράβου. ἤδη δὲ ἄρα αὐτῆς καὶ τὸ λοιπὸν σῶμα ἐπιπολάζον τοῖς κύμασιν ὁρᾶται, ὅσον ἀντικρῆναι τριήρους τελείας αὐτὸ μεγέθει. νήχονται δὲ ἄρα πολλοῖς τοῖς ποσὶ καὶ κατὰ στοίχον ἐντεῦθεν ⁴ καὶ ἐκείθεν οἶονεῖ σκαλμοῖς παρηρτημένοισι (εἰ καὶ τραχύτερον ἀκούσαι) ἐαυτὰς ⁵ ἐρέτουςαι. λέγουσιν οὖν οἱ δεινοὶ ταῦτα καὶ ὑπηχεῖν τὸ ῥόθιον ἡσυχῇ, καὶ πείθουσι λέγοντες.

24. Ξενοφῶν δὲ ὑπὲρ κυνῶν λέγει καὶ ταῦτα. δεῖν ἐς τὰ ὄρη πολλάκις ἄγειν αὐτάς, τὰ δὲ ἔργα ἡττον· τοὺς γάρ τοι τριμμοὺς <τοὺς> ⁶ ἐκ τῶν ἐνεργῶν χωρίων λυπεῖν τε αὐτάς καὶ σφάλλειν.

¹ καὶ ὀλίγου.

³ ἀποδεικνύναι.

² Reiske: ὕπνω.

⁴ αὐτοῖς καὶ ἐντεῦθεν.

Hecataeus of Miletus says that Amphiaraus, the son of Oicles, went to sleep during his watch and suffered the fate which he describes.^a These animals however are wakeful and are not overcome by sleep; they are the most trustworthy of the guards there, at any rate next to human beings.

23. Now in the course of examining and investigating these subjects and what bears upon them, to the utmost limit, with all the zeal that I could command, I have ascertained that the Scolopendra is a sea-monster, and of sea-monsters it is the biggest, and if cast up on the shore no one would have the courage to look at it. And those who are expert in marine matters say that they have seen them floating and that they extend the whole of their head above the sea, exposing hairs of immense length protruding from their nostrils, and that the tail is flat and resembles that of a crayfish. And at times the rest of their body is to be seen floating on the surface, and its bulk is comparable to a full-sized trireme. And they swim with numerous feet in line on either side as though they were rowing themselves (though the expression is somewhat harsh) with tholepins hung alongside. So those who have experience in these matters say that the surge responds with a gentle murmur, and their statement convinces me.

The Sea
Scolopendra

24. Xenophon has also the following remarks touching Hounds [Cyn. 4. 9]. You should take them to the mountains frequently, but less frequently on to fields. For the beaten tracks on cultivated

Xenophon
on Hounds

^a The allusion has not been explained.

^b Reiske: *εαυτοῖς*.

^c <ροῖς> add. H.

λῶν δὲ εἶναι ὁ αὐτός φησιν ἐς τὰ τραχέα ἄγειν, καὶ κέρδος γε ἐκείνο πρὸς τούτῳ¹ διδάσκει, εὐποδὰς τε αὐτὰς γίνεσθαι καὶ ἀλτικωτέρας ἐκπονοῦσας τὸ σῶμα. ἔγνη δὲ ἄρα λαγὼ τοῦ μὲν χειμῶνος μακρὰ ὁρᾶσθαι λέγει διὰ τὸ μῆκος τῶν νυκτῶν, τοῦ δὲ θέρους οὐκέτι διὰ τοῦναντίον.² καὶ σαφές ἐκ τοῦ προειρημένου τί βούλεται τὸ ἐναντίον.

25. Ἴππους καὶ ἐλέφαντας ἅτε ζῶα καὶ ἐν ὄπλοις καὶ ἐν πολέμοις λυσιτελῇ τιμῶσιν Ἴνδοί, καὶ μάλα γε ἰσχυρῶς. τῷ γοῦν βασιλεῖ κομίζουσι καὶ κώμυθας, ὥς ἐμβάλλουσι ταῖς φάτναις, καὶ χιλόν, καὶ ἐπιδεικνύουσι νεαρόν τε καὶ ἀσινῆ· καὶ ἂν μὲν ἦ³ τοιοῦτος, ἐπαινεί ὁ βασιλεὺς· εἰ δὲ μή, κολάζει τοὺς τε τῶν ἐλεφάντων μελεδωνοὺς καὶ τοὺς ἵπποκόμους πικρότατα. οὐκ ἀτιμᾶζει δὲ οὐδὲ τὰ ἄλλα τὰ μικρότερα⁴ ζῶα, ἀλλὰ καὶ ἐκείνα προσίεται δῶρά οἱ κομιζόμενα. Ἴνδοι γὰρ οὐκ ἐκφανλίζουσι ζῶον οὔτε ἡμερον οὔτε μῆν⁵ ἄγριον οὐδέν. αὐτίκα γοῦν δωροφοροῦσι τῶν ὑπηκόων οἱ διὰ τιμῆς ἰόντες γεράνους τε καὶ χήνας ἀλεκτορίδας τε καὶ νήττας καὶ τρυγόνας τε καὶ ἀτταγᾶς προσέτι, πέρδικας τε καὶ σπιιδάλους (ἔστι δὲ ἐμφερές τῷ ἀτταγᾷ τοῦτό γε) καὶ⁶ ἐπὶ τούτοις τῶν προειρημένων βραχύτερα, βωκκαλίδας τε καὶ συκαλίδας καὶ τὰς καλουμένας κεγχρηῖδας. ἐπιδεικνύουσι δὲ αὐτὰ ἀναπτύξαντες, τὸν ἐς βάθος αὐτῶν ἐλέγχοντες πιασμόν. καὶ πλοῦτον⁷ πεπια-

¹ Reiske : τοῦτο.

² τοῦναντίον δε τούτου τοῦ θ. οὐκέτι.

³ Jac : εἴη.

⁴ μικρότερα H (1858), μικρότατα MSS, τὰ μ. del. H (1864).

lands injure and mislead them. And the same writer says that it is better to take them on to rough ground, and points out the additional advantage of so doing, viz that by exercising their bodies their legs gain in strength and ability to jump. He also says [*ib.* 5. 1] that in winter the Hare's scent is perceptible for a long time because of the length of the nights, but in summer this is so no more, for the opposite reason. The meaning of 'the opposite' is clear from what has been said above.

25. The Indians value Horses and Elephants as animals serviceable under arms and in warfare; and they value them very highly. At any rate they bring to the King trusses of hay which they throw into the mangers, and fodder which they show to be fresh and undamaged. And if it is so, the King thanks them; if it is not, he punishes the keepers of the Elephants and the grooms most severely. But he does not reject even other and smaller animals but accepts the following also when brought to him as presents. For the Indians do not disparage any animal whether tame or wild. For example, those of his subjects who hold high office bring him presents of cranes, geese, hens, ducks, turtle-doves, francolins also, partridges, spindaluses^a (this bird resembles the francolin), and even smaller birds than the afore-named, the boccalis,^a beccaficos, and what are called ortolans. And they uncover their gifts and display them, to prove how thoroughly plump they are.

Animals
presented
to the
Indian King

^a Unidentified.

^b οὔτε μὴν ἡμέρον οὐδέ
^c τούτων.

^d καὶ τὰ.

σμένων ἐλάφων ¹ τε καὶ βουβαλίδων καὶ δορκάδων καὶ ὀρύγων καὶ τῶν ὄνων τῶν ἐχόντων ἐν κέρασιν, ὧν καὶ ἀνωτέρω πον μνήμην ² ἐποιησάμην, καὶ ἰχθύων δὲ γένη διάφορα κομίζουσι καὶ ταῦτα.

26. Ἔστι δὲ ἄρα καὶ τέττιξ ἐνάλιος. καὶ ὁ μὲν μέγιστος αὐτῶν ἔοικε καράβῳ σμικρῷ, κέρατα δὲ οὐκ ἔχει μεγάλα κατ' ἐκείνους οὐδὲ κέντρα. ἰδεῖν δὲ ἔστι τοῦ καράβου ὁ τέττιξ ζοφωδέστερος, καὶ ἐπὰν αἰρεθῇ, προσέοικε τετριγύτι. πτέρυγες δὲ ὀλίγαι τὸ μέγεθος ὑπὸ τοῖς ὀφθαλμοῖς αὐτοῦ ἐκπεφύκασιν, καὶ εἰεν ἂν κατὰ τὰς τῶν χερσαίων καὶ αὔται. οὐ σιτοῦνται δὲ αὐτὸν οἱ πολλοί, νομίζοντες ἱερόν. Σεριφίους δὲ ἀκούω καὶ θάπτειν νεκρὸν ἐαλωκότα. ζῶντα δὲ ἐς δίκτυον ἐμπεσόντα οὐ κατέχουσιν, ἀλλὰ ἀποδιδόσιν τῇ θαλάττῃ αὐθις. θρηνοῦσι δὲ ἄρα αὐτοὺς ³ ἀποθανόντας, καὶ λέγουσι Περσέως τοῦ Διὸς ἄθυρμα αὐτοὺς εἶναι.

27. Ὑαυα ἰχθὺς ὁμώνυμος τῇ χερσαίᾳ ὑαίνῃ ἐστί. ταύτης οὖν τὴν δεξιὰν πτέρυγα εἰ ὑποθείης ἀνθρώπῳ καθεύδοντι, εὖ μάλα ἐκταράξεις αὐτόν. δέα γάρ τινα καὶ ἰνδάλματα καὶ φάσματα ὄψεται, καὶ ἐνύπνια ἕτερα οὐδαμῶς εὐμενῇ καὶ φίλα. τραχέουρον γε μὴν ζῶντος εἰς ἀποκόψης τὴν οὐρὰν, καὶ τὸν τράχουρον αὐθις ἐλεύθερον ἀπολύσης ἐς τὴν θάλατταν, τὴν γε μὴν προειρημένην οὐρὰν ἐξαρτήσης ἵππου κυούσης, οὐ μετὰ μακρὸν ⁴ ἐκπεσεῖται τὸ ἔμβρυον, καὶ ἐξαμβλώσει ἢ ἵππος.

¹ Ges: ἐλεφάντων.

² τὴν μνήμην.

³ τοὺς.

They bring also a wealth of fattened stags, of antelopes,^a of gazelles, and one-horned asses,^b which I have mentioned somewhere earlier on, and different kinds of fish also.

26. There is also a Cicada that lives in the sea, and the largest one is like a small crayfish, though neither its horns nor its stings are as long as those of the crayfish. The Sea-cicada is of a darker hue than the crayfish, and when caught appears to squeak. From beneath its eyes there grow small wings, and these also resemble those of the land-cicada. But few people eat it, since they regard it as sacred. And I have heard that the inhabitants of Seriphus even bury any that is dead when caught; if however a live one falls into their nets, they do not keep it but return it to the sea. And they even mourn for these creatures when dead and assert that they are the darlings of Perseus the son of Zeus.

The Sea-
Cicada

27. The Hyena fish^c has the same name as the land-hyena. Now if you put its right-hand fin under a man asleep, you will give him a considerable shock. For he will see fearful sights, forms and apparitions, dreams too, sinister and unwellcome. Further, if you cut off the tail of a live Horse-mackerel and let the fish go again in the sea, and then attach the aforesaid tail to a mare in foal, she will presently drop her foetus and will miscarry.

The Hyena
fish

^a βούβαλις and ὄρυξ both signify antelope; but ὄ. may stand for the four-horned species mentioned in NA 15. 14.

^b See 10. 40.

^c Unidentified.

^d Reiske: μικρόν.

μειρακίου γε μὴν δεομένου ἐπὶ μήκιστον τριχῶν ἀπορίας τῶν ἐπὶ τοῦ γενείου, αἷμα ἐπιχρισθὲν θύννου ἁωρόλειον τὸ μειράκιον ἀπεργάζεται.¹ δρᾷ δὲ ἄρα καὶ νάρκη καὶ πνεύμων τὸ αὐτό· ἐν ὧς γὰρ διασαπείσαι αἱ τούτων σάρκες καὶ ἐπιχρισθεῖσαι τοῖς γενείοις φυγὴν τριχῶν ἐνεργάζονται.² φάσι.³ τί πρὸς ταῦτα Ταραντῖνοί τε καὶ Τυρρηνοὶ σοφισταὶ κακῶν, δαίδαλον⁴ ἐκεῖνό γε ἀνιχνεύσαντες τε καὶ πειράσαντες τὴν πίτταν, ὡς ἐξ ἀνδρῶν ἐς γυναῖκας ἀποκρίνειν;

28. Ὁ <δὲ>⁵ χρύσοφρυς ἄρα ἰχθύων πάντων δειλότατος ἦν. ἐν δὲ ταῖς παλιρροίαις τῆς θαλάττης, ὅταν ᾗ ὥρα Ἀρκτούρω⁶ συνδρομος, ὑπονοστεῖ μὲν⁷ ἡ θάλαττα περὶ τὸ ἄκτιον, ψιλὴ δὲ ἡ ψάμμος ὑπολείπεται, καὶ αἱ ναῦς πολλάκις ἐπὶ τῆς γῆς ἐστήκασιν ὕδατος χῆραι. οὐκοῦν οἱ ἐπιχώριοι ὄρηκας αἰγείρων χλωροὺς καὶ κομῶντας ὀξύναντες δίκην σκολόπων καὶ ἐμπήξαντες τῇ ψάμμῳ ὑπαναχωροῦσιν, εἴτα ὑποστρέψαν τὸ κύμα ἐπισύρει ἰχθύων τῶν προειρημένων πλήθος ἄμαχον, ὑπονοστεῖ <δὲ>⁸ αὖθις, καὶ ὑπολείπονται πολλοὶ χρυσοφρυες ἐν ὀλίγῳ ὕδατι, ἐνθ' ἂν⁹ καθήμενα εὐρεθῇ καὶ κοῖλα,¹⁰ εἴτα ὑπὸ τοῖς κλάδοις πτήξαντες ἡσυχάζουσι· διασειομένους γὰρ αὐτοὺς καὶ διακινουμένους ὑπὸ τοῦ προσπίπτοντος πνεύματος ὀρρωδοῦσι, καὶ οὔτε σπαίρουσιν οὔτε ἀναπάλλονται.

¹ Reiske: ἐνεργάζεται.

³ Schn: φησί.

⁵ <δὲ> add. H.

⁷ μάλιστα.

⁹ Jac: ἐνθα.

² Ges: ἐνεργάζεται.

⁴ δαίδαλων.

⁶ Abresch: Ἀρκτούρου.

⁸ <δὲ> add. Reiske.

¹⁰ καθευμένον . . . κοῖλον.

ON ANIMALS, XIII. 27-28

Again, if a youth wants to keep his chin hairless ^{Depilatorie} for as long as possible, the blood of a Tunny rubbed on renders him beardless. And the Torpedo and the Jelly-fish have the same effect, for if their flesh is dissolved in vinegar and rubbed on the cheeks, they say that it banishes hair. What have those contrivers of evil from Tarentum and Etruria to say to this, men who after experimenting with pitch have discovered that artifice whereby they differentiate men and turn them into women?

28. Of all fishes the Gilthead is the most timid. ^{The} When the season of neap-tides coincides with ^{Gilthead} Arcturus,^a the sea recedes from the beach and the sand is left bare and vessels frequently stand high and dry for want of water. Accordingly the inhabitants take branches of poplar-trees, green and in leaf, and after sharpening them like stakes, fix them in the sand and withdraw. Later the returning tide draws in a countless multitude of the aforesaid fishes; again it ebbs, leaving a great number of Giltheads in shallow water wherever low-lying or hollow spots may be found, and the fish cower beneath the branches and remain still. For they are terrified by the branches when the oncoming wind stirs and shakes them, and neither quiver nor dart about. It is quite easy, you might say, for anyone who sets

^a The phrase ὥρα Ἀρκτούρου σύνδρομος is borrowed from Plato, *Legg.* 8. 844 D [figs and grapes are not to be gathered] πρὶν ἔλθειν τὴν ὥραν τὴν τοῦ τραγᾶν Ἀρκτούρου σύνδρομον. The morning rising of Arcturus in the region of Rome was on Sept. 20, the evening rising on Feb. 27. Ael. appears to think that Arcturus has some effect upon the tides, but does not tell us which date we are to understand.

πάρεστι δὴ συλλαβεῖν ὡς αἰχμαλώτους καὶ παλεῖν
παντὶ τῷ προσπεσόντι δειλῶν ἰχθύων δῆμον εἶποι
τις ἄν. αἰροῦσι γοῦν αὐτοὺς οὐ τεχνῖται μόνοι,
ἀλλὰ καὶ ἰδιώτης παρατυχὼν ἦ, καὶ παῖδες καὶ
γυναῖκες.

ON ANIMALS, XIII. 28

upon the mob of timorous fish to capture and strike them. At any rate it is not only skilled fishermen that can catch them, but any inexperienced person who chances to be at hand, even children and women.

BOOK XIV

ΙΑ

1. Ἐν δὲ τῷ Ἰονίῳ πελάγει πλησίον Ἐπιδάμου, ὅπου καὶ Ταυλάντιοι παροικοῦσι, νῆσός ἐστι καὶ Ἀθηνᾶς κέκληται, καὶ οἰκοῦσιν ἐνταῦθα ἀλιεῖς. ἔστι δὲ καὶ λίμνη αὐτόθι, καὶ σκόμβρων ἡθᾶδων καὶ ἡμέρων ἀγέλαι τρέφονται. καὶ τούτοις μὲν τροφὰς ἐμβάλλουσιν οἱ ἀλιεῖς, καὶ ἔστιν αὐτοῖς πρὸς αὐτοὺς ἔνσπονδα, καὶ εἰσιν ἐλεύθεροι, καὶ ἀθηρίαν εἰλήχασι, καὶ προΐασιν ἐς χρόνου πλήθος, καὶ ζῶσιν αὐτόθι σκόμβροι καὶ γέροντες. οὐ μὴν ἀργοὶ σιτοῦνται, οὐδὲ ὑπὲρ ὧν τρέφονται εἰσιν ἀχάριστοι, λαβόντες δὲ ἐκ τῶν ἀλιέων τροφὰς τὰς ἐώθινὰς εἶτα μέντοι καὶ αὐτοὶ ἐπὶ τὴν θήραν ἴασιν, ὥσπερ οὖν τροφεῖα ἐκτίνοντες. καὶ τοῦ λιμένος προελθόντες ἐπὶ τοὺς ξένους στέλλονται σκόμβρους, καὶ ἐντυχόντες ὡς ἴλη τινὶ ἢ φάλαγγι, ἅτε ὁμοφύλοις καὶ τῆς αὐτῆς φύσεως οὖσι προσνέουσι, καὶ οὔτε τούτους ἐκεῖνοι φεύγουσιν οὔτε οὗτοι ἐκκλίνουσιν ἐκείνους,¹ ἀλλὰ συνίασιν. εἶτα οἱ τιθασοὶ τοὺς ἐπήλυδας περιελθόντες καὶ κυκλόσε γενόμενοι καὶ ἐαντοὺς συμφράξαντες ἀπειλήφασι μέσους πολὺ τι πλήθος, καὶ οὐκ ἐῷσι διαδιδράσκειν, ἀναμένουσι δὲ τοὺς τροφέας, καὶ ἀνθ' ὧν ἐκορέσθη-

¹ αὐτούς.

* Seemingly unknown to geographers. There are, however,

BOOK XIV

1. In the Ionian Sea close to Epidamnus where the Taulantii live, there is an island ^a and it is called 'Athena's Isle,' and fisher folk live there. There is also a lagoon in the island where shoals of tame Mackerel are fed. And the fishermen throw in food to them and observe a treaty of peace with them; so the fish are free and immune from pursuit and attain to a great age; there are even ancient Mackerel living there. Yet they do not feed without making any return, nor do they fail in gratitude for their food, but after they have been fed by the fishermen in the morning they too of their own accord go to join the pursuit, as though they were paying for their maintenance. And advancing beyond the harbour they set out to meet the strange Mackerel. When they have encountered them as it were in a company or in line of battle, they swim up to them as being of the same family and the same kind, nor do the strangers flee from them, nor do the tame fish attempt to divert them but bear them company. Presently the tame fish surround the newcomers, and having encircled them, close their ranks and cut off the fish in their midst, amounting to a great number, and prevent them from escaping; they wait for their keepers and provide the fishermen with a

two lagoons, one 30 mi., the other about 55 mi. S of Epidamnus.

AELIAN

σαν ἀνθεστιῶσι τοὺς ἀλιέας· ἐπελθόντες γὰρ αἰροῦσιν αὐτοὺς καὶ πολλὴν ἐργάζονται φόνον. οἱ δὲ τιθασοὶ ἐπανίασι σπεύδοντες ἐς τὸν λιμένα, καὶ τοὺς ἑαυτῶν χηραμοὺς ὑπελθόντες ἀναμένουσι τὸ δειλινὸν δείπνον. οἱ δὲ ἤκουσι κομίζοντες, εἰ βούλονται συνθήρους ἔχειν καὶ φίλους πιστοὺς. ὁσημέραι μέντοι πράττεται ταῦτα.

2. Σκάρου τὴν χολὴν ¹ ἐὰν δῶς ἐμφαγεῖν ἀνθρώπῳ νοσοῦντι τὸ ἥπαρ καὶ ἵκτερον ἔχοντι, σωθήσεται, ὥς οἱ σοφοὶ τῶν ἀλιέων διδάσκουσιν.

3. Ἀλίσκεται δὲ ἄρα ἰχθὺς καὶ ἄνευ κύρτων καὶ ἀγκίστρων καὶ δικτύων τὸν τρόπον τοῦτον. κόλποι θαλάττιοι πολλοὶ τελευτῶσιν ἐς τενάγη τινά, καὶ ἔστι ταῦτα ἐπιβατά. ὅταν οὖν ἡ γαλήνη καὶ εἰρήνη πνευμάτων, οἱ τεχνῖται τῶν ἀλιέων ἄγουσι πολλοὺς ἐνταῦθα, εἴτα αὐτοὺς προστάττουσι βαδίζειν καὶ πατεῖν τὴν ψάμμον, ὥς ὅτι μάλιστα ἀπερείδοντας ² τὸ πέλμα ἰσχυρῶς. εἴτα ἰχνη καταλείπεται βαθέα, ἅπερ οὖν ἐὰν φυλαχθῇ, καὶ μὴ ποτε συμπεσοῦσα ἡ ψάμμος συγχέῃ αὐτά, μηδὲ ἐκταραχθῇ ³ ὑπὸ πνεύματος τὸ ὕδωρ, ὀλίγον διαλείπουσιν οἱ ἀλιεῖς, καὶ ἐμβάντες καταλαμβάνουσιν ἐν τοῖς κοιλώμασι τῶν βημάτων καὶ τοῖς ἰχνεσι τοὺς ἰχθῦς τοὺς πλατεῖς εὐναζομένους, ψήττας τε καὶ ῥόμβους καὶ στρουθοὺς καὶ νάρκας καὶ τὰ τοιαῦτα.

¹ Jac: σκάρου, διαχυθείσης τῆς χολῆς περὶ πᾶν τὸ σῶμα, ἐὰν MSS; if the words διαχυθείσης . . . σῶμα are to be regarded as genuine, Jac would place them after ἔχοντι.

² ἐπερείδοντες.

feast in return for the satisfaction of their own appetites. For the fishermen arrive, catch the strangers, and perpetrate a massacre. But the tame fish return with all haste to the lagoon, dive into their lairs, and wait for their afternoon meal, which the fishermen bring, if they want allies and loyal friends as fellow-hunters. And this happens every day.

2. Experienced fishermen teach us that if you give a man whose liver is out of order and who is afflicted with jaundice, the gall of a Parrot Wrasse, he will be cured. A cure for jaundice

3. Fish are caught without weels or hooks or nets in the following manner. There are many bays in the sea which end in shallows, and one can walk in them. When, therefore, it is calm and the winds are at rest, skilled fishermen bring a number of people to the spot and then direct them to walk about and trample the sand, throwing all their weight on to the soles of their feet. As a result deep footprints are left, and if they are preserved and the sand does not collapse and obliterate them, and if the water is not agitated by the wind, after a short interval the fishermen enter and in the trodden hollows and footprints capture flat fish asleep, viz flounders, turbot, plaice,^a torpedo-fish, and the like. Fishing in shallow waters

^a Thompson has omitted *στρούθος* from his *Glossary*; L-S^a give 'flounder'; E. de Saint-Denis gives 'plaice.'

^a ἐντραρχθῆ.

4. Ἐχίνου θαλαττίου περί εἶπον <καί>¹ ἄνω-
 τέρω καὶ νῦν δὲ εἰρήσεται ὅσα προσακήκοα. ἔστι
 γὰρ καὶ στομάχῳ ἀγαθόν· τὸν τέως γὰρ κακόςιτον
 ὄντα καὶ πᾶν ὃ τι οὖν βδελυττόμενον ὃ δὲ ἀναρ-
 ρώννυσιν. ἔστι δὲ καὶ κύστεως κενωτικός, ὥς
 οἱ τούτων λέγουσι σοφοί. εἰ δὲ αὐτοῦ ἐπιχρίσειας
 σώματι ψωριῶντι, ὃ δὲ σῶν ἐργάζεται τὸν τέως
 νοσοῦντα τὴν νόσον τὴν προειρημένην. καυθεὶς
 δὲ ἄρα ὀστράκοις αὐτοῖς ἐκκαθαίρει τὰ ῥυπῶντα
 τῶν τραυμάτων. χερσαίου δὲ ἐχίνου καυθέντος
 ἢ σποδιὰ πίττῃ προσανακραθείσα εἰτα μέντοι
 καταχρίεται τῶν λευγοτρίχων μερῶν, καὶ αἱ τέως
 φυγάδες (ἵνα τι καὶ παίσω²) ὑπαναφύονται.
 πινομένη δὲ οἶνῳ νεφροῖς ἀγαθόν ἔστι, σώζει δὲ
 ἄρα καὶ ὑδεριῶντας ποθείσα, ὥσπερ δὴ καὶ
 προείπον. τὸ δὲ ἦπαρ ἄρα τοῦ ἐχίνου τούτου
 ἰᾶται ὑφ' ἡλίου γενόμενον αὖτον τοὺς τῇ νόσῳ τῇ
 τοῦ καλουμένου ἐλέφαντος κατελημμένους.

5. Ἐλέφας ὁ θῆλυς, τιμιώτερα εἶναι τὰ τούτου
 κέρατα οἱ σοφοὶ ταῦτα ὑμνοῦσι, καὶ ἐκεῖνά γε
 ἡμᾶς διδάσκουσιν. ἐν τῇ Μαυρουσίᾳ γῇ οἱ ἐλέφαν-
 τες, δεκάτῳ ἔτει πάντως αὐτοῖς τὰ κέρατα ἐκπεσεῖν
 φιλεῖ,³ ὥσπερ οὖν καὶ <τὰ>⁴ τῶν ἐλάφων, ἀλλὰ
 τούτων ἀνὰ πᾶν ἔτος, οἱ τοίνυν ἐλέφαντες οἶδε
 γῆν πεδιάδα καὶ ἔνδροσον προαιροῦνται τῆς ἄλλης,
 καὶ ἀπερείδουσιν⁵ ἐς αὐτὴν <τὰ κέρατα>,⁶ ὁκλάζ
 ἐπικύψαντες, ἐκδύναι αὐτὰ δεινῶς σφριγῶντες.
 τοσοῦτον δὲ ἄρα ἐπωθοῦσιν, ὥς καὶ τελέως⁷ αὐτὰ

¹ <καί> add. H.

² δεῖ V, σπεύδει other mss.

³ ἐπερείδουσιν.

⁴ παίρω.

⁵ <τὰ> add. H.

⁶ <τὰ κέρατα> add. H.

ON ANIMALS, XIV. 4-5

4. I have spoken earlier on* about the Sea-urchin and I will now mention what more I have heard. It is also good for the stomach: it helps a man who has been suffering from loss of appetite and loathing every kind of food to regain his strength; it is also a diuretic, according to those who know about these things. And if you rub it on one who is suffering from the itch, it cures a man hitherto afflicted with the aforesaid disease. And if you burn a Sea-urchin, shell and all, it cleanses suppurating wounds. If you burn a Hedgehog and mingle the ashes with pitch and then rub them on those parts where the hair has fallen off, the fugitives (if I may be allowed the joke) will sprout again. If drunk with wine, it is good for the kidneys; it is also a cure for dropsy when drunk, as in fact I remarked before. Further, the liver of a Hedgehog, if desiccated by the sun, is a cure for those who suffer from the disease known as elephantiasis.

Medicinal
properties of
Sea-urchin
and Hedge-
hog

5. Those who are learned in these matters constantly assert that the tusks of the female Elephant are more valuable than those of the male, and this is what they teach us. In Mauretania Elephants are in the habit of dropping their tusks every tenth year, just as stags drop their horns, though with stags it is every year. Now these Elephants prefer a level, well-watered country to any other, and they go down upon their knees and rest their tusks upon the ground in their passionate desire to shed their tusks. And they thrust with such force as finally

Hunting for
Elephants'
tusks

* See 7. 33; 9. 47.

† *Reiske: réos.*

ἀποκρύψαι· εἶτα μέντοι ὑποψήσαντες τοῖς ποσὶ
 λείον τὸν χώρον ἀπέφηναν τὸν φρουροῦντα τὸ
 θησαύρισμα αὐτοῖς. γονιμωτάτῃ δὲ ἄρα ἡ γῆ
 οὕσα εἶτα ὤκιστα πόαν ἀναφύει, καὶ ἀφανίζει τὴν
 ὄψιν τοῦ γεγενημένου τοῖς ὁδῶ χρωμένοις· οἱ δὲ ¹
 ταῦτα ἀνιχνεύοντες τὰ φώρια καὶ τινα σοφίαν τῆς
 <ἐξ> ² ἐκείνων ἐπιβουλῆς ἔχοντες ἐν ἄσκοις
 αἰγέλοις ὕδωρ κομίζουσιν, εἶτα αὐτοὺς διασπείρουσι
 πεπληρωμένους ἄλλους ἀλλαχόσε, καὶ αὐτοὶ κατα-
 μένουσι. καὶ καθεύδει τις, καὶ ἄλλος ὑποπίνει, καὶ
 πού τις καὶ μεταξὺ ἐπιρροφῶν τῆς κύλικος ὑπανα-
 μέλπει καὶ μέμνηται διὰ τοῦ μέλους ἧς ἐρᾷ· εἰ
 δὲ καὶ νέον ὠρικὸν ὑποπειρᾷ παρόντα τις καὶ
 αὐτὸν τῆς ἰχνεύσεως κοινωνόν, οὐκ ἂν θαυμάσαιμι·
 εἰσὶ γὰρ Μαυρούσιοι καὶ καλοὶ καὶ μεγάλοι,
 καὶ ἀνδρικὸν ὀρώσι, καὶ ἔργων ἔχονται θηρα-
 τικῶν, καὶ μέντοι καὶ πολλοὺς ³ ἀναφλέγουσι,
 μειράκια ἔτι καὶ τηλικοῖδε ὄντες. οὐκοῦν εἰ τὰ
 κέρατα εἶη κατορωνυγμένα ⁴ πλησίον ἐκείνα, τὰ
 δὲ ἱγγί τινι ἀπορρήτῳ καὶ θαυμαστῇ τὸ ὕδωρ
 ἐκείνο ἐκ τῶν ἀσκῶν ἔλκει, καὶ ἀποδείκνυσι
 κενοὺς αὐτοὺς. ἐνταῦθά τοι ⁵ σμινύαις τε καὶ
 μακέλλαις διασκάπτουσι τὸν χώρον, καὶ ἔχουσι τὸ
 θήραμα ῥινηλατήσαντες ἄνευ κυνῶν· ἐὰν δὲ ἔμπλεω
 μείνωσιν οἱ ἄσκοι οὐπερ οὖν καὶ κατέθεσαν
 αὐτοὺς οἱ τῶν κεράτων τῶνδε θηραταί, οἱ δὲ
 ἀπίασιν ἐπ' ἄλλην θήραν, καὶ μέντοι καὶ ἄσκοὺς
 καὶ ὕδωρ ἐπάγονται πάλιν, τὰ θήρατρα τῆς ἄγρας
 τῆς προειρημένης.

6. Λέγεται δὲ καὶ ἐλέφας διπλὴν ἔχειν καρδίαν
 καὶ διπλὰ νοεῖν, καὶ τῇ μὲν θυμοῦσθαι, πραῦνεσθαι

to bury them in the ground. Next, with their feet they gently scrape and make smooth the spot that guards their treasure. Now the soil is extremely fertile and in a very short while sends up a crop of grass and effaces the evidence of what occurred for those who pass by. But those who track down these secreted objects and who have some knowledge of the Elephants' designs, bring water in goatskins and disperse them, well filled, in different places, and themselves remain where they are. And one sleeps while another drinks a little, and I dare say that in the intervals of quaffing from his cup he sings to himself and remembers his sweetheart in his song. (Nor should I be surprised if a man tries to seduce some well-grown boy who is with him and is his companion in the quest, for the Moors are handsome, stalwart, and of manly aspect, and are devotees of the chase: and many a heart do they inflame too, while still boys, though they are so big). So then if those tusks have been buried near by, by some mysterious and amazing spell they draw the afore-said water out of the skins and leave them empty. Thereupon the men dig up the ground with mattocks and picks, and the spoil which they have tracked down without the aid of dogs is theirs. If however the skins remain filled in the place where the tusk-hunters laid them, they go off on a fresh quest and again bring the skins and the water, the instruments of the hunt which I have described.

6. The Elephant is even said to possess two hearts The
Elephant and to think double: one heart is the source of anger,

¹ δὲ καί.

² <ἐξ> add. H.

³ Jac: πολλοί.

⁴ καταρρυγμένα.

⁵ τοῖνον.

γε μὴν τῇ ἑτέρα· Μαυρουσίους δὲ ἄρα ἔπομαι
λόγοις λέγων ταῦτα. ἐπεὶ τοι καὶ ἐκεῖνα οἱ αὐτοὶ
ὑμνοῦσι, λύγκας ¹ εἶναι. φασὶ δὲ αὐτὰς παρδάλεως
μὲν ἔτι καὶ πλέον σιμάς, ἄκρα <γε> ² μὴν τὰ ὦτα
λασίους. θηρίον <δέ> ³ τοῦτο ἀλτικὸν δεινῶς, καὶ
κατασχεῖν βιαίότατά τε καὶ ἐγκρατέστατα καρτέ-
ρόν. ἔοικε δὲ ἄρα τῷ θηρίῳ τούτῳ μαρτυρεῖν καὶ
Εὐριπίδης τὸ ἀπρόσωπον, ὅταν που λέγῃ

ἦκει δ' ἐπ' ὤμοις ἡ συνὸς φέρων βάρος
ἡ τὴν ἄμορφον λύγκα, ⁴ δύστοκον δάκος.

ὑπὲρ οὗτου δὲ λέγει δύστοκον τοὺς κριτικούς ἐρέ-
σθαι λῶον.

7. Περὶ στρουθοῦ δὲ τῆς μεγάλης εἶποι τις ἂν
καὶ ἐκεῖνα. ἡ γαστήρ αὐτῆς ἀνηρημένης εὐρίσκε-
ται καθαυρομένη λίθους ἔχουσα, οὐσπερ οὖν
καταπιούσα ἡ στρουθὸς ἐν τῷ ἐχίνῳ φυλάττει καὶ
πέττει τῷ χρόνῳ. εἶεν δ' ἂν οὗτοι καὶ ἀνθρώπων
πέψεως ⁵ ἀγαθόν, ⁶ νεῦρα δὲ τὰ ταύτης καὶ λίπος
ἀνθρωπείων νεύρων ἀγαθὰ ἔστιν. ⁷ ἀλίσκεται μὲν
οὖν αὕτη ὑπὸ ἵππων. ⁸ θεῖ μὲν γὰρ ἐς κύκλον,
ἀλλ' ἐξωτέρῳ περιθέουσα· οἱ δὲ ἵπποις τῷ
ἐνδοτέρῳ ⁹ ὑποτέμνονται κύκλῳ, καὶ ἔλαττον
περιμόντες ἀπειποῦσαν τῷ δρόμῳ ἀγρεύουσιν αὐ-
τὴν χρόνῳ. λαμβάνεται δὲ καὶ τοῦτον τὸν τρόπον.
καλιὰν ἐργάζεται ταπεινὴν ἐν τῷ δαπέδῳ, τὴν
ψάμμον διαγλύψασα τοῖς ποσὶ. καὶ τὸ μὲν μεσαί-

¹ λύγκας.

³ <δέ> add. H.

⁵ Ges: ὄψεως.

⁷ εἶσιν.

² <γε> add. Ges.

⁴ λύγκα.

⁶ ἀγαθὰ.

the other of gentleness. In saying this I am following accounts given by the Moors. Moreover the same people constantly affirm the following, namely that there are lynxes, and that they are even more snub-nosed than the leopard, and that the tips of their ears are hairy. The Lynx has a wonderful spring and can maintain the most vigorous and overpowering grip on its catch. So it seems that Euripides bears witness to the unloveliness of this beast when he says somewhere [*fr.* 863 N]

The Lynx

'And he comes bearing upon his shoulders either the burden of a boar, or the mis-shapen lynx, a ravening brute ill-conceived.'

But why he says 'ill-conceived' is rather a question for the grammarians.

7. Concerning the Ostrich one may also mention the following facts. If you kill an Ostrich and wash out its stomach it will be found to contain pebbles which the bird has swallowed and keeps in its gizzard and in time digests. And these pebbles are an aid to the human digestion; its sinews also and its fat are good for the human sinews.

The Ostrich

Now the capture of this bird is effected by means of horses, for it runs in a circle keeping to the outer edge, but the horsemen intercept it by keeping on the inner side of the circle, and by wheeling in a narrower compass at length overtake it when it is exhausted with running. And here is another way to catch it. It builds itself a nest low down on the

method of capture

⁸ ἵππων ἀπειποῦσα τῷ δρόμῳ.

⁹ ἐνδοτέρῳ.

τατον αὐτῆς κοιλὸν ἔστι, τὰ χεῖλη δὲ τὰ κύκλιω ὑψηλὰ ἐργάζεται, ἀποτεριχίζουσα τρόπον τινά, ἵνα τὸ ἐκ Διὸς ὕδωρ ἀποστέγη τὰ χεῖλη, καὶ μὴ ἐσρέη τῇ καλιᾷ, καὶ ἐπικλύζῃ τῆς στρουθοῦ τοὺς νεοττοὺς ὄντας ἀπαλούς. τίκτει δὲ καὶ ὑπὲρ τὰ ὀγδοήκοντα, οὐ μὴν ἀθρόα ἐκγλύφει, οὐδὲ ἐν ταύτῳ χρόνῳ πάρεισιν ¹ ἐς τὸ φῶς πάντα, ἀλλὰ τὰ μὲν ἤδη τέτεκται, ἄλλα δὲ ἔτι ἐν τοῖς ὥοις ὑποπύγνυται, ² τὰ δὲ ὑποθάλλεται. ὅταν οὖν ἐν τούτοις ἢ ἐκείνῃ, θεασάμενος ἀνὴρ τις οὐκ ἄφρων ἀλλὰ τῆς τοιαύτης θήρας πεπειραμένος, αἰχμᾶς περὶ τὴν καλιὰν πύγνυσι τεθηγμένας, ὀρθὰς δὲ ἄρα κατὰ τοῦ σαυρωτῆρος πύγνυσι, καὶ ὁ σιδηρὸς ἐκλαμπει, καὶ ἀναχωρήσας ἔλλοχᾷ τὸ πραπτόμενον. ἐπάνεισιν οὖν ἐκ τῆς νομῆς ἡ στρουθὸς ἐρώσα τῶν νεοττῶν ἰσχυρῶς καὶ διψῶσα αὐτῶν τῆς συνουσίας. καὶ τὰ μὲν πρῶτα περιβλέπει δεῦρο καὶ ἐκείσε καὶ ἐλίπτει τὸ ὄμμα, δεδοικυῖα μή τις αὐτὴν θεάσῃται· εἶτα μέντοι νικωμένη ὑπὸ τοῦ ἡμέρου καὶ οἰστρουμένη, τὰς πτέρυγας ἀπλώσασα ὡς ἰστίον, δρόμῳ φερομένη συντόνῳ καὶ ροίῳ ἐσήλατο ἐς τὴν ἑαυτῆς καλιὰν καὶ οἴκτιστα ταῖς ³ αἰχμαῖς ἐμπαλάχθεισα καὶ περιπαρεῖσα ἀποθνήσκει. ἐφίσταται οὖν ὁ θηρατῆς καὶ ἤρηκε σὺν τῇ μητρὶ τοὺς ἐγγόνους.

8. Πόλις ἐστὶν ἐν τοῖς ὑπὸ τὴν ἐσπέραν χωρίοις Ἰταλικῇ. ὄνομα αὐτῇ Πατάβιον. Ἀντήνορος ἔργον εἶναι λέγουσι τοῦ Τρωὸς τὴν πόλιν. ταύτην δὲ ᾤκισεν ⁴ ἄρα οἴκοθεν σωθεῖς, ὅτε ἀπηλλάγη τῆς

¹ παρίσιν.

² ὑποπύγνυται μὲν.

ground after scooping out the sand with its feet. The centre of the nest is hollow, but it builds up the lips all round and walls off the nest so that the lips may keep out the rain and prevent it from streaming into the nest and deluging the young at a tender age. It lays over eighty eggs, but does not hatch them simultaneously, nor do they all emerge to daylight at the same time, but while some have already been born, others are still acquiring consistency within the shell. Others again are being kept warm. When therefore the Ostrich is so engaged, a man—not a witless person but one who has experience of this kind of hunting—who has seen her, fixes some sharp spears round the nest, planting them upright by the ferrule; and the iron shines. Then he withdraws and lies in wait to see the result. So the Ostrich returns from her feeding-ground full of love for her chicks and yearning to be with them. And first of all she casts her eyes around; looking this way and that for fear someone should catch sight of her. And then overcome and stimulated by her longing, she spreads her wings like a sail and rushing at full speed leaps into her nest to die a most pitiful death entangled and impaled upon the spears. Then the hunter is at hand and seizes the young birds with their mother.

8. There is an Italian city in the regions towards the west, and its name is Patavium.^a They say that the city was the work of Antenor the Trojan. He founded it, having escaped with his life from his

Eels in the
Eretnacus

^a Mod. Padua, about 20 mi. inland from Venice.

³ *Jac* : ταῖς γὰρ.

⁴ ὥκησεν.

πατρίδος αλούσης τῆς Ἰλίου, αἰδεσθέντων αὐτὸν ¹
 τῶν Ἑλλήνων, ἐπεὶ πρεσβεύοντα τὸν Μενέλεων
 σὺν τῷ Ὀδυσσεὶ ὑπὲρ τῆς Ἑλένης ἔσωσεν,
 Ἀντιμάχου συμβουλευσάντος ἀποκτείνει αὐτούς.
 ἔλεγε δὲ ἄρα οὗτος ταῦτα

χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
 ὡς Ὅμηρός φησιν. οὐκοῦν τῷδε Παταβίῳ πόλις
 γειννιᾷ ἑτέρα, καὶ Βικετίαν ² καλοῦσιν αὐτήν, καὶ
 παραρρεῖ ποταμὸς αὐτῇ Ἡρέταινος ³ ὄνομα, καὶ
 παραμείβεται οὗτος γῆν οὐκ ὀλίγην εἴτα ἐς τὸν
 Ἡριδανὸν ἐμβάλλει, καὶ ἀνακοινοῦται <οῖ> ⁴ τὸ
 ὕδωρ. ἐν δὴ τῷ Ἡρεταίνῳ ⁵ ἐγχέλεις γίνονται
 μέγισταί τε καὶ τῶν ἀλλαχόθεν πιότεραι ⁶ μακρῶ,
 ἀλίσκονται δὲ ἄρα τὸν τρόπον τοῦτον. ἐπὶ πέτρας
 προβλήτος κάθηται ὁ θηρατῆς ἐν τινι κολποειδεῖ
 χωρίῳ, ὅπου καὶ πλατύνεται τὸ ρεῦμα ἐπὶ ⁷
 μᾶλλον, ἢ καὶ ἐπὶ τινος δένδρου κάθηται προρρίζου
 πλησίον τῆς ὄχθης ῥιφέντος ὑπὸ πνεύματος σκλη-
 ροῦ, ὅπερ οὖν ὑποσῆπεται μὲν, ἀχρεῖον δὲ ἐστὶ
 κατακοπῆναι ⁸ τε καὶ ἐκκαῦσαι αὐτό. οὐκοῦν
 ἑαυτὸν ἐγκαθίσας ὁ τῶν ἐγχέλειων ⁹ ἄλιεὺς τῶνδε,
 καὶ λαβὼν ἔντερον νεοσφαγοῦς ἄρνός τριῶν μὲν ἢ
 τεττάρων πήχεων, πεπιασμένον δὲ ἰσχυρῶς, τὴν
 μὲν ἀρχὴν αὐτοῦ καθίσιν ἐς τὸ ὕδωρ, καὶ εἰλείται

¹ αὐτὸν αἰδεσθέντων.

² Ἡρέτενος.

³ Ἡρετένω.

⁴ Reiske: ἔτι.

⁵ ἐγχελίων.

² Βιγητίαν, Βικετίαν etc.

⁴ <οῖ> add. Reiske.

⁶ πιόταται.

⁸ Lobeck: κατακτείνει.

home when he left his native land after the capture of Troy, because the Greeks had compassion on him, since he saved Menelaus who came with Odysseus as ambassador to treat about Helen,^a when Antimachus advised that they should be put to death. These were Antimachus's words:

'He had accepted the gold of Paris, splendid gifts,'

as Homer says [*Il.* 11. 124]. Well, there is another city not far away which they call Vicetia,^b and past it there flows a river of the name of Eretaenus:^c it traverses a considerable area and then falls into the Eridanus, to which it imparts its waters. Now in the Eretaenus there are Eels of very great size and far fatter than those from any other place, and this is how they are caught. The fisherman sits upon a rock jutting out in some bay-like spot on the river where the stream widens out, or else upon a tree which a fierce wind has uprooted and thrown down close to the bank—the tree is beginning to rot and is no use for cutting up and burning. So the eel-fisher seats himself and taking the intestine of a freshly slaughtered lamb which measures some three or four cubits and has been thoroughly fattened, he lowers one end into the water, and keeps it turning

^a He tried to persuade the Trojans to give back Helen to Menelaus.

^b Mod. Vicenza, 22 mi. to the NW of Padua.

^c Mod. Retrone; below Vicenza it joins the Bacchiglione and together they flow into the sea at Venice. Acl. seems unaware that the Eridanus (Lat. Padus, mod. Po) is some 30 mi. farther south and that the river Athesis (mod. Adige) flows between the Bacchiglione and the Po.

ἐν ταῖς δίαιταις στρεφόμενον, τό γε μὴν τέλος διὰ χειρῶν ἔχει, ἐμβέβληται δὲ ἐς αὐτὸ καλάμου τρύφος, ὅσον κώπην εἶναι τὸ μήκος ξίφους. οὐ μὴν λανθάνει τὰς ἐγγέλεις ἢ τροφή· χαίρουσι γὰρ τῷδε τῷ ἐντέρῳ. καὶ ἥ γε πρώτη προσελθοῦσα, οἰστρουμένη ὑπὸ τοῦ λιμοῦ καὶ περιχανοῦσα, ἐμφύει τοὺς ὀδόντας γυροῦς τε καὶ ἀγκιστρῶδεις καὶ δυσσελέκτους ὄντας, καὶ συνεχῶς ἐπισκαίρει τε καὶ πειράται καθέλκειν τὸ δέλεαρ. ὁ δὲ κραδαιομένου τοῦ ἐντέρου συνεῖς ἔχουσιν τὴν ἐγγελυν, τὸν καλάμον ᾧ τὸ ἔντερον προσήρτηται ἐνθεῖς τῷ ἑαυτοῦ στόματι καὶ ὅσον ¹ σθένει καταπνέων, φυσᾷ τὸ ἔντερον καὶ μάλα γε ἰσχυρῶς, τὸ δὲ ἐκ τοῦ καταρρέοντος πνεύματος πίμπραται καὶ οἰδαίνει.² ὁ τοίνυν ἄνεμος κατολισθάνει ³ ἐς τὴν ἐγγελυν, καὶ πληροῖ μὲν τοῦ πνεύματος αὐτῆς τὴν κεφαλὴν, πληροῖ δὲ τὴν φάρυγγα, καὶ ἐμφράττει τῷ θηρίῳ τὸ ἄσθμα. καὶ ἀναπνεῦσαι μὴ δυνάμενη μηδὲ μὴν ἐξελεῖν τοῦ σπλάγχχνου τοὺς ἐμπεφυκότας ὀδόντας ἀποπνίγεται, καὶ ἀνασπᾷται ἀλούσα ὑπὸ τοῦ ἐντέρου καὶ τοῦ πνεύματος καὶ τοῦ καλάμου τρίτου. καθ' ἑκάστην μὲν οὖν δρᾷται τοῦτο, ἀλίσκονται δὲ ὑπὸ πολλῶν πολλαί. ἔστω δὴ ⁴ μοι καὶ ταῦτα τῶνδε τῶν ἰχθύων λεχθέντα ἴδια.

9. Λέοντα θαλάττιον εἰκέναι καράβῳ ἀμηγέπη καὶ ἡμεῖς ἴσμεν, λεπτότερον δὲ τὴν ἑξίν τοῦ σώματος ὀρῶμεν αὐτὸν καὶ ὑπό τι καὶ κυάνου ⁵ προσβάλλοντα, κωθῇ δὲ καὶ ἔχοντα χηλὰς μεγίστας καὶ ταῖς τῶν καρκίνων προσεοικυίας κατὰ σχῆμα.

¹ Schk: οἶον.

² οἰδαίνει H.

ON ANIMALS, XIV. 8-9

in the eddies; the other end he holds in his hands, and a piece of reed, the length of a sword-handle, has been inserted into it. The food does not escape the notice of the Eels, for they delight in this intestine. And the first Eel approaches, stimulated by hunger and with open jaws, and fastening its curved, hook-like teeth, which are hard to disentangle, in the bait, continues to leap up in its efforts to drag it down. But when the fisherman realises from the agitation of the intestine that the Eel is held fast, he puts the reed to which the intestine has been attached to his mouth and blows down it with all his might, inflating the intestine very considerably. And the downflow of breath distends and swells it. And so the air descends into the Eel, fills its head, fills its windpipe, and stops the creature's breathing. And as the Eel can neither breathe nor detach its teeth which are fixed in the intestine, it is suffocated, and is drawn up, a victim of the intestine, the blown air, and thirdly of the reed. Now this is a daily occurrence, and many are the Eels caught by many a fisherman. This then is what I have to say of the habits peculiar to these fishes.

9. We also know that the Sea-lion^a is in some respects like the crayfish, though we see that the shape of its body is slimmer, with an added dash of dark blue colour; but it is sluggish though possessed of enormous claws resembling those of crabs. And it

^a A kind of large lobster.

³ κατολισθαίνει L.

⁴ δέ.

⁵ κυανού μέρη τῶν δακτύλων.

λέγεται δὲ ὑπὸ τῶν σοφωτέρων ἀλιέων ἔχειν τινὰς ὑμένας προσηρτημένους τοῖς ὀστράκοις, ὑφ' οἷς ὑμέσιν εἶναι σαρκία ἀπαλά, καὶ καλεῖσθαι ἐκείνου τοῦ λέοντος στέαρ ταῦτα. ὀνιάσθαι δὲ τοὺς ἀνθρώπους ἐξ αὐτῶν ¹ ἐκεῖνα. προσώπου καθαίρει ² χρώτα θολερὸν, καὶ ἐλαίῳ ῥόδοις ἀνακραθέντι ἐμβληθέντα καὶ γενόμενα χρῖμα ³ ἐς ὥραν καὶ ἀγλαίαν συμμάχεται. ⁴ προσακῆκοα δὲ καὶ ἐκείνο, τὸν ἐπὶ τῆς γῆς λέοντα δεδιέναι ἰσχυρῶς τοῦ θαλαττίου τῆς ὀψεως τὸ ἐκτράπελον, καὶ μὴ φέρειν αὐτοῦ τὴν ὀσμήν· ὥς δέδοικε δὲ καὶ ἀλεκτρυόνα ὁ αὐτός, ⁵ ἀνωτέρω μοι λέλεκται. λέγουσι δὲ καὶ συντριβέντων αὐτοῦ τῶν ὀστράκων καὶ ἐμβληθείσης τῆς κόνεως ἐς ὕδωρ, πίνοντα τὸν χερσαῖον λέοντα ἐξάντη ⁶ γίνεσθαι νόσου λυπούσης αὐτοῦ τὴν κοιλίαν. εἰρήσθω δὴ ⁷ μοι καὶ ταῦτα τοῦ θαλαττίου λέοντος ἴδια.

10. "Ονοὶ δὲ Μαυρούσιοι, ὤκιστοι δραμεῖν, παρὰ γε τὴν πρώτην ὀρμὴν εἰσω ὀξύτατοι, ὥς αὔρας τινὰ ἐμβολὴν <δοκεῖν> εἶναι ἢ καὶ νῆ Δία ⁸ πτερὸν αὐτόχρημα ὄρνιθος· ταχέως δὲ κάμνουσι, καὶ αὐτοῖς οἱ πόδες ἀπαγορεύουσι, καὶ τὸ πνεῦμα ἐπιλείπει, καὶ τῆς ⁹ ὠκύτητος εἰλήφασι λήθην καὶ ἐστᾶσι ¹⁰ πεπεδημένοι, καὶ ἀφιασι δάκρυα θαλερά, οὐ μοι δοκεῖν ¹¹ ἐπὶ τῷ μέλλοντι θανάτῳ τοσοῦτον, ὅσον ἐπὶ τῇ τῶν ποδῶν ἀσθενείᾳ. τῶν μὲν οὖν ἵππων ἀποπηδήσαντες εἰτα μέντοι περιβάλλουσιν αὐτοῖς βρόχους περὶ τὴν δέρην, καὶ τῷ ἵππῳ

¹ αὐτοῦ.

² χρίσμα.

³ ὁ λέων αὐτός.

⁴ καθαίρουσι.

⁵ Ἰας: συμμάχεσθαι.

⁶ Ἰας: ἔξω ἀν.

is said by the more experienced fishermen to have certain membranes attached to its shell, and beneath them are some portions of tender flesh which are called 'lobster-lard.' And these benefit mankind: they cleanse a muddy complexion, and if added to oil-of-roses and applied as an ointment, they contribute to a person's beauty and adornment. And I have also heard the following: that the Land-lion is terrified of the monstrous appearance of the Sea-lion and cannot endure the smell of it. And how the same Lion dreads a cock I have explained earlier on.^a They say also that if the Sea-lion's shell be ground down and the powder cast into water, and the Land-lion drinks it, he becomes immune from troubles of the stomach. This then is what I have to say of the peculiarities of the Sea-lion.

10. The Asses of Mauretania gallop at a very great speed, at least at the start they are extremely swift: they seem like a rushing wind or, I do declare, the very wings of a bird. But they quickly tire; their feet weary; their breath fails; they forget their speed; they stand chained to the spot and shed copious tears, not, I think, so much from any fear of impending death as on account of the weakness of their feet. And so the men leap from their horses and throw halters round the Asses' necks, and each

The Wild
Ass of
Mauretania

^a See 3. 31; 6. 22.

⁷ δέ.

⁸ ὡς αἶψα . . . Δία] ἢ ὡς καὶ νῆ Δία αἶψα τινος ἐμβ. εἶναι ἢ MSS, ἢ (before ὡς) del. Reiske, καὶ νῆ Δία transposed by Jac, τινά H, <δοκεῖν> add. Jac.

⁹ τῆς τε.

¹⁰ ἐστᾶσι γαστέρις.

¹¹ Schn: δοκεῖ.

προσαρτήσας ἕκαστος ἄγει ὡς αἰχμάλωτον <τὸν>¹
 ἑαλωκότα. ὅτι δὲ μικροὶ μὲν ἰδεῖν εἰσιν οἱ Λίβυες
 ἵπποι, δραμεῖν δὲ ὤκιστοι, ἀνωτέρω εἶπον.

11. Βοῶν δὲ Λιβύων πλῆθος ἦν ἄρα καὶ πλεόν
 ἀριθμοῦ, καὶ εἰσιν ὤκιστοι οἱ ἄγριοί τε καὶ
 ἐλεύθεροι. καὶ οἱ γε θηραταὶ πολλάκις σφάλλονται
 ἕνα διώκοντες, καὶ ἐμπίπτουσιν ἐς ἑτέρους ἀκμῆτας·
 καὶ ὁ μὲν ἐσθὺς ἐς θάμνον ἢ νάπην ἠφανίσθη,
 ἕτεροι δὲ ἀναφαίνονται ὅμοιοι καὶ ἀπατῶσι τὴν
 ὄψιν. καὶ εἰ γέ τις ὑπάρξαιτο τούτων διώκειν
 τινά, προαπερεῖ² αὐτῷ ἵππῳ· τὸν μὲν γὰρ ἤδη
 καμόντα αἰρήσει³ τῷ χρόνῳ, τοὺς δὲ αὐτῶν
 ἀρχομένους δρόμον προπονήσαντός οἱ τοῦ ἵππου
 οὐχ αἰρήσει. ἀλίσκονται δὲ ἀνὰ πᾶν ἔτος πολλοὶ
 καὶ ἀποθνήσκουσιν, ἢ γε μὴν ἐπιγονὴ αὐτῶν
 διαδέχεται καὶ μάλα ἀφθόνως. ἀλῶνται δὲ σὺν
 τοῖς μόσχῳ καὶ οἱ ταῦροι κοινῇ καὶ αἱ θήλειαι,
 αἱ μὲν κύουσai, αἱ δὲ ἀρτιτόκοι.⁴ εἰ δὲ ἔλοι τις
 μόσχον ἔτι νεαρόν, καὶ μὴ παραχρήμα ἀποκτεί-
 νει,⁵ διπλοῦν κέρδος ἔξει· συνήρηκε γὰρ καὶ τὴν
 τεκούσαν αὐτόν, δράσας γε ἐκεῖνα ἅπερ εἰπεῖν οὐκ
 ἔστιν ἄτοπον. τὸν μὲν καταδήσας σχοίνῳ ἀπολέ-
 λοιπε καὶ ἀναχωρεῖ αὐτός, ἢ δὲ τῷ πόθῳ τοῦ
 τέκνου τείρεται καὶ φλεγόμενη οἰστράται, καὶ
 βουλομένη λύσασα ἀπάγει ἐμβάλλει τὰ κέρατα,
 ἵνα διαξήνῃ⁶ τε καὶ διαστήσῃ τὰ δεσμά. ὅ τι⁷ δ'
 ἂν τῶν κεράτων ἐς τὴν τῆς σχοίνου συμπλοκὴν

¹ <τὸν> add. Schn.

² Abresch: προαπαίρει.

³ αἰρήσει τις.

⁴ ἀτοκοί.

⁵ ἀποκτείνει.

⁶ διαξάνη.

⁷ ὅτω.

ON ANIMALS, XIV. 10-11

one securing an Ass to his horse, leads the one he has caught like a prisoner of war.

I have said earlier on that the horses of Libya are small in appearance but can gallop at very great speed.^a

11. It seems that of Libyan Cattle there are multitudes past numbering, and those that are wild and roam at large are exceedingly swift. And it often happens that hunters in pursuit of one animal go astray and fall in with others, fresh and untired. Meantime the hunted animal has plunged into a thicket or a glen and vanished, and others appear, exactly like it, and deceive the sight of the hunter. And if he should start to pursue one of these, he and his horse as well will be the first to give up the chase, for though in course of time he will overtake an animal already weary, he will not overtake those just starting to run: his horse will tire before they do.

The Wild
Cattle of
Libya

Every year these Cattle are caught and slaughtered in great numbers, but their offspring take their place, and they are abundant. And they roam the land with their calves, the bulls along with the cows, some in calf, others with a calf lately born. If a man captures a calf while still young and does not slaughter it forthwith, he reaps a double advantage, because he captures the mother at the same time if he does what may fittingly be described here. He makes the calf fast with cord and then leaves it and withdraws. But the cow is wasted with yearning for her child and is goaded with ardent longing, and in her desire to release and carry it off attacks the bonds with her horns, hoping to fret them away and burst them. But whichever horn she inserts into

διείρη, κατέχεται καὶ πεδηθείσα σὺν τῷ μόσχῳ καταμένει, ἐκείνον μὲν οὐκ ἀπολύσασα, ἑαυτὴν γε μὴν ἀφύκτῳ τῷ δεσμῷ περιβαλοῦσα. ταύτης οὖν ὁ θηρατῆς ἐξελὼν τὸ ἦπαρ αὐτῷ καὶ τὰ οὖθατα σφριγῶντα ἔτι ἐκτεμὼν καὶ τὴν δορὰν δείρας τὰ κρέα ἀφῆκεν ὄρνισι καὶ θηρίοις δαῖτα. τὸν δὲ μόσχον οἴκαδε κομίζει πάντα· ἔστι γὰρ καὶ ἐδωδὴν ἡδιστος, καὶ πῆξαι γάλα παρέξει ὅπὸν δούς.

12. Ὁ δράκων <ὁ>¹ θαλάττιός ἐστι μὲν παραπλήσιος τοῖς ἰχθύσι τοῖς ἄλλοις ὅσα ἐς τὸ λοιπὸν σῶμα, τὴν γε μὴν κεφαλὴν ἔοικε τῷ χερσαίῳ δράκοντι καὶ τῶν ὀφθαλμῶν τὸ μέγεθος (εἰσὶ γὰρ μεγάλοι καὶ τούτῳ), καὶ μέντοι καὶ αἱ γένυς² τοῖς χερσαίοις προσβάλλουσι τὴν ἑαυτῶν ἀμωσγέπως μορφήν. ἔχει δὲ καὶ φολίδας, καὶ τραχείαι εἰσι, καὶ τῆς δορᾶς τῆς δρακοντείου οὐ πόρρῳ δοκοῦσιν, εἴ τις προσάψαιτο· ἐκπέφυκε δὲ καὶ κέντρα χαλεπὰ αὐτοῦ, καὶ ἰὼν φέρει τὰ κέντρα, καὶ ἔστι τῷ θιγόντι οὐ χρηστά.

13. Ζῶων δ' ἂν εἴη με εἰπεῖν καὶ τὸ ἴδιον αὐτῶν ...³ ὁ τῶν Ἰνδῶν βασιλεὺς ἐπιδόρπια σιτέται ταῦτα⁴ οἷα δῆπου Ἕλληνες ἐντραγεῖν αἰτοῦσι· φοινίκων <δὲ>⁵ τῶν χαμαιζήλων ἐκείνος σκώληκά τινα ἐν τῷ φυτῷ τικτόμενον σταθευτὸν ἐπιδειπνεῖ γλυκίστον, ὥς Ἰνδῶν λέγουσι λόγοι, καὶ φασιν οἱ τὴν ἡδονὴν τὴν τοσαύτην ἐκ τοῦ

¹ <ὁ> add. H.

² μεγάλοι καὶ καλοί· καὶ τοῦτο μέντοι καὶ αἱ γ. μὲν most MSS, τούτῳ V.

³ Some words are missing.

the tangle of cord she is caught and held fast and remains by her calf, having failed on the one hand to release it, and on the other having entangled herself in bonds from which there is no escape. So then the hunter after removing the liver for his own use and cutting off the udder, which is still swollen, and flaying the hide, leaves the flesh for the birds and beasts to feed upon. But the calf he takes home entire, for it is extremely pleasant to eat, and also affords rennet which will curdle milk.

12. The Weever resembles other fishes in all other parts of its body excepting its head, and that is like the python both in the size of its eyes (those of the python also are large) and in its jaws, which to some extent are shaped like the python's. It has scales too and they are rough, and if one handles them they feel not unlike the skin of the python. Sharp spines spring from its body, which contain poison and cause harm if one touches them. The Weever

13.^a The Indian King by way of dessert eats the same things as, no doubt, the Greeks would desire to eat. But according to Indian accounts he feasts with the greatest relish upon a certain worm that is begotten in the date-palm, when fried; and they say that he derives such pleasure from the eating. . . . And their accounts convince me. The The Indian King, his food

^a The first sentence is defective; the general sense was perhaps: 'There are countless details that I might relate touching the characteristics of animals.' (Gow.)

^a Gow: ταῦτα MSS, H.

^b <δε> add. Gow, punctuating after αἰροῦσι αἰρ., φ. τῶν χαμᾶιζήλων edd.

σιτεῖσθαι . . .¹ καὶ ἐμέ γε αἰροῦσι λέγοντες. ἐπάϊκλα² δέ οἱ καὶ ἐκεῖνά ἐστι, κύκνων τε ψά καὶ τὰ τῶν χερσαίων στρουθῶν καὶ χηνῶν. τὰ μὲν οὖν ἄλλα οὐ μέμφομαι αὐτῷ,³ κύκνων γε μὴν Ἀπόλλωνι μὲν λατρευόντων ὠδικωτάτων δέ ὡς ἡ φήμη διαρρέουσα λέγει⁴ ἐπιβουλεύειν ἐκγόνοις καὶ διαφθείρειν τὰ ψά, ὡ⁵ Ἰνδοὶ φίλοι,⁶ οὐκέτι.

14. Λιβυστίνων γε μὴν περὶ δορκάδων καὶ κεμάδων τῶν ἐκείθι εἰπεῖν αἰρεῖ με θυμὸς τὰ νῦν ταῦτα. ὥκισται μὲν εἰσιν αἱ δορκάδες, καὶ ὁμως τοὺς ἵππους τοὺς Λίβυας οὐ διαδιδράσκουσι. λαμβάνονται δὲ καὶ ἄρκυσι. φαῖαι δ' εἰσὶ τὴν γαστέρα, καὶ αὐταῖς ἡδε ἡ χροὰ ἐς τὰς λαπάρας ἀνεισι· παρ' ἐκάτερα δὲ τῆς νηδύος μέλαιναι ταινίαι καθέρπουσιν αὐταῖς. ξανθαί γε μὴν τὸ λοιπὸν σῶμά εἰσι, μακραὶ τοὺς πόδας, μέλαιναι τὸ ὄμμα, τὴν κεφαλὴν κέρασι κεκοσμημέναι, τὰ <δὲ>⁷ ὦτα αὐταῖς ἐστι⁸ μήκιστα. ἡ γε μὴν καλουμένη ὑπὸ⁹ τῶν ποιητῶν κεμὰς δραμεῖν μὲν ὠκίστη θυέλλης δίκην, ἰδεῖν δὲ ἄρα πυρρόθριξ καὶ λασιωτάτη· τὴν δὲ οὐρὰν λευκὴν ἔχει. εἵκασται δὲ τοὺς ὀφθαλμοὺς κυάνου βαφῇ. τὰ δὲ ὦτα τριχῶν ἀνάπλεω¹⁰ δασυτάτων.¹¹ τὰ κέρατά τε αὐτῆς ἀντία καὶ ὠραῖα, ὡς ἐπιέναι μὲν τὴν θῆρα,¹² ἐν ταύτῳ δὲ καὶ φοβεῖν ἅμα καὶ † βλάπτεσθαι καλὴν.†¹³ αὕτη δὲ ἄρα ἡ κεμὰς οὐκ ἐπὶ γῆς μόνης τὴν τῶν ποδῶν ὠκύτητα ἐπιδείκνυται,¹⁴

¹ Lacuna.² πω.³ οἱ.⁷ <δὲ> add. H.² Schn: ἐπεκλα.⁴ διαρρεῖ λέγουσα.⁶ Ἰνδοί, φίλοι? H.⁸ εἰσι.

following also are additions to his meals, the eggs of swans, of ostriches, and of geese. Now I find no fault with the others, but that he should plot against the offspring and destroy the eggs of swans, the servants of Apollo and, as the common report has it, the most tuneful of birds, is a thing, my dear Indians, that I cannot approve.

14. I have a mind now to relate the following facts touching the Gazelles and Prickets of Libya. The Gazelles are very swift-footed; for all that they cannot outrun the Libyan horses. They are also caught with nets. The belly is grey, and this colour extends upwards to their flanks; and on either side of the belly black stripes creep down their bodies. The rest of the body however is light-brown; the legs are long; the eyes black; the head is adorned with horns; the ears are very long. But the Pricket, as poets call it, 'runneth very swiftly, even as the hurricane'; in appearance it is red and very shaggy, but its tail is white; its eyes are the colour of dark blue dye; its ears are filled with very thick hair; its horns incline forwards and are graceful, so that the creature comes on and while inspiring fear, is a thing of beauty.^a Now this Pricket does not display its speed only on land, but

The Gazelle
of Libya

^a With Triller's correction the sense will be 'so that it . . . is to be admired for its beauty.' Jac. compares Ael. VH 13.1 [Atalanta] δύο δὲ εἶχεν ἐκπληκτικά, κάλλος ἀμαχόν. καὶ οὐ τούτω καὶ φοβεῖν ἐδύνατο.

⁹ Reiske: καὶ ὑπό.

¹¹ βαθυτάτων.

¹³ Corrupt: βλέπεσθαι Triller.

¹⁰ ἀνάπλευς.

¹² Schen: θήραν MSS, H.

¹⁴ ἀποδείκνυται.

ἀλλὰ ἔμπεσουσα καὶ ἐς ῥεῦμα ποταμοῦ ταῖς
χηλαῖς τῶν ποδῶν ὡς εἰπεῖν ἐρέττουσα εἶτα μέντοι
διακόπτει τὸ ῥεῦμα. χαίρει δὲ καὶ ἐν λίμνῃ
νῆξασθαι, καὶ ἐνταῦθα τοι καὶ τροφήν ἴσχει,
τεθηλὸς τε αἰὲ θρύον καὶ κύπειρον δειπνεῖ. οὐκοῦν
καὶ τὴν γαστέρα ἥρος ἀρχομένου πεπληρωμένην
ὑπολαπάττει, καὶ τὰ οὖθατα ¹ καθῆκε καὶ μέντοι
καὶ ἐξέθρεψε τὰ ἑαυτῆς βρέφη ἢ κεμάς.

15. Μῦρος ² δὲ ἄρα ἰχθὺς πυθάνομαι ἔστιν.
ἐξ ὅτου μὲν οὖν ἐσπάσατο τὴν ἐπωνυμίαν ἐκείνην,
εἰπεῖν οὐκ οἶδα. κέκληται δ' οὖν ταύτῃ. λέγουσι
δὲ αὐτὸν εἶναι θαλάττιον ὄφιν. ὀφθαλμὸς δὲ ἄρα
ὁ τούτου ὁπότερος οὖν ἐξαιρεθεὶς καὶ περίαπτον
γενόμενος ἀπαλλάττει ξηρᾶς ἀνθρωπον ὀφθαλμίας·
τῷ δὲ ἄρα μύρῳ τῷδε ἀναφύεται φασιν ὀφθαλμὸς
ἕτερος. δεῖ δὲ αὐτὸν ἀπολύσαι τὸν ἰχθὺν ζῶντα,
ἢ μάτην τὸν ὀφθαλμὸν ἔχων φυλάττεις.

16. Αἶγες ἄγριοι (οἱ) ³ τὰς Λιβύων ἄκρας ἐπιστεί-
βοντές εἰσι κατὰ τοὺς βοῦς τὸ μέγεθος ἰδεῖν, τοὺς
γε μὴν μηροὺς καὶ τὰ στέρνα καὶ τοὺς τραχήλους
κομῶσι θριξὶ δασυτάταις, καὶ σὺν τούτοις καὶ τὴν
γένυν. τὰ μέτωπα μὲν ἀγκύλοι καὶ περιφερεῖς,
καὶ τὰ ὄμματα χαροποί, σκέλη δὲ αὐτοῖς ἔστι
κολοβά. κέρατα μετὰ τὴν πρώτην συμφυὴν ⁴
ἀλλήλων ἀπηρητημένα καὶ πλάγια. οὐ γάρ τίς που
κατὰ τοὺς ὀρειβάτας αἶγας τοὺς ἄλλους ὀρθά ἔστι,
κάτεισι δὲ ἐγκάρσια καὶ ἐς τοὺς ὤμους προήκοντα.
οὕτως ἄρα μήκιστά ἐστιν. ἐκ δὲ τῶν λόφων τῶν

¹ Bernhardt: ταυθοταν.

² Ges: μύρον.

will plunge into a running river and cleave the stream by rowing, so to speak, with its hooves. And it loves to swim in a lake, and there, let me tell you, it obtains food and feasts upon the ever-flowering rush and galingale. So at the beginning of spring it empties its full belly; its udder drops and it suckles its young.

15. There is, I learn, a fish called *Myrus*,^a but ^{The 'Myrus'} from what source it has derived its name I cannot say. At any rate that is the name by which it is called. And they say that it is a sea-snake. Now if ^{and its eye} one takes out either of its eyes and wears it as an amulet, it cures a man of dry ophthalmia; but the *Myrus*, they say, grows a fresh eye. But you must let the fish go alive, otherwise you will preserve its eye to no purpose.

16. The Wild Goats^b which tread the mountain ^{The Ibex of Libya} heights of Libya are about the size of oxen, but their thighs, breasts, and necks are covered with long and very shaggy hair, and so too are their jaws. Their foreheads are curved and rounded; their eyes are yellow, and their legs stumpy. Their horns, united at the beginning, part asunder and grow aslant: for they are not straight like those of other mountain goats but turn downwards obliquely and extend as far as the shoulders. Consequently they are of considerable length. And these Goats spring with

^a Perhaps the *Muraena serpens*, a larger relation of the Moray.

^b The 'Udad,' *Ovis lervia*.

³ <of> add. Jac.

⁴ σύμφουσι H.

ὑπεράκρων, οὓς ἐρίπνας ¹ οἳ τε νομευτικοὶ φιλοῦσιν
 ὀνομάζειν καὶ ποιητῶν παῖδες, ῥαδίως ἐς ἕτερον
 πάγον πηδῶσιν· ἀλτικώτατοι γὰρ αἰγῶν ἀπάντων
 οἷδε εἰσίν. εἴ γε μὴν καὶ πέσοι τις πορρωτέρω
 ὄντος τοῦ ὑποδεχομένου ² αὐτὸν ἢ ὡς ἐκείνου
 ἐφικέσθαι, τῷ δὲ ἄρα μελῶν περίεστι τοσοῦτον
 κράτος, ὡς ἀσινῇ μένειν κατενεχθέντα αὐτόν.
 θραυεὶ γοῦν οὐδὲ ἐν, εἰ καὶ πέσοι κατὰ ῥωγάδος,
 οὐ κέρας, οὐ βρέγμα· ἔστι δὲ καρτερὰ καὶ προσό-
 μοια τῇ τῆς πέτρας ἀντυτυπία. οἱ πλείστοι μὲν
 οὖν τούτων ἐν ταῖς ἀκρωρείαις αὐταῖς ἄρκυσι καὶ
 ἀκοντίοις καὶ ποδάγραις αἰροῦνται, σοφία δὲ ἄρα
 τῇ τε ἄλλῃ <ἐν> ³ κυνηγέταις ἀνδράσι καὶ οὖν ⁴
 καὶ αἰγοθηρικῇ· ⁵ θηρῶνται δὲ καὶ ἐν πεδίοις, καὶ
 φυγεῖν ἐνταῦθα ἀσθενεῖς εἰσιν. αἰρήσει οὖν ⁶
 αὐτοὺς καὶ ὅστις ἐστὶ βραδὺς τοὺς πόδας. ἦν δὲ
 ἄρα ἀγαθὸν δορά τε καὶ κέρατα· ἡ μὲν <γάρ> ⁷
 δορὰ ἐν χειμῶσι τοῖς σφοδροτάτοις τὸν κρυμὸν
 πελάζειν οὐκ ἐὰ ⁸ νομευτικοῖς καὶ ὑλουργοῖς
 ἀνδράσι· κέρατα δὲ ἐκεῖνα ἀρύσασθαι καὶ πιεῖν ἐκ
 ποταμοῦ παραρρέοντος ἢ πηγῆς τινος ἀνατελλούσης
 ἐν ὥρᾳ θερείῳ χρηστὰ καὶ δύψος ἀκέσασθαι
 λυσιτελῇ· παρέχει γὰρ ἀμυστὶ πιεῖν τῶν ἀδρῶν
 κυλίκων μείον οὐδὲ ἐν, ἕως ἂν ψύξης ⁹ τὸ ἄσθμα
 καὶ σβέσης ¹⁰ τὸ ὑπεκκαῖόν τε πᾶν καὶ ἀναφλέγον.¹¹
 οὐκοῦν εἰ τὰ ἔνδον καθαρθεῖη ὑπὸ τινος ξέειν
 κέρατα δεινοῦ,¹² καὶ τρία μέτρα ῥαδίως αὐτοῖν
 δέξαιτο τὸ ἕτερον ἂν.

¹ Bochart : ἐπιπλάς.

² <ἐν> add. Jac.

³ αἰγοθήναις.

⁷ <γάρ> add. H.

² πορρωτέρω τοῦ ὑ. ὄντος.

⁴ γοῦν.

⁶ γοῦν.

ease from towering pinnacles—' crags ' as pastoral and poetical folk like to call them—on to another height, for they are far better at leaping than all other kinds of goat. If, however, one should happen to fall owing to the spot which should receive it being beyond its reach, it has such a reserve of strength in its limbs that it remains uninjured on landing. At any rate not a thing does it break, even though it falls down a cleft rock, neither horn nor front of the skull. But these creatures are as strong and as resistant as the stone itself. Now it is on the actual ridges that most of them are caught, by means of nets, spears, and snares, and by the general skill of a huntsman, but especially by skill in hunting the Goat. They are also caught in the plains, and there they cannot run strongly enough to escape. So even a man who is slow of foot will take them. And it seems that their hide and horns are serviceable. Thus, in the severest winters their hide keeps out the cold for herdsmen and woodcutters, while those famous horns of theirs are useful in summer time for drawing water and drinking from a flowing stream or some bubbling spring, and help to quench thirst, for they allow you to drink at one draught not a drop less than the contents of the largest cups, until you have cooled your panting heat and quenched all the fire and flame. And so if the inside is cleaned out by some skilled polisher of horns, either horn will easily contain as much as three measures.

⁸ οὐ πελάζει καὶ MSS, οὐ πελάζειν ἐὰ Jac.

⁹ ἀξή.

¹⁰ σβέση.

¹¹ καὶ τὸ α̃.

¹² Jac : του V, ξέειν εἰδότες κ. other MSS.

17. Εἰσὶ δὲ ἄρα καὶ χελῶναι θρέμμα Λιβύης, οὐλόταται ὅσα ἰδεῖν, ὄρειοι δὲ αὐται, καὶ ἔχουσι τὸ χελώνιον ἐς βάρβιτα ἀγαθόν.

18. Ἴππος ὅταν τέκη, τοῦ βρέφους ἐκπεφυκυῖαν σάρκα οὐ πολλὴν ἀλλὰ ὀλίγην ἀπηρτῆσθαι οἱ μὲν κατὰ τοῦ μετώπου φασίν, οἱ δὲ κατὰ τῆς ὀσφύος, ἄλλοι γε μὴν κατὰ τοῦ αἰδοίου. ταύτην οὖν ἀποτραγοῦσα ἀφανίζει, καλεῖται δὲ τὸ σαρκίον τοῦτο ἵππομανές. οἶκτω δὲ ἄρα τῆς φύσεως καὶ ἐλέω ἐς τοὺς ἵππους δρᾶται τοῦτο. εἰ γὰρ αἰεὶ, φασί, καὶ διὰ τέλους προσήρτητο ἐκείνο, ἐς οἷστρον ἂν ἀκατασχέτου μίξεως ἐξήπτοντο οἱ τε ἄρρενες καὶ αἱ θήλειαι αὐτῶν. ἔστω δέ, εἰ δοκεῖ, Ἴππείου Ποσειδῶνος ἢ Ἀθηνᾶς Ἴππείας τοῦτο δῶρον ἵπποις δοθέν, ἵνα αὐτοῖς τὸ γένος διαμεύη,¹ μηδὲ ἀφροδισίων λύττῃ διαφθεῖρηται. ἴσασι δὲ ἄρα ἵπποφορβοὶ τοῦτο εὖ καὶ καλῶς, καὶ ἐάν ποτε δεθῶσι τοῦ προειρημένου σαρκίου ἐς ἐπιβουλήν τινος, ὥς ἐξάψαι οἱ ἔρωτα, τὴν ἵππον κύνουσιν παραφυλάττουσι, καὶ ὅταν τέκη παραχρῆμα ἀρπάζουσι τὸ πωλίον, καὶ ἀποκόπτουσι τὴν προειρημένην σάρκα, καὶ ἐς ὀπλὴν ἐμβάλλουσιν ἵππον θηλείας· ἐνταυθοὶ γὰρ καὶ μόνως ἂν φυλαχθεῖη καλῶς καὶ ἀποθησαυρισθεῖη. τὸν δὲ πῶλον ἀνίσχοντι τῷ ἡλίῳ καταθύουσιν· οὐ γὰρ ἔτι θηλάζει· ἢ μήτηρ αὐτὸν τὸ γνῶρισμα ἀφηρημένον καὶ τῆς εἰς νόας οὐκ ἔχοντα τὴν ὑπόθεσιν· ἐκ γὰρ τοι τοῦ κατατραγεῖν τὴν σάρκα φιλεῖν τὸ βρέφος ἢ μήτηρ ἰσχυρῶς ἀρχεται. ὅστις δ' ἂν κατὰ τινα ἐπιβουλήν ἀνὴρ

¹ διαμεύη.

ON ANIMALS, XIV. 17-18

17. Tortoises too are a product of Libya; they have a most cruel look, and they live in the mountains, and their shell is good for making lyres.

The Tortoise
of Libya

18. When a Mare gives birth, some say that a small piece of flesh is attached to the foal's forehead, others say to its loin, others again to its genitals. This piece the Mare bites off and destroys; and it is called 'Mare's-frenzy.' It is because Nature has pity and compassion on horses that this occurs, for (they say) had this continued to be attached always to the foal, both horses and mares would be inflamed with a passion for uncontrolled mating. This may, if you like, be a gift bestowed by Poseidon or Athena, the god and the goddess of horses, upon these animals to insure that their race is perpetuated and does not perish through an insane indulgence. Now those who tend horses are fully aware of this and if they chance to need the aforesaid piece of flesh with the design of kindling the fires of Love in some person, they watch a pregnant Mare, and directly she bears the foal they seize it, cut off the piece of flesh, and deposit it in a Mare's hoof,* for there alone will it be securely kept and stored away. As to the foal, they sacrifice it to the rising sun, for its dam refuses to suckle it any more now that it has lost its birth-token and no longer possesses the premise of her affection. For it is by eating that piece of flesh that the dam begins to love her offspring passionately. But any man who as a result of some plot tastes of

'Mare's-
frenzy'

* For horn as the only substance proof against poison, cp. 10. 40, and see Frazer on Paus. 8. 18. 6.

ἐκείνου γεύσῃται τοῦ σαρκίου ἔρωτι καὶ μάλα γε ἀκρατεῖ συνεχεται καὶ ἐκφρίγεται καὶ βοᾷ, καὶ ἀκατασχέτως ὀρμᾷ καὶ ἐπὶ παιδικὰ αἰσχιστὰ καὶ ἐπὶ γυναῖκα ἀφήλικά καὶ ἀπρόσωπον, καὶ μαρτύρεται τὴν νόσον, καὶ τοῖς ἐντυχοῦσιν ὅπως ἐξοιστρᾶται λέγει. καὶ λείβεται μὲν τὸ σῶμα καὶ φθίνει, ἐλαύνεται δὲ τὴν ψυχὴν ἐρωτικῇ μανίᾳ. ἀκούω τοῖνυν καὶ ἐν Ὀλυμπίᾳ τὴν ἵππον τὴν χαλκῇν, ἥς ἐρώσιν ἵπποι καὶ ἐπιμαίνονται καὶ ἐγχριμπτέσθαι ἐθέλουσι καὶ χρεμετίζουσι θεασάμενοι χρεμέτισμά ἐρωτικόν, ἔχειν τὴν ἐκ τοῦδε τοῦ ἵππομανοῦς ἐπιβουλὴν ἐν¹ τῷ χαλκῷ γεγοητευμένῳ λανθάνουσαν, καὶ κρυφίῳ τινὶ μηχανῇ τοῦ τεχνίτου ἐπιβουλεύειν τὸν χαλκὸν τοῖς ζῶσιν· μὴ γὰρ εἶναι τοσαύτην ἀκρίβειαν, ὥς οὕτως ἐξ αὐτῆς ἀπατάσθαι τε καὶ ἐξοιστρᾶσθαι τοὺς ἵππους τοὺς ὀρώντας, καὶ ἴσως <μὲν>² λέγουσιν τι οἱ λέγοντες, ἴσως δὲ οὐδὲν λέγουσιν· ἂ δ' οὖν ἤκουσα καὶ ὑπὲρ τούτων εἶπον.

19. Λέγεται δὲ ἐν τῇ Λιβύῃ λίμνῃ εἶναι ζέοντος ὕδατος, καὶ ἐν τῷδε τῷ ὕδατί φασιν ἰχθύας ζῆν καὶ νήχεσθαι καὶ τροφῆς ἐμβληθείσης ἀναπάλεσθαι πρὸς τὴν τροφήν. εἰ δέ τις αὐτοὺς ἐς ὕδωρ ἐμβάλοι³ ψυχρόν, ὅτι ἀποθνήσκουσι, καὶ τοῦτο προσακήκοα.

20. Λέγουσι δὲ ἄνδρες ἀλιείας⁴ ἐπιστήμονες, τὴν τοῦ ἵπποκάμπου γαστέρα εἰ τις ἐν οἶνῳ κατατήξειεν⁵ ἔψων καὶ τοῦτον⁶ δοίῃ τινὶ πιεῖν,

¹ τὴν ἐν.

³ Jac: ἐμβάλλοι.

² <μὲν> add. H.

⁴ ἀλιεῖς.

that piece of flesh becomes possessed and consumed by an incontinent desire and cries aloud, and cannot be controlled from going after even the ugliest boys and grown women of repellent aspect. And he proclaims his affliction and tells those whom he meets how he is being driven mad. And his body pines and wastes away and his mind is agitated by erotic frenzy.

I have heard also this story of the bronze mare at Olympia: horses fall madly in love with it and long to mount it, and at the sight of it neigh amorously. Hidden away in the charmed bronze it contains the treacherous Mare's-frenzy, and through some secret contrivance of the artist the bronze works against living animals. For it could not possibly be so true to life that horses with their eyes open should be deceived and inflamed to that extent.

It may be that those who relate the story are speaking the truth, or it may be that they are not: I have only reported what I have heard.

19. In Libya there is said to be a lake of boiling water, and in this water they say that fishes exist and swim about, and that when food is thrown into the water they leap up to get it. But I have also heard that if one casts these fish into cold water, they die.

20. Those who are expert at fishing say that if one boils and dissolves in wine the stomach of the Sea-horse and gives it to someone to drink, the wine

Statue of
Mare at
Olympia

A boiling
lake

The Sea-
horse, its
poisonous
nature

⁵ καταρῖζει.

⁶ τοῦτο.

φάρμακον εἶναι τὸν οἶνον ἄηθες ὡς πρὸς τὰ ἄλλα
 φάρμακα ἀντικριωόμενον· τὸν γάρ τοι πίνοντα
 αὐτοῦ πρῶτον μὲν καταλαμβάνεσθαι λυγγὶ σφοδρο-
 τάτῃ, εἰτα βήττειν ξηρὰν βῆχα, καὶ στρεβλοῦσθαι
 μὲν, ἀναπλεῖν δὲ αὐτῷ οὐδὲ ἔν, διογκοῦσθαι δὲ
 καὶ διοιδάνειν τὴν ἄνω γαστέρα, θερμά τε τῇ
 κεφαλῇ ἐπιπολάζειν ρεύματα, καὶ διὰ τῆς ῥινὸς
 κατιέναι φλέγμα.¹ καὶ ἰχθυηρᾶς ὀσμῆς προσβάλ-
 λειν· τοὺς δὲ ὀφθαλμοὺς ὑφαίμους αὐτῷ γίνεσθαι
 καὶ πυρῶδεις, τὰ βλέφαρα δὲ διογκοῦσθαι. ἐμέτων
 δὲ ἐπιθυμῖαι ἐξάπτονται φασιν, ἀναπλεῖ δὲ οὐδὲ ἔν.
 εἰ δὲ ἐκνικήσειεν² ἡ φύσις, τὸν μὲν <τὸ>³ ἐς
 θάνατον σφαλερόν παριέναι, ἐς λήθην δὲ ὑπολισθαί-
 νειν⁴ καὶ παράνοϊαν. εἰ δὲ ἐς τὴν κάτω γαστέρα
 διολίσθη, μηδὲν ἔτι εἶναι, πάντως δὲ ἀποθνήσκειν
 τὸν ἐάλωκότα. οἱ δὲ περιγενόμενοι ἐς παράνοϊαν⁵
 ἐξοκειλάντες ὕδατος ἡμέρῳ πολλῷ καταλαμβάνον-
 ται, καὶ ὁρᾶν διψῶσιν ὕδωρ καὶ ἀκούειν λειβομέ-
 νου· καὶ τοῦτό γε αὐτοὺς καταβανκαλᾷ καὶ
 κατευνάζει.⁶ καὶ διατρίβειν φιλοῦσιν ἢ παρὰ τοῖς
 ἀενάοις ποταμοῖς ἢ αἰγιαλῶν πλησίον ἢ παρὰ
 κρήναις ἢ λίμναις τισί, καὶ πιεῖν μὲν οὐ πάν-
 <τι>⁷ γλίσχονται, ἐρῶσι δὲ νήχεσθαι καὶ τέγγειν
 τὴν πόδε ἢ ἀπονίπτειν τὰ χεῖρε. οἱ δὲ οὐκ αὐτὴν
 τὴν τοῦ ἵπποκάμπου γαστέρα τούτων αἰτίαν εἶναι
 φασιν, ἀλλὰ νέμεσθαι τι φυκίον τὸ ζῶον πικρὸν
 δεινῶς, οὗ⁸ τὴν ποιότητα⁹ ἐς ἐκείνην μεταχωρεῖν.
 εὐρέθη δὲ ἄρα καὶ ἐς σωτηρίαν ἵπποκάμπος ἐπιτή-
 δειος¹⁰ ἀγχνιόζα παλαιοῦ μὲν ἀλιέως, σοφοῦ δὲ τὰ

¹ λεπτά.² <τό> add. Jac.³ παράνοϊαν δέ.⁴ ἐκνικήσει.⁵ ὑπολισθάνειν H.⁶ κατανοσάζει.

becomes a poison abnormal in comparison with others. For the man who has tasted it is first of all seized with a most violent retching; next he is racked with a dry cough but brings up nothing at all; yet his upper stomach is enlarged and swells, while hot streams mount to his head and phlegm descends from his nose, emitting a fishy odour; his eyes turn bloodshot and fiery and the lids become puffy. He is possessed, they say, by a longing to vomit, but brings up nothing whatever. If however Nature prevails, the man escapes the threat of death but sinks gradually into a state of forgetfulness and insanity. But if the wine penetrates into his lower stomach, it is all over with him, and the victim inevitably dies. Those who survive, having drifted into insanity, are seized with a strong desire for water; they yearn to see water and to listen to it falling. This at any rate quiets them and lulls them to sleep. And they like to spend their time either by ever-flowing rivers or near the sea-shore or by the side of springs or lakes, and though they do not at all desire to drink, they love to swim and to dip their feet and to wash their hands.

But there are those who maintain that it is not the actual stomach of the Sea-horse which causes these sufferings, but that the creature feeds upon a certain kind of seaweed of extraordinary bitterness and that its essence is transferred to the Sea-horse. Notwithstanding, the Sea-horse has been found to be an efficient remedy thanks to the shrewdness of an aged fisherman who was versed in matters regarding

⁷ <π> add. H.

⁹ Ges: πύργα.

⁸ ἐξ οὗ.

¹⁰ ἐπιτρίβειον.

θαλάττια. ἦν Κρής¹ ἄλιεύς γέρων, καὶ παῖδας νεανίας εἶχε καὶ τούτους ἀλιέας. οὐκοῦν συνηνέχθη τὸν μὲν πρεσβύτερον ἵπποκάμπους θηρᾶσαι μετὰ καὶ ἄλλων ἰχθύων, τοὺς δὲ νεανίας δηχθῆναι ὑπὸ κυνὸς λυττώσης, τῷ πρώτῳ δηχθέντι τῶν ἄλλων ἀμυνόντων² καὶ τῷ αὐτῷ πάθει περιπεσόντων. οἱ μὲν οὖν ἔκειτο Ῥιθύμης³ τῆς Κρητικῆς πρὸς ταῖς ἡόσι (ἔστι δὲ αὕτη κώμη, ὥς φασιν), οἱ δὲ θεώμενοι συνήλθον τῷ πάθει, καὶ τὴν κύνα ἀποκτείνειν προσέταττον καὶ τὸ ἥπαρ δοῦναι τοῖς νεανίαις ὡς φάρμακον τοῦ κακοῦ καταφαγεῖν, οἱ δὲ ἐς τῆς Ῥοκκαίας οὕτω καλουμένης Ἀρτέμιδος ἄγειν καὶ αἰτεῖν ἴασω παρὰ τῆς θεοῦ. ὁ δὲ γέρων καὶ μάλα ἀδεῶς τε καὶ ἀτρέπτως ταῦτα μὲν ἐπαυεῖν⁴ τοὺς συμβουλευσάντας εἶα, τῶν δὲ ἵπποκάμπων (τάς)⁵ γαστέρας ἐκκαθήρας,⁶ τὰς μὲν ὥπτησε καὶ ἔδωκεν αὐτοῖς προσενέγκασθαι, τὰς δὲ συντρίψας ἐς ὄξος καὶ μέλι, καὶ τὰ ἔλκη περιπλάσας τούτοις τὰ τοῦ δήγματος, εἶτα τῆς τῶν νεανιῶν ἐκράτησε λύττης τῷ πόθῳ τοῦ ὕδατος, ὥνπερ οὖν οἱ ἵπποκάμποι αὐτοῖς ὑπέξηπτον. καὶ τόνδε τὸν τρόπον τοὺς παῖδας ἰάσατο, ὅψε μέντοι.

21. Ὑπὲρ θαλαττίων μὲν κυνῶν εἴρηται ἡμῖν καὶ πολλά· κύνες δὲ οἱ ποτάμιοι ἰδεῖν μὲν εἰσι κατὰ τοὺς κύνας τοὺς χερσαίους τοὺς μικροὺς, λάσιοι δὲ εἰσι καὶ τὴν οὐράν. λέγονται δὲ τῷ μὲν αἵματι νεῦρα ἀνθρώπων διοιδάνοντα πραῦνεν, εἰ ἐγγχείοις⁷ ὕδατι καὶ ὄξει ἀναμιχθέντι· ἢ δορὰ δὲ

¹ Gill: Κράης.² ἀμυνάντων H.³ Μηθύμνης.⁴ ἐπαυῶν.⁵ <τάς> add. H.⁶ ἐκκαθάρας καὶ ἐκβαλῶν.⁷ ἐγγχείς.

the sea. There was an old fisherman of Crete and he had some young sons, also fishermen. Now it so happened that the old man caught some Sea-horses along with other fish, and that the boys were bitten by a mad dog: when the first was bitten, the others who came to help him suffered the same fate. So they lay on the beach at Rhithymna^a in Crete (this is said to be a village), while the spectators sympathised with their plight and gave orders for the dog to be killed and its liver to be given to the boys to eat as an antidote to the poison. Others urged that they should be taken to the temple of Artemis of Rhocca and that the goddess should be implored to heal them. But the old man, without a sign of fear, without swerving from his purpose, allowed these advisers to make their recommendations, washed out the stomachs of the Sea-horses, some of which he roasted and gave to the boys to apply, while others he pounded into a mixture of vinegar and honey, and then smeared on the wounds made by the bite, and so overcame the boys' madness by that longing for water which the Sea-horses engendered in them. And in this way he cured his sons, though it took time.

21. I have already said much regarding Dog-fish The Otter in the sea. But river Dog-fish^b have the appearance of small dogs that live on land, and they even have hairy tails. And it is said that their blood, if poured into a mixture of water and vinegar, acts as an embrocation for swollen sinews. Their skin provides

^a On the N coast and towards the western end of Crete.

^b Gesner (*Hist. anim. : de quadrup. vivip.* (Francof. 1603), p. 683) explains this as meaning an otter.

ὑποδήματα δίδωσιν ἀγαθὰ, καὶ ταῦτα νεύρων χρηστά, ὥς φασιν.

22. Θύμαλλον δὲ ἰχθὺν οὕτω καλούμενον τρέφει Τέκινος¹ [ποταμοῦ δὲ ὄνομα τοῦτο Ἰταλοῦ],² καὶ μέγεθος μὲν ὅσον καὶ ἐπὶ πῆχυν προήκει, ἰδεῖν δὲ μεταξὺ λάβρακός ἐστι καὶ κεφάλου. ἄξιον δὲ αὐτοῦ ἐαλωκότος θαυμάσαι τὴν ὁσμὴν· οὐ γάρ τι που προσβάλλει ἰχθυερὸν ἀέρα κατὰ τοὺς λοιπούς, ἀλλὰ εἴποις ἂν διὰ χειρῶν κατέχειν θύμον³ νεωσι⁴ τρυγηθέντα, καὶ οὖν καὶ εὖοσμός ἐστι, καὶ τις οὐκ ἰδὼν τὸ ζῶον οἴησεται πόαν ἔνδον εἶναι τὴν μάλιστα μελιττῶν τροφόν,⁵ ἔνθεν τοι καὶ κέκληται. λίνω μὲν οὖν αἰρεθείη ἂν ῥῆστα· δελέατι δὲ καὶ ἀγκίστρῳ οὐχ αἰρήσεις αὐτόν,⁶ οὐχ ὕδός πιμελῇ, οὐ σέρφῳ, οὐ χήμῃ, οὐκ ἰχθύος ἐτέρου ἐντέρῳ, οὐ στρόμβου τένοντι. κώνωπι δὲ αἰρεῖται μόνῳ, πονηρῷ μὲν ζῶν καὶ μεθ' ἡμέραν καὶ νύκτωρ ἀνθρώποις ἐχθρῷ καὶ δακεῖν καὶ βοῆσαι, αἰρεῖ δὲ τὸν θύμαλλον τὸν προειρημένον· φιληδεῖ γὰρ αὐτῷ μόνῳ.

23. Ὑπὸ τῷ ποδὶ δὲ τῶν Ἀλπίων⁷ ὄρων πρὸς ἄνεμον βορρᾶν ὑπὸ τῇ ἄρκτῳ . . .⁸ οὕτω κέκληνται.⁹ γένος δὲ οὗτοι¹⁰ ἵππικοὶ ἄνδρες. ἐντεῦθεν τοι¹¹ πρόεισιν ὁ τῶν Εὐρωπαϊῶν ποταμῶν μέγιστος.

¹ Τέκινος.

² [ποταμοῦ . . . Ἰταλοῦ] gloss, Gou.

³ Schn.: θύμαλλον MSS, θύμαλον H here and below.

⁴ νεωσι τῆς γῆς.

⁵ τροφόν τὴν προειρημένην.

⁶ Jac: αὐτόν ῥῆστα.

⁷ Ἀλπίων or Ἀλπειῶν.

⁸ Lacuna.

⁹ Reiske: κέκληται.

¹⁰ τοιοῦτον.

¹¹ τοι (καὶ) H.

* Mod: Tisno, in the NW of Italy.

excellent shoes, and these too, they say, are good for the sinews.

22. The river Tecinus ^a (this is the name of a river in Italy) breeds the fish called the Grayling. ^{The Grayling} It attains to as much as a cubit in length, and in appearance is between the basse and the mullet. The odour of the fish when caught is something to astonish one, for it is not the least like the fishy odour of others, but you would say that you held in your hand some freshly plucked thyme; moreover it is sweet-scented and a man who did not notice the fish would fancy that the herb which is the bees' principal food (from which incidentally the fish *thymallus*, derives its name) was in your hand.

The easiest way to catch it is with a net; with a ^{how caught} lure and hook you will not catch it, neither with hog's fat nor with a gnat nor with a clam nor with the entrails of any other fish nor with the muscle of a spiral-shell. It is only to be caught with a mosquito, ^b a troublesome insect, man's enemy by day and by night with its sting and its buzzing: that will catch the aforesaid Grayling, for this is the only bait that it delights in.

23. At the foot of the Alps, facing the north wind, and beneath the Great Bear, live the people ^{The Ister and its fish} called. . . .^c They are a nation of horsemen. It is in that region, you know, that the largest of the

^a See W. Radcliffe, *Fishing from the Earliest Times* (Lond. 1921), pp. 185 ff.

^c The name of the people is lost. Ptolemy (*Geog.* 2. 11. 6) mentions a people of the name of *Obionoi*, Vispi, who appear to inhabit this region, and before *oŷra* the word might well have fallen out. See G. B. Grundy's map *Germania*.

Ἰστρος, ἐκ πηγῶν μὲν οὐ πολλῶν, ταῖς δὲ τοῦ ἡλίου προσβολαῖς ταῖς πρώταις ἀντίος. εἶτα οἰονεῖ δορυφοροῦντες αὐτὸν ἅτε τῶν ἐπιχωρίων ρευμάτων βασιλέα συνανίσχουσιν οἱ πολλοί, καὶ ἀέναον τὸ ρεῦμα αὐτῶν ἐστί, καὶ ἴσασιν ¹ ἐκάστου τὸ ὄνομα οἱ περιοικοῦντες αὐτούς. ὅταν δὲ ἐς τὸν Ἰστρον ἐμβάλωσι, τοῖς μὲν ἢ ἀπὸ γενεᾶς ἐπωνυμία πέπνυται, ἀφίστανται ² γε μὴν ἐκείνῳ τοῦ ὀνόματος, καὶ ἐξ αὐτοῦ καλοῦνται πάντες, καὶ συνεκβάλλουσιν ἐς τὸν Εὐξείνῳ. γίνεται δὲ ἐνταῦθα ἰχθύων γένη διάφορα, κορακῖνοί τε καὶ μύλλοι ³ καὶ ἀντακαῖοι καὶ κυπρίνοι, μέλανες οὗτοι, καὶ χοῖροί τε καὶ κόσσυφοι ⁴ ἰδεῖν λευκοί, πέρκαι τε ἐπὶ τούτοις καὶ ξιφίαι. πρέπουσι δὲ τῷ ὀνόματι οἱ ἰχθύες οἷδε, καὶ τὸ μαρτύριον, τὸ μὲν ἄλλο πᾶν σῶμα ἀπαλοί τε εἰσὶ καὶ ἄλυποι προσαπτομένῳ, καὶ ὀδόντες οἱ οὐ πᾶν τι ⁵ σκολιοὶ οὐδὲ ἀπηνεῖς ἰδεῖν, οὐκ ἄκανθα ἐπὶ τῶν γούτων ⁶ ὀρθή, τὸ τῶν δελφίνων, ⁷ ἐκπέφυκεν, οὐ κατὰ τὸ σῆμα. ὁ δὲ ἐστὶ θαῦμα καὶ ἀκούσαντι καὶ ἰδόντι, ὑπ' αὐτὴν τὴν ῥίνα, δι' ⁸ ἧς καὶ ἀναπνεῖ καὶ τὸ ρεῦμα αὐτῷ διαρρεῖ ἐς τὰ βράγχια καὶ ἐκπίπτει, ἐς ὃξύ οἱ προήκει ἡ γένυς, καὶ εὐθειά ἐστι καὶ ἀνξάνεται κατ' ὀλίγον ἐς μῆκος τε καὶ πᾶχος, καὶ κητουμένων τῷ ἰχθύϊ συναύξεται ⁹ καὶ ἐκείνη, καὶ ὅμοια.

¹ ἴσασιν μὲν.

² Ges: μυαλοί.

³ πᾶν ὅρ πᾶντι.

⁴ τὸ τῶν δελφίνων del. H.

⁵ συνεπαύεται MSS, συνεπαύεται Reiske.

⁶ Reiske: ἀφίσταται.

⁷ ἡσυχος.

⁸ τῷ γούτῳ.

⁹ ἐξ.

rivers of Europe, the Ister,^a rises from only a few springs and moves in a direction facing the first assaults of the sun. Later, many rivers rise with one accord as though they were escorting him—for he is the King of the rivers of that country—and flow perpetually, and those who live on their banks know the name of each one. But as soon as they discharge into the Ister, the name which they had at their birth ceases to be used, they surrender it in his favour, all are called after him, and together pour their waters into the Euxine. And there there are fish of different species, crow-fish,^b myllus, sturgeon, carp (these are black), and schall and wrasse (which are white), and besides these, perch and sword-fish. These last are suited to their name, witness the fact that the rest of their body is soft and harmless to the touch, that their teeth do not appear curved and sharp, that there are no spines springing erect from their back, as in the case of dolphins,^c or from their tail, but what surprises one to learn and to see is this: the jaw just below its nose, through which it breathes and through which the stream flows to the gills and falls out, is prolonged to a sharp point, is straight and increases gradually in length and in bulk; it grows also as the fish grows into a monster and resembles the beak of a trireme. And the Sword-fish makes straight for fishes, kills them, and then feeds on them, and with this same sword beats off the attacks of the largest sea-monsters. No smith has forged this weapon which grows upon the fish, and Nature has made it sharp.

The Sword-fish

^a Gossen identifies this with the Danube salmon, *Salmo hucho*.

^c See Thompson, *Gk. fishes*, s.v. *Δελφίς*, p. 54 med.

τριήρους ἐμβόλῳ. καὶ διὰ εὐθείας ¹ ἐμπίπτων ὁ
 ξιφίας ἰχθύσι καὶ ἀποκτείνας εἰτα θοινᾶται, καὶ
 αἰμύνεται δὲ τῷ αὐτῷ τὰ μέγιστα τῶν κητῶν. καὶ
 ἀχάλκευτόν γε τοῦτο τὸ ὄπλον προσπέφυκέν οἱ,
 καὶ τέθηκται φύσει. οὐκοῦν οἶδε οἱ ξιφίαι ἐς
 μέγεθος προήκοντες ἔρχονται καὶ νεὼς ἀντίοι.²
 καὶ νεανιεύονται γέ τινες λέγοντες ναῦν Βιθυνίδα
 ἰδεῖν ἀνασπωμένην, ἵνα αὐτῇ πονήσασα ὑπὸ γήρωσ
 ἢ τρόπις τύχῃ τῆς δεούσης κομιδῆς, οὐκοῦν προση-
 λωμένην θεάσασθαι ξιφίου κεφαλὴν.³ τοῦ <γὰρ> ⁴
 θηρὸς ἐμπήξαντος μὲν τῷ σκάφει τὴν αἰχμὴν τὴν
 συμφυῆ, ἀποσπάσαι δὲ αὐτὸν πειρωμένου ⁵ ὑπὸ
 τῆς ῥύμης ⁶ τῆς πολλῆς σχισθῆναι ⁷ μὲν ἀπὸ τοῦ
 τένοντος τὸ πᾶν σῶμα, τὴν δὲ ἐναπομεῖναι ⁸
 πεπηγμένην, ὥς ἐνέπεσεν ἐξ ἀρχῆς. θηρᾶται δὲ
 οὗτος ἄρα καὶ ἐν τῇ θαλάττῃ καὶ ἐν τῷ Ἰστρῷ,
 χαίρει δὲ καὶ πικρῷ ὕδατι καὶ γλυκεῖ ρεύματι.

24. Θέρους ἐνακμάζοντος τοῦ σφοδροτάτου οἱ
 θαλάττιοι κύνες καὶ τὰ ἄλλα ζῶα, οἷσπερ οὖν ἐστὶ
 συμφυῆς ἡ τόλμα, ἐς τε τοὺς αἰγιαλοὺς παραβάλλει
 καὶ εὐθὺ τῶν κρημνῶν ἔρχεται, καὶ τὰς ῥοώδεις
 ἄκρας ὑποτρέχει, καὶ ἐς τοὺς στενοὺς καὶ βαθεῖς
 ἐσνήχεται ⁹ πορθμούς. φεύγουσι δὲ τὰ πελάγια
 ἦθη, καὶ τῆς ἐκεῖ νομῆς τηνικάδε τῆς ὥρας
 ὑπερορῶσι. γίνεται δὲ ἄρα τι φύκος ἐν τοῖς
 ἔρμασι τοῖς βαθέσι, καὶ τὸ μέγεθος αὐτῷ κατὰ τὴν
 μυρίκην ἐστί, φέρει δὲ καρπὸν τῇ μήκωνι προσεμ-
 φερῇ. καὶ τῶν μὲν ἄλλων ὥρων τοῦ ἔτους
 μέμυκε, καὶ ἔστιν ἀντίτυπος καὶ στερεὸς ¹⁰ φύσει

¹ πορείας.² ἀντίον.

And so when these Sword-fish have attained a considerable size they even attack ships. And there are some who boast that they have seen a Bithynian vessel drawn up on shore in order that the keel which was suffering from age might receive the necessary attention, and fixed to the keel they saw the head of a sword-fish. For the creature had planted the sword given it by Nature, in the vessel, and when it attempted to withdraw, the whole of its body was rent from the neck owing to the force of the ship's onrush, while the sword remained fixed just as it entered originally. So then this fish is caught both in the sea and in the Ister, and it delights both in salt water and in fresh streams.

24. When the summer is at its hottest, Sharks and other fish which are bold by nature approach the sea-shore and make straight for cliffs and run in under headlands where the current is strong and swim into narrow, deep straits. They forsake their haunts in the open seas and at this season neglect their feeding-ground there. Now a certain seaweed^a grows among deep reefs: it is about the size of a tamarisk and bears fruit resembling a poppy. At other seasons of the year the fruit is closed and is resistant and hard like a shell; it opens however

A deadly seaweed

^a This has not been identified, but there is no known seaweed that is poisonous to fish, and much of Aelian's description appears to be fanciful.

² τὴν τοῦ ξ. κ. αὐτοῦ.

³ Ges: τε αὐτὸν πειρώμενον.

⁷ Jac: ἐνοχεθῆναι.

⁹ εἰσνήχονται.

⁴ <γάρ> add. H.

⁶ Schz: ῥώμης.

⁸ ἀπομείναι.

¹⁰ Ges: στερεά.

δοσρέου· ἀπλοῦται γέ μὴν μετὰ τὰς τροπὰς τὰς
 θερμὰς, ὥσπερ οὖν αἱ ἐν ῥόδωνιαῖς κάλυκες. καὶ
 τὸ μὲν περικείμενον ἔλκτρον φρουρεῖ τὸ ἔνδον,
 καὶ δίκην ἔρκους¹ περιέρχεται· ἰδεῖν γέ μὴν
 ξανθότατόν ἐστι,² τὸ δὲ ὑπὸ τούτῳ τῷ χιτῶνι
 κυανοῦν³ ἐστὶ χροᾶ καὶ χαῦνον, ὥσπερ οὖν
 πεπρημένη κύστις, <καὶ>⁴ διαυγὲς⁵ ἄγαν, λείβεται
 τε ἐξ αὐτοῦ⁶ ποιηρὸν φάρμακον. καὶ νύκτωρ
 μὲν ἐκπέμπει τοῦτο ἀγὴν πυρὶ ἐοικυῖαν, καὶ τινας
 ἀφίησι μαρμαρυγὰς· ὑπανατέλλοντος δὲ τοῦ Σει-
 ρίου ἔτι καὶ μᾶλλον κατισχύει ἢ τοῦ φαρμάκου
 κακία. καὶ ἐντεῦθεν ὅσον ἐστὶν ὑδροθηρικὸν
 παγκύνιον οἱ ὄνομα θέμενοι εἰτα οἴονται τὴν τοῦ
 ἀστρου ἐπιτολὴν τίκτειν αὐτό. οἱ θαλάττιοι οὖν
 κύκας πρὸς τὴν νύκτωρ τοῦ ἀνθους φαντασίαν τὴν
 φλογώδη ἐμπεσόντες⁷ ὥσπερ οὖν ἐς ἔρμαιον⁸ τὴν
 ἑναλον μυρίκην τήνδε, τοῦ φαρμάκου τοῦ μὲν κατα-
 δεύσαντος⁹ αὐτούς, τοῦ δὲ καταποθέντος, καὶ
 ἐτέρου διὰ τῶν βραγχιῶν αὐτοῖς ἐσθορόντος, εἰτα
 μέντοι τεθνήκασιν καὶ παραχρήμα ἀναπλέουσιν. οἱ
 τοῖνυν δεινοὶ τὰ τοιαῦτα ἀνιχνεύειν τοῦδε τοῦ
 φαρμάκου ἐκ τῶν κητῶν τῶν προειρημένων τὸ μὲν
 ἐκ τῶν μελῶν τῶν λοιπῶν, τὸ δὲ ἐκ τοῦ στόματος
 τοῦ θηρὸς ἀθροίζουσι.¹⁰ δεύτερον <δὲ τὸ>¹¹
 κακὸν τοῦτο τῆς καλουμένης χερσαίας ἀγλαοφώτι-
 δος. ὄνομα δὲ αὐτῇ ἄρα ἔθεντο καὶ κινόσπαστον·
 καὶ τίς ἢ αἰτία, ἐὰν ὑπομνησθῶ εἰπεῖν, εἴσεσθε
 αὐτήν.

¹ ἔρκους ὁστρακῶδες ὄν.

² περιέρχεται· ἰδεῖν . . . ἐστὶ, so Gow punctuates.

³ κυάνεον.

⁴ <καὶ> add. H.

after the summer solstice, like buds in rose-gardens. And the surrounding sheath protects the inside, encircling it like a barrier: it is a bright yellow colour, but the part beneath this covering is dark blue and flabby like a bladder with air in it, and is quite translucent, and from it there oozes a violent poison. By night this seaweed sends out a fiery ray and sparkles. And when the Dog-star is rising the evil power of the poison is even stronger. For that reason all fishermen have given it the name of *Pancynium* in the belief that it is the rising of the star that generates the poison. Now the Sharks fall upon the flower which by night seems to be burning, rushing at this tamarisk of the sea as if it were treasure trove, and when the poison has drenched them, some being swallowed and some having penetrated through their gills, they die and at once float up to the surface.

Now those who are skilled at investigating such matters collect this poison which emanates from the aforesaid monsters, some of it from other parts of the creature's body and some from its mouth. This poison is second only to that of the land-peony, as it is called, which people have also named *Cynospastus*. The reason for this you will learn if I remember to tell it you.*

* See below, ch. 27.

-
- ⁵ διανγής.
⁶ αὐτῆς.
⁷ εἰτα ἐμπεσόντες.
⁸ Ges: ἔρμα MSS, H.
⁹ καταλούσαντος.
¹⁰ Jac: φάρμακον ἀθροίζουσι.
¹¹ <δὲ τό> add. H.

25. Μυσοὶ δέ, οὐχ οἱ τοῦ Τηλέφου τὸ Πέργαμον κατοικοῦντες,¹ ἀλλὰ ἐκείνους τοὺς πρὸς τῷ Πόντῳ μοι νόει τοὺς κάτω, οἵπερ οὖν καὶ τῇ γῇ τῇ Σκυθίδι προσοικοῦσι τὰς ἐκείνων ἐπιδρομὰς ἀνείργοντες καὶ τῇ Ῥώμῃ τὸν χώρον τὸν προειρημένον φρουροῦντες πάντα· <τοὺς> ² Ἡρακλείας πλησίον φημὶ καὶ τῶν Ἀξίου ρευμάτων.³ ἐνταυθὰ τοι καὶ τὴν Αἰήτου Μήδειαν οἱ ἐπιχώριοι ὑμνοῦσι τὸ ἔργον ἐκεῖνο τὸ ἐς ⁴ τὸν Ἀψύρτον τὸν ἀδελφὸν ⁵ χερσὶ κακαῖς τολμῆσαι, ναὶ μὰ Δία δυστυχῇ φήμην ἐπὶ τῇ Κόλχῃ φαρμακίδι ⁶ πρὸς ταῖς ἄλλαις ταῖς <ἐν> ⁷ Ἑλλήσι τήνδε ἄδοντες οἱ Μυσοί. ἀλλὰ οὗτοί γε θήραν ἰχθύων ἐκείνην θηρώσιν. ἀνὴρ Ἰστριανὸς γένος, τὴν τέχνην ἀλιεύς, τῆς τοῦ Ἰστρου ὄχθης πλησίον ἐλαύνει βοῶν ζεύγος, οὗ τι που δεόμενος ἀροῦν οὗτος· ὥσπερ γάρ φησιν ὁ λόγος, μηδὲν εἶναι βοῦ κοινὸν καὶ ⁸ δελφῖνι, οὕτω τοι φιλία χερσὶν ἀλιέων καὶ ἀρότρῳ πόθεν ἂν γένοιτο; εἰ οὖν ⁹ οἱ καὶ ἵππων παρείη ζεύγος, τοῖς ἵπποις χρήται. καὶ τὸν μὲν ζυγὸν ὁ ἀνὴρ φέρει κατὰ τῶν ὤμων, ἔρχεται δὲ ἔνθα οἱ δοκεῖ καλῶς ἔχειν ἑαυτὸν καθίσαι καὶ ἐν

¹ κατοικοῦντες Μυσοί.

² <τοὺς> add. H.

³ ρευμάτων τοῦ καλουμένου Τομέως πλήσιον.

⁴ τὸ ἐς] ταῖς MSS, πρὸς Oud.

⁵ Oud: τῶν Ἀψύρτων τῶν ἀδελφῶν.

⁶ Ges: φαρμακεί MSS, φαρμακῶ H.

⁷ τοῖς ἄλλοις τοῖς Ἑ.

⁸ ἅμα καί.

⁹ γοῦν.

25. The people of Mysia^a—not those who inhabit the Pergamum of Telephus, but you are to understand those who live by the Black Sea in the lower part and are neighbours of the Scythians whose inroads they check, and who are guardians of the aforesaid country on behalf of Rome. I am referring to those that live near Heraclea and the river Axius.^b It is there, you know, that the inhabitants tell the tale of Medea, daughter of Aeetes, whose impious hands dared to commit that outrage upon her brother Apsyrtus,^c for the Mysians harp on this evil report against the Colchian sorceress, besides the others that are current among the Greeks.—Well, this is the way in which these people hunt fish. An Istrian whose trade is fishing drives a pair of oxen near the bank of the Ister, but not because he has the least wish to plough, for, as the saying goes, 'an ox and a dolphin have nothing in common'; so in the same way what friendship can there be between a fisherman's hands and a plough? If however he has a pair of horses he uses horses. The man carries the yoke on his shoulders and comes to a spot where he thinks it suitable to sit down and where he be-

The
Moesians
and their
fishing

^a I.e. Moesia Inferior, a region N of Thrace; cp. 2. 53. 'Scythia Minor' was the name given to the NE portion which lay along the Black Sea.

^b The Axius rises in Dardania, about 145 mi. SW of M. Inferior, and flows SE into the Thermaic gulf. 'Heraclea,' whether 'Lyncestis' or 'Sintica,' is in Macedonia, and the latter is on (or near) the Strymon. Aelian's geography is confused.

^c Apsyrtus according to one story pursued Medea when she fled with Jason from Iolcos; according to another she took him with her—he was only a child; she murdered him and scattered his limbs in the path of Aeetes in order to delay his pursuit.

καλῶ τῆς ἄγρας εἶναι πεπίστευκε. τῆς οὖν
 μηρίνθου στερεᾶς οὔσης καὶ ἄγαν ἐλκτικῆς¹ τὴν
 μὲν ἀρχὴν ἐξῆψε μέσου² τοῦ ζυγοῦ, ἄδην δὲ
 τροφῆς παρατίθησιν ἢ τοῖς βουσὶν ἢ τοῖς ἵπποις,
 οἱ δὲ ἐμπίπλυνται. καὶ ἐκεῖνος τῇ μηρίνθῳ κατὰ
 θάτερα προσῆψεν ἄγκιστρον ἰσχυρόν καὶ μέντοι
 καὶ τεθηγμένον δεινῶς, περιπείρας³ δὲ ἄρα αὐτῷ
 πνεύμονα ταύρου † τεθηραμένου †,⁴ μεθῆκε τροφήν
 Ἰστριανῶ σιλούρω καὶ μάλα γε ἡδίστην, ὑπὲρ τοῦ
 συνδέοντος τὸ ἄγκιστρον λίνου ἐξάψας τὸν ἀρκοῦντα
 μόλιβον, οἷον ἐς τὴν ἔλξιν εἶναι ἔρμα αὐτοῦ.⁵ ὁ
 τοίνυν ἰχθὺς ὁπότεν αἰσθηται τῆς ταυρείου βορᾶς,
 παραχρῆμα κατὰ τὴν ἄγραν ὀρμᾷ· εἶτα ὦν ἱμείρει
 τούτοις ἐντυχὼν ἀθρόως καὶ περιχανὼν ἄδην καὶ
 ἀταμιεύτως τὴν ἐμπεσοῦσάν οἱ κακὴν daίτα ἐς
 ἑαυτὸν σπᾷ. εἶτα ὑφ' ἡδονῆς ἐλκόμενος⁶ ὁδε ὁ
 γάστρις ἑαυτὸν διαλέληθε τῷ προεῖρημένῳ περι-
 παρεῖς ἀγκίστρῳ, καὶ ἀποδρᾶναι τὸ ἐμπεσὼν κακὸν
 διψῶν τὴν μήρινθον ὡς ἔχει δυνάμεως ὑποταράττει
 τε καὶ κινεῖ. συνήσιν οὖν ὁ θηρατῆς καὶ ἡδονῆς
 ὑπερεμπίπλυνται, εἶτα τῆς ἔδρας ἀνέθορε, καὶ
 μεθῆκεν ἑαυτὸν ποταμίων τε ἔργων καὶ κυνηγεσίων
 ἐνύδρων, ὥσπερ δὲ ἐν δράματι ὑποκριτῆς ἀμείψας
 προσωπεῖον ὁ δὲ τῷ βόε ἐλαύνει ἢ τῷ ἵππῳ, ἀλκὴ
 δὲ ἄρα καὶ ἡ τοῦ κήτους καὶ ἡ τῶν ὑποζυγίων
 ἀντίπαλός ἐστιν. ὁ μὲν γὰρ θῆρ ὁ τοῦ Ἰστρου
 τρόφιμος ἔλκει κάτω ὅσον ποτὲ ἄρα τῆς ἐν αὐτῷ
 ῥώμης ἔχει, τὸ μέντοι ζεύγος τὸ ἀνθέλκον ἐκτείνει
 τὴν μήρινθον. ἀλλὰ οἱ πλέον οὐδὲ ἐν τῆς γούν
 ἐπ' ἀμφοῖν ἔλξεως ὁ ἰχθὺς ἠττάται, καὶ ἀπειπῶν

¹ Valck: ἐκτικῆς.

² μέσου τῶν ζώων.

lieves he is well placed for fishing. One end of his rope, which is stout and thoroughly capable of standing a strain, he attaches to the middle of the yoke. He provides ample fodder for the oxen or the horses, and they eat their fill. And to the other end of the rope he attaches a strong hook which has been well sharpened, and on this he spits the lungs of a bull, and lets them down as food, and indeed its favourite food, for the Sheat-fish in the Ister, after fastening above the point where the rope secures the hook enough lead to prevent it from being dragged away. So directly the fish notices the bulls' meat he rushes to seize it. Then, finding what he wants, all at once with jaws agape he recklessly tugs at the deadly meal which has come to him. Next, this glutton, drawn on by his enjoyment, is spitted on the aforesaid hook before he knows it, and in his eagerness to escape the disaster that has befallen him he agitates and shakes the rope with all his might. So when the hunter is aware of this he is filled with joy; he leaps from his seat, abandons his labours in the river and his watery pursuits, and like an actor in a play changing his mask, sets his pair of oxen or horses in motion, and there ensues a trial of strength between the monster and the beasts of burden. For the creature bred in the Ister exerts a downward pull with all the strength at his command, while the pair of beasts pulling in the opposite direction makes the rope taut. But it avails the fish nothing: at any rate he is defeated in the tug-of-

The
Sheat-fish

² *νεμελπας.*

³ *Corrupt: εἰς ῥεθραμμένον Jac.*

⁴ *Gow: αὐτόν MSS, H.*

⁵ *Cobet: διττόμενος MSS, H.*

ἔλκεται κατὰ τῆς ἡόνος. εἶποι ἂν Ὀμηρίδης δρυῶν στελέχη ἔλκειν ἡμιόνους τινάς, ὥς ἐπὶ τῇ Πατρόκλου ταφῇ Ὀμηρος ᾄδει ταῦτα δήπου τὰ ὑμνούμενα.

26. Ἔστι δὲ ἄρα τῷ Ἰστρῷ καὶ κόλπος οἷος βαθύτατος, καὶ ἔοικε τῇ θαλάττῃ τὴν πολλὴν περίοδον. καὶ μέντοι <καὶ> βάθους <ὅτι>¹ εὖ ἦκει ὁδε ὁ κόλπος καὶ ἐκείνο τεκμηριῶσαι ἱκανόν. αἱ ναῦς αἱ φορτίδες αἱ τὴν θάλατταν περῶσαι καὶ ἐνταῦθα κατακολπίζουσι,² πεφρίκασι δὲ καὶ τοῦτον ὡς θάλατταν, ὅταν ἀγριαίνεται ὑπὸ τῶν καταπνεόντων ἀνέμων ἐς κύματα ἐξαπτόντων τε αὐτὸν καὶ ἐκμαιόντων. πεφύκασι δὲ ἄρα ἐν αὐτῷ καὶ νῆσοι καὶ μέντοι καὶ τινες³ τῆς ὄχθης ὑποδρομαὶ ἐς ἃς ἔστι καταφυγεῖν. ἀλλὰ καὶ ἄκται καὶ ἄκραι προήκουσι, καὶ προσήγνυνται αὐταῖς καὶ περισχίζε-
ται κλύδων ἄγριος, ἥνικα ἂν⁴ ἑαυτοῦ μάλιστα ὑποπλησθεὶς εἶτα ἐς τὴν θάλατταν οἶονεὶ στενοχωρούμενος ὠθήται. φιλεῖ δὲ ἄρα δρᾶν τοῦτο ἤδη τρίτης⁵ ὥρας φθινοπωρῆς παραδραμούσης, ὑπαρχομένης δὲ τῆς χειμερίου, καὶ ἀκμάσας αὐτὸς πρόεισι πλημμυρῶν. πληθύοντα δὲ ἄρα βορρᾶς ἐπωθεῖ αὐτόν, καὶ ἐξάπτει κατιέναι ἄγριον. καὶ ὁ μὲν καταφέρει⁶ ὡς ἐς πλοῦν ἀγώγιμον τὸν καθ' ἑαυτοῦ κρύσταλλον, ὁ δὲ ἀντιπύπτει ὁ βορρᾶς αὐτῷ καταπνέων σκληρόν <καὶ> μάλα γε κρυμῶ-
δες. οὐκοῦν αὐτῷ⁷ ἐκβάλλειν ἐς τὸ πέλαγος

¹ <καὶ> βάθους <ὅτι> add. H.

² κατακολπίζουσι χρεια τῶν περιοικοῦντων δηλονότι.

³ καὶ τινες μέντοι καί.

⁴ δ' ἂν.

ON ANIMALS, XIV. 25-26

war, gives up, and is hauled ashore. A student of Homer might say that mules were hauling tree-trunks, as Homer sings [*Il.* 23. 110] in the celebrated tale of the funeral of Patroclus.

26. There is also in the Ister a bay of immense depth and like the sea in its wide compass. Moreover that this bay attains a considerable depth is sufficiently proved by the following fact: merchant vessels which cross the sea put in to this bay and, when the bay is angered by the winds that blow and lash it into waves and drive it mad, are just as afraid of it as they are of the sea. And there are also islands in it, and even creeks along the shore into which one can run for safety. There are besides, promontories and capes running out, on which the waves in their fury dash and burst whenever the river at its very fullest is, as it were, forced into a narrow space as it presses on to the sea. This commonly occurs when the third autumnal season^a is past and the winter season is setting in and the river is running in full flood. And as it rises the north wind urges it forward and causes it to descend in fury. And the stream carries down the ice it contains as though for an easy voyage.^b But the north wind opposes it with its violent and icy blasts: it does not permit it to discharge into the

The Ister
in winter

^a That is, φθινόπωρον.

^b Or 'for a voyage of commerce'?

⁵ Ges: τετάρτης MSS, del. H.

⁶ καταφέρει μάλα γε κρυμῶδες καὶ σκληρόν ὡς εἰς . . . καταπνέων σκληρόν MSS; <καί> add. H, transposing μάλα γε κρ.

⁷ αὐτόν.

<τὴν>¹ ὠδῖνα ὡς ἂν εἴποις ἐπιτρέπει, ἀλλ'
 ἀναχέων² καὶ ἀνωθούμενος ἴστησιν.³ ὁ κρύσταλ-
 λος οὖν ἐπισηχόμενός⁴ τε καὶ ἀναστελλόμενος ἐς
 βάθος χωρεῖ καὶ ἀδρύνεται ἐς πολὺ· καὶ ἐντεῦθεν
 ὑπορρεῖ μὲν τοῦ Ἰστροῦ⁵ τὸ γνήσιον ὕδωρ ὁδοῖς
 ὡς ἂν εἴποις κρυπταῖς, τὸ δὲ ἐπικτητόν οἱ καὶ
 νόθον ἐπικείται πεδίου δίκην, καὶ κατὰ τούτου
 τηνικάδε τῆς ὥρας ὁδοιποροῦσιν οἱ τῇδε ἄνθρωποι
 κατὰ ζεύγη καὶ μόνιπποι.⁶ ὅπως⁷ μὲν οὖν ἐλέγχει
 τε καὶ βασανίζει τὴν πῆξιν τοῦ ποταμοῦ τοῦδε καὶ
 τοῦ Θρακίου Στρυμόνος τὸ πονηρόν τε καὶ δολερὸν
 θηρίον ἢ ἀλώπηξ, ἀνωτέρω εἶπον· ὁ δ' οὖν
 κρύσταλλος ὁ ἐν τῷ Ἰστρῷ καὶ νηὶ φορτηγῷ κατὰ
 ῥοὴν φερομένη περιτραφεῖς εἶτα ἐπέδησεν αὐτήν,
 καὶ οὔτε ἰστίων ἢ πλωμένων ἔτι δεῖ, οὔτε <ὁ>⁸
 πρῶράτης τὰ πρόσω βλέπει, οὔτε ὁ τῆς νεῶς
 ἀρχὼν ἐπιστρέφει τοὺς οἴακας· πεπήγασι γάρ,
 ἐπεὶ καὶ τὸ πᾶν σκάφος τῷ περικειμένῳ κατέληπ-
 ται δεσμῷ, καὶ ἔοικεν οὐ μὰ Δία νηί,⁹ οὐ γὰρ ἔτι
 τοῖς κύμασι τύπτεται, ἀλλὰ ἐν πολλῷ <τῷ>¹⁰
 πεδίῳ λόφῳ τινὶ ἀνεστώτι ἢ καὶ νῇ Δία σκοπιᾷ
 ἄκρα.¹¹ ἐνταῦθά τοι καὶ οἱ περίνεω καὶ οἱ ναῦται
 ἐκπηδῶσι καὶ κατὰ τοῦ ποταμοῦ θέουσι, καὶ
 ἀμάξας ἄγουσι καὶ τὸν φόρτον μετῆραγ ἐπὶ τοῦ
 τέως ὕδατος· καὶ πάλιν μετὰ τὴν χειμέριον ὥραν
 τοῦ αὐτοῦ φερομένου σφοδρῶς φέρουσί¹² τε καὶ
 ἄγουσι τὰ ἄχθη¹³. μένει δὲ ἡ ναὺς ἔστ' ἂν

¹ <τὴν> add. H.

² Keiske: ἱστῶν.

³ ὁ Ἰστρος.

⁴ Jac: ὁπῶσα.

⁵ Gill: νήσῳ.

⁶ ἀνακωχέων H.

⁷ ἀνειργόμενος H.

⁸ Jac: μονίππους.

⁹ <ὁ> add. H.

sea what you might call its offspring, but causes it to overflow, resists it, and brings it to a halt. So the ice which is floating and checked sinks and solidifies to a great depth. In consequence the Ister's own water flows beneath, along what you might call hidden channels, while the newly acquired and alien surface resembles a plain, and at this season of the year the people thereabouts travel along it driving a pair or on horseback. Now the way in which that mischievous and crafty animal the fox tests and examines this river and the Strymon in Thrace to see if they are frozen, I have described earlier on.^a Well, the ice on the Ister freezes hard even round a merchant vessel on its way downstream and imprisons it: it is no use to spread the sails; the man at the prow looks no more ahead; the ship's captain cannot move the rudders to and fro; they are fixed fast, for the whole vessel is caught in the surrounding fetters and looks, I declare, not like any ship, for it is no longer beaten by the waves, but like some hill rising from a wide expanse of plain or for all the world like some lofty watch-tower. Thereupon the passengers and the sailors jump out and hurry down the river and fetch wagons and transfer the cargo on to what was lately the water. Then again when the winter season is over and the river begins to flow strongly they still carry their loads. But the ship remains

*Ships
ice-bound*

^a See 6. 24.

¹⁰ <τῷ> add. H.

¹¹ Grasberger: *οκομῆ ἢ ἀκρα* MSS, H.

¹² *παραφέρουσι*.

¹³ *ἄχθῃ καὶ τὸν ἱστρον παροῦσι βόες* MSS; Jac would place the words *καὶ . . . βόες* after *ὑδατος* above.

ὑπανῇ μὲν τὰ τοῦ κρυμοῦ, τακῇ ¹ δὲ ὁ κρύσταλλος καὶ λυθῇ, ἐλευθέρα δὲ τοῦ παραδόξου πείσματος ἢ ὀλκὰς ἀπολυθῇ. ἐνταῦθά τοι τοῦ καιροῦ καὶ οἱ ἀλιεῖς μακέλλας λαβόντες, ὅθι αὐτοὺς ἄγει θυμὸς διακόπτουσι τὴν πῆξιν τοῦ ὕδατος, καὶ τάφρον κυκλοτερῇ ἐργάζονται κατιοῦσαν ² ἐς τὸ ὕδωρ· εἰποῖς ἂν ἡ φρέατος εἶναι στόμα ἢ μεγίστου πίθου καὶ πάνυ γαστρίδος. οὐκοῦν ἰχθύες πολλοὶ τὸν κρύσταλλον ³ διαδρᾶναι θέλοντες οἴονεῖ στέγην ἐπικείμενον ⁴ καὶ ποθοῦντες τὸ φῶς ἀσμένως ἐς τὸ ἀνεωγμένον στόμιον ἐσνέουσι, καὶ γίνονται πλήθος ἄμαχοι, καὶ ἐπωθοῦνται ἀλλήλοις, αἰροῦνται δὲ ἅτε ἐν βόθρῳ στενῷ ῥαδίως. καὶ πάρεστι λαβεῖν κυπρίνους τε καὶ κορακίνους ἄδην καὶ πέρκας καὶ ξιφίαν, ἀλλ' οὐπω μέγαν καὶ ἔτι τοῦ κέντρου τοῦ προμετωπιδίου ἄμοιρον· καὶ ἀντακαῖον, καὶ τοῦτον ἀπαλόν, ἐπεὶ οἱ γε μεγάλοι καὶ προήκοντες τὴν ἡλικίαν γένοιντο ἂν καὶ κατὰ τὸν θύννον τὸν μέγιστον. οὗτός τοι καὶ πιότατός ἐστι τὰς λαπάρας καὶ τὴν γαστέρα, καὶ φαίης ἂν ὑὸς οὐθατά ⁵ εἶναι θηλαζούσης βρέφη. δορὰν δὲ ἔχει τραχείαν, καὶ μέντοι καὶ τὰ δόρατα λεαίνουσι ταύτῃ δορυξόοι. ὑπὸ δὲ τῷ μυελῷ τοῦδε τοῦ ζώου ἀρξάμενος ἐκ μέσης τῆς κεφαλῆς μέχρι ⁶ τῆς οὐρᾶς καθήκων ὑμὴν ὑγρὸς καὶ στενὸς ἔρχεται. τοῦτον οὖν πρὸς τὴν εἰλην αὖτον ἐργασάμενος ἔξεις εἰ ἐθέλεις ⁷ μάστιγα ⁸ ὡς ἐλαύνειν ζεῦγος ἵππων· σκύτους ⁹ γὰρ ἢ τι ¹⁰ ἢ οὐδὲν διαφέρει. ἐς μέγεθος δὲ ἤδη προήκων, οὐκ ἂν αὐτὸν θεάσαιτό τις ὑπεκδυόμενον τοῦ κρυστάλλου καὶ ἐμπίπτοντα ἐς τὸν βόθρον, ἀλλ' ἢ πέτραν

¹ καμῇ.² κρυμόν.² κατιόντες.⁴ ἐπικεμένην.

stationary until the frost relaxes and the ice melts and is dissolved, and the merchant vessel, freed from its strange cable, is released.

At that season fishermen also take picks and hack Fishing in winter through the ice wherever they feel inclined, and contrive a circular hole reaching down to the water. You would say that it was the mouth of a well or of a huge, very pot-bellied jar. Thereupon multitudes of fish wishing to escape from the ice which is pressing down upon them like a roof, and longing for the light, swim joyfully up to the opening that has been made, and come in crowds past numbering and jostle one another, and being in a confined hole are easily captured. And it is possible to catch carp and crowfish in abundance and perch and the swordfish, though the last-named is not yet fully grown and is still without the frontal spike; sturgeon too, young and tender, for the large ones of mature age may be the size of the biggest tunny. The Sturgeon is The Sturgeon extremely fat along the sides and the belly; you might say they were the dugs of a sow that was suckling its young. It has a rough skin and spear-makers actually polish their spear-shafts on it. Beneath the spinal marrow of this creature a supple, narrow membrane beginning at the middle of the head, runs down as far as the tail. Now if you let this dry in the sun you will obtain, should you wish it, a whip to drive a pair of horses with. For it differs hardly at all from a leather thong. When however the fish has grown to its full size one would not see it emerging from the ice and falling into the

⁵ οὐρῶρα MSS, οὐθαρ edd.

⁷ θέλεις.

⁹ Jac: ζεῦγος.

⁶ καὶ μέγρι.

⁸ Reiske: καὶ μάστιγα.

¹⁰ τιν.

ὑπελθὼν πολυσκεπῇ¹ ἢ ἐν ἄμμῳ βαθεῖα ἑαυτὸν ἐγκρύψας εἰτα ὑποβάλλει καὶ μάλα ἀγαπητῶς. δέεται δὲ οὔτε πῶας τηνικάδε οὔτε ἰχθύος ἐς βορὰν ἑτέρου, κρυμοῦ δὲ ὄντος ἀργὸς εἶναι ἐθέλει, καὶ τέρπεται² τῇ σχολῇ, καὶ τὴν ἑαυτοῦ πιμελὴν ἐσθλεί, ὥσπερ οὖν καὶ³ οἱ πολὺποδες ἐν ἀθηρίᾳ τῶν πλεκτανῶν τῶν ἰδίων παρατραγόντες ἑαυτοὺς καὶ ἐκεῖνοι βόσκουσι. χειμῶνος δὲ λήγοντος καὶ ὑπαρχομένου ἡρος καὶ ἐλευθέρου τοῦ Ἰστρου ρέοντος μισεῖ τὴν ἀργίαν καὶ ἀναπλεύσας ἐμφορεῖται τοῦ κατὰ τὸ ὕδωρ ἀφροῦ· πολλὸς δὲ οὗτός ἐστι μορμύροντος τοῦ⁴ ρεύματος καὶ ὠθουμένου σφοδρότατα. ἐνταῦθ' αὖτοι καὶ ἀλίσκεται ῥαδίως, ἐλλοχῶντων αὐτὸν τῶν ἀλιέων καὶ τὸ ἄγκιστρον ἐς τὸν ἀφρόν καθιέντων σὺν τῇ ὀρμῇ. καὶ τὸ μὲν κρύπτεται ὑπὸ τῇ λευκότητι, καὶ <ἡ>⁵ αἶγλη τοῦ χαλκοῦ εὐσύνοπτός⁶ οἱ⁷ οὐκ ἔστι, καὶ διὰ ταῦτά τοι περιχάνων καὶ λάβρως σπῶν τοῦ προειρημένου σιτίου καταπίνει τὸν δόλον, καὶ ἀπόλωλεν ἐντεῦθεν ὅθεν τὰ πρῶτα ἐτρέφετο.

27. Ὄνομα φυτοῦ κυνόσπαστος (καλεῖται δὲ ἄρα καὶ ἀγλαόφωτις ἢ αὐτὴ· βούλομαι γὰρ ἐκτίσαι χρέος ὑπομνηθεῖς) ὃ μεθ' ἡμέραν μὲν ἐν τοῖς ἄλλοις διαλέληθε καὶ οὐκ ἔστι πάντι⁸ σύνοπτον, νύκτωρ δὲ ἐκφαίνεται καὶ διαπρέπει, ὥς ἀστήρ· φλογώδης γάρ ἐστι καὶ ἔοικε πυρί. οὐκοῦν σημείον τι ταῖς ῥίζαις παραπήξαντες αὐτῆς ἀπαλλάττονται, οὔτε τὴν χροάν ἔχοντες μεθ' ἡμέραν εἰ μὴ τοῦτο δράσαιεν μνημονεῦσαι οὔτε μὴν τὸ εἶδος.

¹ πολυσκεπῇ εὐρεν.

² καὶ ὥσπερ οὖν H.

³ Gill: τρέφεται.

⁴ δὲ τοῦ.

hole, but either it slips beneath some all-sheltering rock or buries itself in deep sand and is only too glad to keep warm. And at that time it needs no vegetation, no other fish to eat, but prefers to remain inactive while the frost lasts, and is happy to be idle and consumes its own fat, just as octopuses also when unable to catch any prey nibble their own tentacles and feed off themselves. But when winter is over and spring is beginning and the Ister is flowing freely, it hates to be inactive and, swimming up to the surface, takes its fill of the foam on the water, and there is foam in abundance as the stream roars and boils in violent tumult. Then is the time when it is easily captured as the fishermen lie in wait for it and let down hook and line into the foam. The whiteness of the foam conceals the hook and the bright sheen of the bronze is invisible to the fish; hence, as it opens its jaws and takes a heavy draught of the aforesaid food, it swallows the bait and meets its death from the very thing that before sustained it.

27. There is a plant of the name of *Cynospastus* (it is also called *Aglaophotis* (peony): I have remembered and wish to fulfil my obligations^a) which by daytime passes unnoticed among the rest and is hardly visible, but at night it becomes visible and shines out like a star, for it is of a fiery nature and like a flame. Therefore men plant some mark near the roots and then go away, for if they did not do this they would be unable by day to remember either the colour or even

The Peony,
how plucked

^a See above, ch. 24.

⁵ <η> add. Jac.

⁷ Jac: olov.

⁶ Reiske: εὐδύνοντον.

⁸ πύργη.

παρελθούσης δὲ τῆς νυκτὸς ἤκουσι, καὶ θεασάμενοι
τὸ σημεῖον ὅπερ οὖν κατέλιπον καὶ γνωρίσαντες
ἔχουσι συμβαλεῖν ὅτι ἄρα τοῦτο ἐκείνῳ ἐστὶν οὐ καὶ
δέονται, ἐπεὶ τοι τελέως ¹ ὁμοίον ἐστὶ τοῖς παρεσ-
τῶσι καὶ οὐδὲ ὀλίγον διαλλάττει αὐτῶν. οὐκ
ἀνασπῶσι δὲ αὐτοὶ τὸ φυτὸν τόδε, ἢ οὐ χαιρήσουσι
πάντως. οὐκ οὐτε περισκάπτει τις οὐτε ἀνασπᾷ,
ἐπεὶ καί, φασί, τὸν πρῶτιστον ὑπ' ἀπειρίας τῆς
κατ' αὐτὸ φύσεως προσαψάμενον οὐκ ἐς μακρὰν
ἀπώλεσεν. ἄγουσιν οὖν κύνες νεανίαν ἡμερῶν
ἀτροφήσαντα καὶ λιμῶντοντα ἰσχυρῶς, καὶ τούτου
σπάρτον ἐξάψαντες εὖ μάλα στερεὸν καὶ τῆς
ἀγλαοφώτιδος τῷ κάτω στελέχει βρόχον τινα
δύσλυτον προσαρτήσαντες ὡς οἰοί τε εἰσι μακρόθεν,
εἶτα τῷ κυνὶ προτιθέασιν κρέα πάμπολλα ὁπτα
κνίσσης προσβάλλοντα· ὁ δὲ ὑπὸ τοῦ λιμοῦ
φλεγόμενος καὶ στρεβλούμενος ὑπὸ τῆς κνίσσης ἐπὶ
τὰ προκείμενα ἄττει ² κρέα, καὶ ὑπὸ ρύμης ³
αὐτόρριζον ἀνασπᾷ τὸ φυτὸν. ἐπὰν δὲ ὁ ἥλιος
ἴδῃ τὰς ῥίζας, ὁ κύων ἀποθνήσκει παραχρήμα.
θάπτουσι δὲ ἐν αὐτῷ τῷ χώρῳ ⁴ αὐτόν, καὶ τινες
δράσαντες ἀπορρήτους ἱερουργίας καὶ τιμήσαντες
τοῦ κυνὸς τὸν νεκρὸν ὡς ὑπὲρ αὐτῶν τεθνεώτος
εἶτα μέντοι προσάψασθαι τολμῶσι τοῦ φυτοῦ τοῦ
προειρημένου, καὶ κομίζουσιν οἴκαδε. καὶ κατα-
χρῶνται φασιν ἐς πολλὰ καὶ λυσitelῇ· ἐν δὲ τοῖς
καὶ τὴν ἐκ τῆς σελήνης νόσον ἐνσκήπτει τοῖς
ἀνθρώποις λεγομένην ἰᾶσθαι φασιν αὐτήν, καὶ τῶν
ὀφθαλμῶν τὸ πάθος, ὅπερ οὖν ὑγροῦ ἐπικλύσαντος
καὶ παγέντος ⁵ ἀφαιρεῖ τὴν ὄψιν αὐτοῦς. ⁶

¹ τοί γε ἄλλως.

² Reiske: ὑπ' ὀδύνης.

³ Reiske: ἐναντι.

⁴ χωρίῳ.

the appearance of the plant. But when the night is over they come and see the mark which they left and recognise it and are able to guess that this is the very plant that they need; for otherwise it is completely like the plants all round it, differing from them not one whit. But they themselves do not pull up this plant; if they did they would certainly regret it. Accordingly no one either digs round it or pulls it up, for (they say) the first man who in ignorance of its nature touched it, was destroyed by it shortly afterwards. And so they bring a strong dog that has not been fed for some days and is ravenously hungry and attach a strong cord to it, and round the stalk of the Peony at the bottom they fasten a noose securely from as far away as they can; then they put before the dog a large quantity of cooked meat which exhales a savoury odour. And the dog, burning with hunger and tormented by the savour, rushes at the meat that has been placed before it and with its violent movement pulls up the plant, roots and all. But when the sun sees the roots the dog immediately dies, and they bury it on the spot, and after performing some mysterious rites and paying honour to the dead body of the dog as having died on their behalf, they then make bold to touch the aforesaid plant and carry it home. It is useful, they say, for many purposes; for instance, it is said to cure the disease with which the moon is reputed to afflict men;^a also that affliction of the eyes in which moisture floods them and then congeals and so robs them of their sight.^b

^a Known as σελήνιασμός, epilepsy.

^b I.e. cataract, ὀφθαλμοί.

^c βράντος.

^d Schm : αὐτοῖς.

28. Κόχλος ἐστὶ θαλάττιος, μικρὸς μὲν τὸ μέγεθος, ἰδεῖν δὲ ὠραιότατος, καὶ ἐν θαλάττῃ τίκτεται τῇ καθαρωτάτῃ καὶ ἐν ταῖς ὑφάλοις πέτραις καὶ ἐν ταῖς καλουμέναις χοιράσιν. ὄνομα δὲ νηρίτης ἐστὶν αὐτῷ, καὶ διαρρεῖ λόγος διπλοῦς ὑπὲρ τοῦδε τοῦ ζώου, καὶ ἐς ἐμέ γε ἀφικέσθην ἄμφω τῷ λόγῳ, καὶ μέντοι καὶ διαμυθολογήσαι μικρὰ ἅττα ἐν μακρᾷ τῇ συγγραφῇ οὐδὲν ἄλλ' ἢ διαναπαῦσαι τε τὴν ἀκοὴν καὶ ἐφηδῦναι τὸν λόγον. τῷ Νηρεῖ τῷ θαλαττίῳ, ὃνπερ οὖν ἀληθῆ τε καὶ ἀψευδῆ ἀκούομεν δεῦρο αἰεὶ, πεντήκοντα μὲν θυγατέρας τὴν Ὠκεανοῦ Δωρίδα Ἑσιόδος ᾄδει τεκεῖν· μέμνηται δὲ αὐτῶν καὶ Ὅμηρος ἐν τοῖς ἑαυτοῦ μέτροις. ἓνα δὲ οἱ γενέσθαι παῖδα ἐπὶ ταῖς τοσαύταις θυγατράσιν ἐκεῖνοι μὲν¹ οὐ φασι, λόγοι δὲ θαλάττιοι ὕμνοισι. καὶ Νηρίτην αὐτὸν κληθῆναι λέγουσι καὶ ὠραιότατον γενέσθαι καὶ ἀνθρώπων καὶ θεῶν, Ἀφροδίτην δὲ συνδιαιτωμένην ἐν τῇ θαλάττῃ ἡσθῆναί τε τῷ Νηρίτῃ τῷδε καὶ ἔχειν αὐτὸν φίλον. ἐπεὶ δὲ ἀφίκετο χρόνος <ὁ>² εἰμαρμένος, <καθ' ὃν>³ ἔδει τοῖς Ὀλυμπίοις ἐγγραφῆναι καὶ τήνδε τὴν δαίμονα τοῦ πατρὸς παρακαλοῦντος, ἀνιοῦσαν αὐτὴν ἀκούω καὶ τὸν ἐταῖρόν τε καὶ συμπαίστην τὸν αὐτὸν ἐθέλειν ἄγειν. τὸν δὲ οὐχ ὑπακούσαι λόγος ἔχει τοῦ Ὀλύμπου προτιμῶντα τὴν οὖν ταῖς ἀδελφαῖς καὶ τοῖς γειναμένοις διατριβήν. παρὴν δὲ ἄρα αὐτῷ καὶ ἀναφῦσαι πτερά, καὶ τοῦτο ἐγὼμαι δῶρον τῆς Ἀφροδίτης δωρουμένης· ὁ δὲ καὶ ταύτην παρ' οὐδὲν ποιεῖται τὴν χάριν. ὀργίζεται τοίνυν ἡ Διὸς παῖς, καὶ ἐκείνῳ μὲν ἐς τὸν κόχλον τόνδε ἐκτρέπει τὴν μορφήν, αὐτὴ δὲ αἰρεῖται ὀπαδόν τε καὶ

28. There is in the sea a shellfish with a spiral shell, small in size but of surpassing beauty, and it is born where the water is at its purest and upon rocks beneath the sea and on what are called sunken reefs. Its name is *Nerites*: two stories are in circulation touching this creature, and both have reached me; moreover the telling of a short tale in the middle of a lengthy history is simply giving the hearer a rest and sweetening the narrative. Hesiod sings [*Th.* 233] of how Doris the daughter of Oceanus bore fifty daughters to Nereus the sea-god, whom to this day we always hear of as truthful and unlying. Homer also mentions them in his poems [*Il.* 18. 38]. But they do not state that one son was born after all that number of daughters, though he is celebrated in mariners' tales. And they say that he was named Nerites and was the most beautiful of men and gods; also that Aphrodite delighted to be with Nerites in the sea and loved him. And when the fated time arrived, at which, at the bidding of the Father of the gods, Aphrodite also had to be enrolled among the Olympians, I have heard that she ascended and wished to bring her companion and play-fellow. But the story goes that he refused, preferring life with his sisters and parents to Olympus. And then he was permitted to grow wings: this, I imagine, was a gift from Aphrodite. But even this favour he counted as nothing. And so the daughter of Zeus was moved to anger and transformed his shape into this shell, and of her own accord chose in his place for her attendant and servant Eros, who also was young

The Nerites:
two myths

¹ μὲν οὖν.

² <ὁ> add. H.

³ <καθ' ὅν> add. H.

θεράποντα ἀντ' ἐκείνου τὸν Ἑρωτα, νέον καὶ τοῦτον καὶ καλόν, καὶ οἱ τὰ πτερὰ τὰ ἐκείνου δίδωσιν· ὁ δὲ ἄλλος λόγος ἐρασθῆναι βοᾷ Νηρίτου Ποσειδῶνα, ἀντερᾶν δὲ τοῦ Ποσειδῶνος, καὶ τοῦ γε ὑμνουμένου Ἀντέρωτος ἐντεῦθεν τὴν γένεσιν ὑπάρξασθαι. συνδιατρίβειν οὖν τὰ τε ἄλλα τῷ ἐραστῇ τὸν ἐρώμενον ἀκούω καὶ μέντοι καὶ αὐτοῦ ἐλαύνοντος κατὰ τῶν κυμάτων τὸ ἄρμα τὰ μὲν κήτη τάλλα καὶ τοὺς δελφῖνας καὶ προσέτι καὶ τοὺς Τρίτωνα ἀναπηδᾶν ἐκ τῶν μυχῶν καὶ περισκιρτᾶν τὸ ἄρμα καὶ περιχορεύειν,¹ ἀπολείπεσθαι δ' οὖν² τοῦ τάχους τῶν ἵππων πάντως³ καὶ πάντῃ· μόνα δὲ ἄρα τὰ παιδικὰ οἱ παρομαρτεῖν καὶ μάλα πλησίον, στόρνυσθαι δὲ⁴ αὐτοῖς καὶ τὸ κύμα καὶ δίστασθαι τὴν θάλατταν αἰδοῖ Ποσειδῶνος· βούλεσθαι γὰρ τῇ τε ἄλλῃ τὸν θεὸν εὐδοκιμεῖν τὸν καλὸν ἐρώμενον καὶ οὖν καὶ τῇ νήξει⁵ διαπρέπειν· τὸν δὲ Ἥλιον νεμεσῆσαι τῷ τάχει τοῦ παιδὸς ὁ μῦθος λέγει, καὶ ἀμειψαί οἱ τὸ σῶμα ἐς τὸν κόχλον τὸν νῦν,⁶ οὐκ οἶδα εἰπεῖν ὁπόθεν ἀγριάναντα· οὐδὲ γὰρ ὁ μῦθος λέγει. εἰ δέ τι χρὴ συμβαλεῖν ὑπὲρ τῶν ἀτεκμάρτων, λέγουσι ἂν⁷ ἀντερᾶν Ποσειδῶν καὶ Ἥλιος. καὶ ἡγανάκτει μὲν ἴσως ὁ Ἥλιος ὥς ἐν θαλάττῃ φερόμενός,⁸ ἐβούλετο δὲ⁹ αὐτὸν οὐκ ἐν τοῖς κήτεσιν ἀριθμείσθαι, ἀλλ' ἐν ἄστροις φέρεσθαι. καὶ τῷ μὲν μύθῳ ἐς τοσοῦτον ἐληξάτην· ἐμοὶ δὲ τὰ ἐκ τῶν θεῶν ἴλεα ἔστω, καὶ τὰ γε παρ' ἐμοῦ ἔστω πρὸς αὐτοὺς εὖστομα. εἰ δέ τι θρασύτερον εἴρηται τοῖς μύθοις, ἐκείνων τὸ ἔγκλημα.

¹ περιχορεύειν, ὃ καὶ Ὀμηρὸς ἐν Ἰλιάδι [18.27] λέγει ἡμῖν.

² γοῦν.

³ πάντας.

⁴ δὲ ἄρα.

⁵ τὴν ἑξίν MSS, νήξιν Schol.

and beautiful, and to him she gave the wings of Nerites.

But the other account proclaims that Poseidon was the lover of Nerites, and that Nerites returned his love, and that this was the origin of the celebrated Anteros (mutual love). And so, as I am told, for the rest the favourite spent his time with his lover, and moreover when Poseidon drove his chariot over the waves, all other great fishes as well as dolphins and tritons too, sprang up from their deep haunts and gambolled and danced around the chariot, only to be left utterly and far behind by the speed of his horses; only the boy favourite was his escort close at hand, and before them the waves sank to rest and the sea parted out of reverence to Poseidon, for the god willed that his beautiful favourite should not only be highly esteemed for other reasons but should also be pre-eminent at swimming.

But the story relates that the Sun resented the boy's power of speed and transformed his body into the spiral shell as it now is: the cause of his anger I cannot tell, neither does the fable mention it. But if one may guess where there is nothing to go by, Poseidon and the Sun might be said to be rivals. And it may be that the Sun was vexed at the boy travelling about in the sea and wished that he should travel among the constellations instead of being counted among sea-monsters. Thus far the two fables; but may the gods be good to me, and for my part let me observe a religious silence regarding them. But if my fables have said anything overbold, the fault must be laid to their charge.

⁶ νοῦν.

⁸ *Ἰὰς*: φερόμενος.

⁷ *Ἰὰς*: λέγονται.

⁹ τε.

29. Ἐνθα ὁ Τάναρος ¹ ποταμὸς καὶ ὁ Ἡριδανὸς συμβάλλετον (οὗτος μὲν καὶ διὰ δόξης ἰὼν καὶ κλέους, ἐκεῖνος δὲ οὐ πάνυ τι ² γνώριμος) ἐνταῦθά τοι θῆραι ναὶ μὰ Δία ἰχθύων ἰδίαί καὶ ἐς ἐμὲ ἤκουσαι μέτροις Μυτιληναίου ³ ἀνδρός, ὃν ἦδεν καὶ αὐτός, μηδὲ ἐξ ἡμῶν ἀγέραςτοι γενέσθωσαν τῷ λόγῳ τῷδε. πεπεδημένων αὐτοῖς ὑπὸ κρυστάλλου τῶν ρευμάτων ὅσοι περιουκοῦσιν αὐτοὺς τῇ μὲν ὥρᾳ τῇ χειμερίῳ ἀροῦσί τε καὶ σπείρουσι· καὶ γάρ πως καὶ εὐγεῶν χώρον κεκλήρωνται. εἴτα ὑπαρχομένου τοῦ ἥρος, τῶν ρευμάτων τῶν προειρημένων δι' ἣν αἰτίαν εἶπον ἔτι ἐστῶτων, κολπώδη τινὰ τόπον προαιροῦνται οἱ γεωργοὶ τέως, νῦν δὲ ἀλιεῖς, καὶ περιτέμνουσι τοῦτον εὖ μάλα τεθηγμένοις πελέκεσι, καὶ τὸ ὕδωρ ἀναφαίνεται περιφερὲς κατὰ τέλμα· οὐ μὴν πλησίον ἔτι τῆς ὄχθης κόπτουσιν, ἀλλὰ ἐῷσι τὸν κρύσταλλον ὡς ἐξ ἀρχῆς ἐνετράφη. περιβάλλουσιν οὖν τῷ χώρῳ τῷ γεγυμνωμένῳ πλατὺ δίκτυον, καὶ μέντοι καὶ περιβάλλουσιν αὐτῷ ⁴ κάλων ἀδρότερον. καὶ τοῦτό γε τὸ δίκτυον ἐπισπῶσιν ἄνδρες ἐπὶ τῆς ὄχθης ἐστῶτες, καὶ ἀλιεῖς καὶ ἄλλοι· καὶ μέντοι <καὶ> ⁵ τὴν τῶν ἰχθύων ἄλωσιν θεῶνται πολλοὶ τῆς τέχνης οὐκ ἐπαίοντες, ψυχαγωγία δέ τις ὑπείσιν αὐτοὺς. ὅταν γε μὴν ἀγόμενοι τῆς ὄχθης πλησίον ἀφίκωνται, τῆνικαῦτα καὶ τὸν ἐνταῦθα τέμνουσι κρύσταλλον οἱ ἕξωθεν ὑδροθῆραι· τῇ γάρ τοι θήρα ἐνέχονται, καὶ ἀναστέλλουσι ⁶ τοῖς ἰχθύσι τὸν ἕξω πόρον. τοῦτου δὲ οὕτω γενομένου πλήρες ἰχθύων τὸ δίκτυον ἐκείνο τὴν περιτμηθεῖσαν ἐπωθεῖ τοῦ

¹ Jac: Ταίναρος.

² Μυτιληναίου.

³ πάντα.

⁴ Οὐδ': αὐτό.

29. At the spot where the Tanarus^a and the Eridanus meet (the latter has achieved renown and fame, whereas the former is hardly known at all) an altogether peculiar manner of fishing is in vogue; it has come to my knowledge through the poems of a man of Mytilene, an acquaintance of my own, and must not pass without a tribute in my narrative.

Winter
fishing in
the Eridanus

When the rivers have become ice-bound those who live in their neighbourhood plough and sow in the winter season, for it is their lot to possess a fertile land. Then at the beginning of spring while the aforesaid rivers are still immobile for the reason that I explained, the erstwhile farmers now fishermen select some spot like a bay and with well-sharpened hatchets cut round it so that a circle of water, like a pond, appears. They do not however cut close to the bank as yet but leave the ice as it froze originally. So then they throw a wide net round the space which they have laid open, and round the net a stoutish rope. This net is drawn in by men standing on the shore, fishermen and others, and there are many who though they know nothing of the art, watch the fish being caught: they feel a certain fascination in it. But as the men are drawn in^b and approach the bank, then the fishermen on the dry land cut the ice there also, for they have an interest in the capture and try to prevent the fish from escaping. When this has been done as described, the net, full of fish, pushes the block of ice

^a Mod. Tanaro; an important tributary of the Po, which it joins just below Valenza in Piedmont.

^b I.e. the men standing on the island of ice, as explained in the following sentence.

^c <καί> add. H.

^d Reiske: ἀναστρέφονται.

κρυστάλλου πέτραν καὶ συνεπάγει,¹ καὶ οἱ γε
ἐφεστῶτες ἀλιεῖς αὐτῇ ἐοίκασιν ἐπὶ νήσου φέρεσθαι
πλωτῆς. ἴδια μὲν δὴ καὶ ταῦτα ἰχθύων τῶν
ἐκείσε καὶ θήραις ἐτέραις οὐκ ἂν εἰκασμένα.
δώσει δὲ Ὅμηρος εἰπεῖν μοι ὅτι καὶ διπλοῦν
αἰροῦνται μισθὸν οἷδε οἱ ἄνδρες, τὸν μὲν ἐκ τοῦ
ποταμοῦ, τὸν δὲ ἐκ τῆς γῆς, ὥς τοὺς αὐτοὺς εἶναι
καὶ ναύτας καὶ γεωργούς.

¹ Ges : συνεπάγη.

that has been cut round and draws it along with it, while the fishermen who are standing on the block look as if they were being carried along on a floating island. Such is the peculiar method of catching the fish there and quite unlike any other. And Homer will allow me to say that these men earn a double wage [*Od.* 10. 84], one from the river and another from the land, since the same men are both mariners and farmers.

BOOK XV

IE

1. Θήραν ἰχθύων Μακέτιν ἀκούσας οἶδα, καὶ ἦδε ἡ θήρα ἐστί. Βεροίας τε καὶ Θεσσαλονίκης μέσος ρεῖ ποταμὸς ὄνομα Ἀστραῖος. εἰσὶν οὖν ἐνταῦθα ἰχθύες τὴν χροάν κατάστικτοι· τίνας <δὲ>¹ αὐτοὺς οἱ ἐπιχώριοι καλοῦσι, Μακεδόνας ἐρέσθαι λῶόν ἐστιν. οὐκοῦν οὗτοι ποιοῦνται τροφήν μυίας ἐπιχωρίους ἐν τῷ ποταμῷ πετομένας οὐδὲν τι ταῖς ἀλλαχόθι μυίαις προσεικασμένας οὐδὲ μὴν σφηκῶν ὄψει παραπλησίας, οὐδ' ἂν εἴποι τις ταῖς καλουμέναις ἀνθηδόσι² τὴν μορφὴν εἰκότως ἂν ἀντικρίνεσθαι τοῦτο τὸ ζῶον οὐδὲ ταῖς μελίτταις αὐταῖς· ἔχει³ δέ τινα τῶν προειρημένων ἐκάστου μοῖραν ἰδίαν. ἔοικεν⁴ οὖν τὸ μὲν θράσος μυία,⁵ τὸ δὲ μέγεθος εἴποις ἂν ἀνθηδόνα, σφηκὸς δὲ τὴν χροάν ἀπεμάξατο, βομβεῖ δὲ ὡς αἱ μέλιτται. καλοῦσι δὲ ἵππουρον αὐτὴν πᾶν ὅσον ἐστὶν⁶ ἐπιχώριον. ἐκζητοῦσιν⁷ οὖν ἐπικείμεναι⁸ τῷ ρεύματι τροφήν τὴν ἑαυταῖς⁹ φίλην, οὐ μὴν δύνανται τοὺς ὑπονηχομένους¹⁰ λαθεῖν ἰχθύας. ὅταν οὖν¹¹ αὐτῶν¹² ἐπιπολάζουσιν τὴν μυῖαν θεάσῃται τις, ἡσυχὴ καὶ ὕψυδρος νέων ἔρχεται,

¹ <δὲ> add. H.

² ἔχουσι.

³ μυίας.

⁴ Jac : ἐκδιαιτῶσιν.

⁵ ἑαυτοῖς.

⁶ Ges : ἡμέρες.

⁷ εὐόκασιν.

⁸ Schm : εἰσίν.

⁹ ἐπικείμενοι.

¹⁰ Abresch : ἐπινηχομένους.

BOOK XV

1. I have heard and can tell of a way of catching ^{Fly-fishing in Macedonia} fish in Macedonia, and it is this. Between Beroea and Thessalonica there flows a river called the Astraeus.^a Now there are in it fishes of a speckled hue, but what the natives call them, it is better to enquire of the Macedonians. Now these fish feed upon the flies of the country which flit about the river and which are quite unlike flies elsewhere; they do not look like wasps, nor could one fairly describe this creature as comparable in shape with what are called *Anthêdones* (bumble-bees), nor even with actual honey-bees, although they possess a distinctive feature of each of the aforesaid insects. Thus, they have the audacity of the fly; you might say they are the size of a bumble-bee, but their colour imitates that of a wasp, and they buzz like a honey-bee. All the natives call them *Hippurus*.^b These flies settle on the stream and seek the food that they like; they cannot however escape the observation of the fishes that swim below. So when a fish observes a *Hippurus* on the surface it swims up noiselessly under water for fear of disturbing the surface and to

^a Astraeum is the name of a town, but no river Astraeus is known; presumably the Axius is intended.

^b This is one of the species *Stratiomys*, known as 'Soldier-flies.'

κινήσαι τὸ ἄνω δεδοικώς ὕδωρ, ἵνα μὴ σοβήσῃ τὸ θήραμα. εἶτα ἐλθὼν πλησίον κατὰ τὴν σκιὰν αὐτῆς, ὑποχανὼν κατέπιε τὴν μυῖαν, ὥς οἷν ἐξ ἀγέλης¹ λύκος ἀρπάσας ἢ χῆνα ἐξ αὐλῆς αἰετός· καὶ τοῦτο δράσας ὑπεσῆλθε τὴν φρίκην. ἴσασιν οὖν οἱ ἄλιεῖς τὰ πραττόμενα, καὶ ταῖσδε μὲν ταῖς μυῖαις ἐς δέλεαρ τῶν ἰχθύων χρώνται οὐδὲ ἔν· εἰ γὰρ αὐτῶν προσάψεται χεὶρ ἀνθρωπίνη, ἀφήρηται μὲν τὴν χροάν τὴν συμφυῆ, μαραίνεται δὲ αὐταῖς τὰ πτερὰ καὶ ἄβρωτοι γίνονται τοῖς ἰχθύσι, καὶ διὰ ταῦτα οὐ προσίασιν αὐταῖς, ἀπορρήτῳ φύσει τὰς ἡρημένας μεμισηκότες· σοφία δ' οὖν περιέρχονται τοὺς ἰχθύς ὑδροθηρικῇ, δόλον αὐτοῖς ἐπινοήσαντες οἷον. τῷ ἀγκίστρῳ περιβάλλουσιν ἔριον φοινικοῦν, ἥρμοσταί τε τῷ ἐρίῳ δύο πτερὰ ἀλεκτρυόνος ὑπὸ τοῖς καλλαίοις² πεφυκότα καὶ κηρῷ τὴν χροάν προσεικασμένα·³ ὀργυιᾶς δὲ ὁ κάλαμός ἐστι, καὶ ἡ ὀρμιὰ δὲ τοσοῦτον ἔχει τὸ μῆκος. καθιᾶσιν οὖν τὸν δόλον, ἐλκόμενος δὲ ὑπὸ τῆς χροᾶς ὁ ἰχθύς καὶ οἰστρώμενος ἀντίος ἔρχεται, καὶ θοίνην ὑπολαμβάνων ἐκ τοῦ κάλλους τῆς ὄψεως ἔξειν θαυμαστήν, εἶτα μέντοι περιχανὼν ἐμπαλάσσεται τῷ ἀγκίστρῳ, καὶ πικρὰς τῆς ἐστιάσεως ἀπολέλαινεν ἡρημένος.

2. Οἱ θαλάττιοι κριοί, ὧν περ οὖν ὄνομα μὲν ἐς τοὺς πολλοὺς διαρρεῖ, ἱστορία δὲ οὐ πάνν τι⁴ σαφές, εἰ μὴ⁵ ὅσον χειρουργία⁶ δέικνται, χειμάζουσι μὲν περὶ τὸν Κύρνειόν τε καὶ Σαρδῶν

¹ ἀγελῶν.

² παρεικασμένα.

³ εἰ μὴ] ἢ.

⁴ Reiske: καλλέοις.

⁵ πάντη.

⁶ γραφῇ χειρουργία καὶ πλάσματος.

avoid scaring its prey. Then when close at hand in the fly's shadow it opens its jaws and swallows the fly, just as a wolf snatches a sheep from the flock, or as an eagle seizes a goose from the farmyard. Having done this it plunges beneath the ripple. Now although fishermen know of these happenings, they do not in fact make any use of these flies as baits for fish, because if the human hand touches them it destroys the natural bloom; their wings wither and the fish refuse to eat them, and for that reason will not go near them, because by some mysterious instinct they detest flies that have been caught. And so with the skill of anglers the men circumvent the fish by the following artful contrivance. They wrap the hook in scarlet wool, and to the wool they attach two feathers that grow beneath a cock's wattles and are the colour of wax. The fishing-rod is six feet long, and so is the line. So they let down this lure, and the fish attracted and excited by the colour, comes to meet it, and fancying from the beauty of the sight that he is going to have a wonderful banquet, opens wide his mouth, is entangled with the hook, and gains a bitter feast, for he is caught.*

2. Ram-fishes,^b whose name has a wide circulation, The Ram-fish although information about them is not very definite except in so far as displayed in works of art, spend the winter near the strait between Corsica and

* This is the first clear mention of fishing with an artificial fly. But see 12. 43n. Martial, over a hundred years before, had referred to the use of a fly (5. 18. 8 *quis nescit | avidum vorata decipi scarum musca?*), but it need not have been artificial.

^b 'An unknown sea-monster. . . . From the second part of the story *κρῖος* has been conjectured to be . . . perhaps . . . the Killer Whale' (Thompson, *Gk. fishes*).

πορθμόν, καὶ φαίνονται γε καὶ ἔξαλοι. περινήχονται δὲ ἄρα αὐτοὺς καὶ δελφῖνες μεγέθει μέγιστοι. ὁ τοίνυν ἄρρην κριὸς, λευκὴν τὸ μέτωπον ταινίαν ἔχει περιθέουσαν (εἴποις ἂν Λυσιμάχου τοῦτο διάδῃμα ἢ Ἀντιγόνου ἢ τινος τῶν ἐν Μακεδονίᾳ βασιλέων ἄλλον). κριὸς δὲ θῆλυς, ὥς οἱ ἀλεκτρυόνες τὰ κάλλαia,¹ οὕτω τοι καὶ οὗτος ὑπὸ τῇ δέρῃ ἡρτημένους πλοκάμους ἔχει. ἀρπάζει δὲ ἄρα τοῖνδε τοῖν κριοῖν ἐκάτερος νεκρά² σώματα, καὶ ποιεῖται τροφήν αὐτά. ἀλλὰ καὶ ζῶντας ἀρπάζει,³ καὶ τῷ τῆς νήξεως κλύδωνι, πολὺς ὢν καὶ ὑπέρογκος, καὶ ναὺς περιτρέπει, χειμῶνα αὐταῖς ἐξ ἑαυτοῦ τοσοῦτον⁴ ἐργασάμενος. ἀρπάζει δὲ καὶ <τοὺς>⁵ ἀπὸ γῆς ἐστώτας τῆς πλησίον. λέγουσι δὲ οἱ τὴν Κύρνον κατοικοῦντες, νεὼς διεφθαρμένης ἐν χειμῶνι ἄνδρα εὖ μάλα νηκτικὸν πολλὴν θάλατταν διανύσαντα λαβέσθαι τινὸς ἄκρας σφίσιν ἐπιχωρίον, καὶ ἀνελθόντα ἐστάναι καὶ μάλα ἀδεῶς, <ὥς>⁶ ἤδη κινδύνων ἀπάντων ἐλεύθερον γενόμενον καὶ ἐν ἀδείᾳ τοῦ ζῆν καὶ ἐξουσία ὄντα. κριὸν οὖν παρανηχόμενον θεάσασθαι τὸν ἐστώτα, καὶ ἀναφλεχθέντα ὑπὸ τοῦ λιμοῦ εἰλίσαι τε ἑαυτὸν καὶ κυρτῶσαι καὶ τῷ οὐραίῳ μέρει πολλὴν ἐλάσαι θάλατταν, εἶτα ἑαυτὸν μετεωρίσαι ἀρθέντα ὑπὸ τοῦ οἰδήσαντος κύματος, καὶ ἐπὶ τὴν ἄκραν φθάσαι ἀναταθέντα καὶ δίκην καταγίδος ἢ στροβίλου ἀρπάσαι τὸν ἄνθρωπον. καὶ τὸ μὲν Κύρνειον ἀρπαγμὰ τε καὶ θήραμα τοῦ κριοῦ ἐς τοσοῦτον μυθοποιοῦσι δὲ οἱ τὸν Ὠκεανὸν περιοικοῦντες⁷

¹ κάλλαia.³ Reiske: καὶ ζῶντας ἀρπάζει ἀλλά.⁵ <τοὺς> add. H.⁶ <ὥς> add. Jac.² καὶ νεκρά.⁴ Jac: τοῦτον.⁷ οἰκοῦντες.

Sardinia and actually appear above water. And round about them swim dolphins of very great size. Now the male Ram-fish has a white band running round its forehead (you might describe it as the tiara of a Lysimachus^a or an Antigonus or of some other king of Macedon), but the female has curls, just as cocks have wattles, attached below its neck. Male and female alike pounce upon dead bodies and feed on them, indeed they even seize living men, and with the wave caused by their swimming, since they are large and of immense bulk, they even overturn vessels, such a storm do they unaided raise against them. And they even snatch men standing on the shore close at hand. The inhabitants of Corsica tell how, when a ship was wrecked in a storm, a man who was a very strong swimmer managed to swim over a wide expanse of sea and to secure a hold on some headland in their country; he climbed out and stood there, all fear banished, for he was now free from all perils, with no anxiety for his life, his own master. Now a Ram-fish which was swimming by caught sight of him as he stood, and inflamed with hunger turned about, arched its back, and with its tail drove a great mass of water forward, and then rose as the swelling wave lifted it, and in a moment was carried up on to the headland and like a hurricane or whirlwind seized the man. So much for the Ram-fish's prey ravished off Corsica.

Those who live on the shores of Ocean tell a fable

^a Lysimachus, c. 360-281 B.C., after the death of Alexander became ruler of Thrace and NW Asia Minor, later of Thessaly and Macedonia.—Antigonus I, 4th cent. B.C., general of Alexander, whom he aspired to succeed as ruler of his empire. Defeated and killed at the Battle of Ipsus, 301 B.C.

τοὺς πάλαι τῆς Ἀτλαντίδος βασιλέας τοὺς ἐκ τῆς Ποσειδῶνος σποράς φέρειν ἐπὶ τῆς κεφαλῆς¹ τὰς τῶν κριῶν τῶν ἀρρένων ταινίας, γνώρισμα τῆς ἀρχῆς τοῦτο· καὶ τὰς ἐκείνων γαμετὰς τὰς βασιλίδας τοὺς πλοκάμους τῶν ἐτέρων καὶ ἐκείνας φορεῖν τῆς ἀρχῆς ἔλεγχον. ἔστι δὲ ἄρα τοὺς μυκτῆρας τὸ ζῶον τοῦτο καρτερόν δεινῶς, καὶ πολὺ πνεῦμα ἐσπνεί, καὶ ἔλκει ἀέρα ἐφ' ἑαυτὸν πάμπολυν, θηρᾷ δὲ καὶ τὰς φώκας τὸν τρόπον τοῦτον. αἱ μὲν συνείσαι πλησίον που κριὸν εἶναι καὶ φέρειν σφίσιν ὄλεθρον, ὥς ὅτι τάχιστα ἐκνήχονται καὶ παρελθοῦσαι ἐς τὴν γῆν καὶ τὰς ὑπάντρος πέτρας ὑπελθοῦσαι καταδύνονται, οἱ δὲ αἰσθόμενοι τὴν φυγὴν μεταθέουσι καὶ ἀντίοι στάντες τοῦ ἄντρου κατὰ τὴν τοῦ χρωτὸς ὁσμὴν ἔνδον εἶναι σφίσι τὴν ἄγραν συνιᾶσι, καὶ ὥς ἕγγι τι βιαιοτάτῃ ἔλκουσι ταῖς ῥισὶ τὸν μεταξὺ ἑαυτῶν καὶ τῆς φώκης ἀέρα. ἡ δὲ ὥς βέλος ἢ δόρατος αἰχμὴν ἐκκλίνει τὴν τοῦ πνεύματος προσβολήν, καὶ τὰ μὲν πρῶτα ὑπαναχωρεῖ, τελευτῶσα δὲ ὑπὸ τῆς βιαιοτάτης ἔλξεως ἐκσπᾶται τοῦ ἄντρου, καὶ ἄκουσα ἀκολουθεῖ, ὥσπερ οὖν ἱμᾶσί τισιν ἢ σχοίνοις κατατεινομένη, καὶ τέτριγε καὶ γίνεται τῷ κριῷ δείπνον. τὰς γε μὴν ἐκπεφυκυίας τῶν μυκτῆρων τοῦ κριοῦ τρίχας οἱ ταῦτα ἐξετάζειν δεινοὶ λέγουσιν ἐς πολλὰ ἀγαθὰς.

3. Ἐν δὲ τῷ ῥίῳ τῷ Βιβωνικῷ θήνων ἔθνη μυρία. καὶ οἱ μὲν αὐτῶν κατὰ τοὺς σὺς εἰσι

¹ ἐπιφέρειν ἐπὶ τὰς κεφαλὰς.

* Vibo was the Roman name for the Greek city Hipponium, on the W coast of the Bruttii. The gulf went by various
208

of how the ancient kings of Atlantis, sprung from the seed of Poseidon, wore upon their head the bands from the male Ram-fish, as an emblem of their authority, while their wives, the queens, wore the curls of the females as a proof of theirs. Now this creature has exceedingly powerful nostrils and inhales a great quantity of breath, drawing to itself an immense amount of air; and it hunts seals in the following manner. Directly the seals realise that a Ram-fish is somewhere close at hand, bringing destruction upon them, they swim ashore with all possible speed and pass over the land and plunge into the shelter of rocky caverns. But the Ram-fish perceive that they have fled and give chase, and as they face the cave they know from the smell of flesh that their prey is within, and, as though by some all-powerful spell, with their nostrils they draw in the air that intervenes between themselves and the seal. But the seal avoids the attack of the monster's breath, as it might an arrow or a spear-point, and at first withdraws, but is finally dragged out of the cave by the overmastering pull and follows against its will, just as though it were bound fast with thongs or cords, and shrieking provides the Ram-fish with a meal.

Those who are skilled at exploring these matters assert that the hairs which grow from the nostrils of the Ram-fish serve many purposes.

3. In the gulf of Vibo^a there are shoals of Tunny The Tunny past numbering, and some are, like hogs, solitary, and

names, *Hipponiates sinus*, *Sinus Terinaeus* or *Napetinus* or *Vibonensis*.

μονίαι καὶ καθ' ἑαυτοὺς νήχονται μέγιστοι ὄντες, οἱ δὲ συνδυνασθέντες· καὶ ἔστων κατὰ τοὺς λύκους συννόμω,¹ ἄλλοι δὲ κατ' ἀγέλας, ὥσπερ οὖν τὰ αἰπόλια, πλατείας νομὰς νενεμημένοι. ἐπιτέλλοντος δὲ τοῦ Σειρίου καὶ τῆς ἀκτῖνος ἐνακμαζούσης ὀξύτατα, ἐπὶ τὸν Εὐξείων στέλλονται· καὶ τοῦ κύματος αὐτοῖς ἐμπύρου δοκοῦντος, ἀλλήλοις συνυφασμένοι νήχονται, καὶ τῇ τῶν σωμάτων συναφῇ σκιᾶς τινος ἀμωσγέπως μεταλαγχάνουσιν.

4. Λέγει δὲ Δημόστρατος, ἀνὴρ ἀλιευτικῆς σοφίας ἐπιστήμων ναὶ μὰ Δία καὶ ἐρμηνεύσαι χρηστός, εἶναι τινα ἰχθὺν ὡραῖον τὸ εἶδος, καὶ καλεῖσθαι σελήνην τοῦτον, τὸ μέγεθος βραχύν, κυανοῦν τὸ εἶδος, πλατὺν τὸ σχῆμα. τὰ νῶτα δὲ οἱ λοφιδᾶς ἔχειν καὶ τάσδε ἀνατείνειν ὁ αὐτὸς φησι· μαλακὰς δὲ εἶναι αὐτὰς καὶ οὔτε ἀντιτύπους οὔτε τραχείας. ταύτας οὖν, ὅταν ὁ ἰχθύς οὗτος ὑπονήχηται, διαιρεῖσθαι καὶ ἀποδεικνύναι κύκλου ἡμίτομον, καὶ εἶναι σελήνης ὅσα ἰδεῖν² τῆς διηρημένης σχῆμα. καὶ ταῦτα μὲν Κύπριοι δὴ ἀλιεῖς φασιν· Δημοστράτου δὲ καὶ οὗτος ὁ λόγος. πληρουμένης μὲν τῆς σελήνης τὸν ἰχθὺν τόνδε ἥρημένον πεπληρῶσθαί τε αὐτὸν καὶ πληροῦν καὶ τὰ δένδρα, ἐὰν τούτοις προσαρτήσης φέρων αὐτόν· ληγούσης δὲ ἄρα ὑποτετῆχθαι καὶ ἐκλείπειν, καὶ φυτοῖς προσαχθέντα ἀναίνειν αὐτά. ὀρυττομένων τε φρεάτων, ἐὰν μὲν τοῦ μηνὸς ὑποφαινομένου ἐς τὸ εὐρεθὲν ὕδωρ ἐμβάλῃ τις τὸν ἰχθὺν τοῦτον, ἀέναον ἔσται τὸ ὕδωρ καὶ οὐκ ἐπιλείψει ποτέ· εἰ δὲ ὑπολήγοντος, λήξει³ τὸ ὕδωρ. καὶ μέντοι καὶ

¹ ἔστων . . . συννόμω] Lorenz : εἰς τὸν . . . σύντομον.

swim by themselves and are of very great size; others swim in couples or range together, as wolves do; others again swim in companies, just like herds of goats, ranging over wide feeding-grounds. But at the rising of the Dog-star and when the sun's rays are at their fiercest, they set out for the Euxine. And if the waves seem hot to them they swim interwoven with one another and by the contact of their bodies somehow contrive to get a certain amount of shade.

4. Demostratus, a man deeply versed in fishing ^{The 'Moon-fish'} lore and excellent at expounding it, says that there is a certain fish of great beauty and that it is called the 'Moon-fish';^a it is small, dark blue in colour, and flat in shape. He says too that it has dorsal fins which it raises, but that they are soft and neither unyielding nor rough. These fins, whenever the fish dives, open out and form a half-circle and present to the eye the shape of a half-moon. This is what the fishermen of Cyprus say, but Demostratus adds that if this fish is caught when the moon is at the full, it too is at the full, and causes trees to expand if one brings it and attaches it to them. But when the moon is waning the fish pines and dies, and if applied to plants they too wither. And when wells are being dug, if, as the moon is waxing, you throw this fish into the water which you have found, it will flow continually and never fail; if however you do this when the moon is waning, the flow will cease. In

^a Unidentified.

² ὅσα ἰδεῖν transposed by H, καὶ ταῦτα μὲν ὅσα ἰδεῖν Κύπριοι.

³ οὐχ ἔφα.

ἐς πηγὴν ὑπανατέλλουσιν εἰ τὸν αὐτὸν¹ ἐμβάλοις
 ἰχθύν, ἕξεις ἢ πεπληρωμένην αὐτὴν ἢ κενὸν τὸν
 χώρον τὸ ἐντεῦθεν.

5. Ὅπως μὲν ἐσκέουσί τε ἐς τὴν Προποντίδα,
 καὶ ὅπως ἐκνέουσιν ἄρα οἱ θύννοι, οἶδα εἰπὼν ἄνω
 πού τῶν λόγων τῶνδε· νοεῖτω δέ μοι τις ἐνταῦθα
 Ἡράκλειαν καὶ Τίον καὶ Ἀμαστριν,² πόλεις
 Ποντικὰς. οὐκοῦν οἱ τόνδε τὸν χώρον πάντα
 οἰκοῦντες τὴν τῶν θύννων ἐπιδημίαν ἴσασι κάλλισ-
 τα, καὶ μέντοι καὶ ἀφικνοῦνται τηλικάδε τοῦ
 ἔτους,³ καὶ ὅπλα κατ' αὐτῶν εὐτρέπισται πολλά,
 ναῦς καὶ δίκτυα καὶ σκοπιὰ ὑψηλῇ. σκοπιὰ δέ
 ἄρα αὕτη ἐπὶ τινος αἰγιαλοῦ παγείσα ἀνέστηκεν
 ἐν περιωπῇ σφόδρα ἐλευθέρα· καὶ αὐτῆς τὸ
 ποίημα περιηγήσασθαι ἐμοὶ μὲν οὐκ ἔστι μόχθος,
 σοὶ δὲ τῷ ἀκούοντι τῆς τῶν ὠτων τρυφῆς † τ
 ἐκεῖν.†⁴ δύο πρέμνα ἐλάτης ὑψηλὰ δοκίσι πλα-
 τεῖαις διειλημμένα ἔστηκε, πυκναῖς ταύταις δι-
 υφασμέναις <καὶ>⁵ ἀνελθεῖν τῷ σκοπῷ καὶ
 ἐπιβῆναι μάλα ἀγαθαῖς. αἱ δὲ ναῦς ἐρέτας
 ἐκάστη καὶ ἕξ ἔχει παρ' ἐκάτερα νεανίας εὖ μάλα
 ἐρέττοντας· δίκτυα δὲ προμήκη, οὐ κοῦφα λίαν
 καὶ ἀνεχόμενα τοῖς φελλοῖς, μολίβῳ γε μὴν
 βριθόμενα μάλλον. ἀθρόαι δὲ ἄρα αἱ τῶνδε τῶν
 ἰχθύων ἀγέλαι ἐσνέουσιν. ἦρος δὲ ὑπολάμποντος
 καὶ τῶν ἀνέμων εἰρηναῖον ἤδη καταπνεόντων καὶ
 τοῦ ἀέρος φαιδροῦ τε ὄντος καὶ οἶονεὶ μεδιῶντος
 καὶ τοῦ κύματος κειμένου καὶ λείας οὔσης τῆς

¹ αὐτὸν γε.

² τοῦ ἔτους τηλικά.

³ Ἀμαστρίαν.

⁴ Corrupt: ἐκτικόν Post.

⁵ <καὶ> add. H.

the same way if you throw this same fish into a bubbling spring, you will henceforward either find it full of water or you will find the spot empty.

5. I know that I have somewhere earlier on in this discourse ^a described how Tunny swim into and out of the Propontis. Just consider the cities along the Black Sea—Heraclea, Tium,^b and Amastris. Now the inhabitants of the whole of that country know exactly of the coming of the Tunny, and at that season of the year ^c the fish arrive, and much gear has been got ready to deal with them, boats and nets and a high lookout-place. This lookout-place is fixed on some beach and stands where there is a wide, uninterrupted view. It is no trouble to me to explain, and you who listen should be pleased to hear, how it is constructed.^d Two high pine-trunks held apart by wide balks of timber, are set up; the latter are interwoven in the structure at short intervals and are of great assistance to the watchman in mounting to the top. Each of the boats has six young men, strong rowers, on either side. The nets are of considerable length; they are not too light and so far from being kept floating by corks are actually weighted with lead, and these fish swim into them in shoals. And when the spring begins to shine and the breezes are blowing softly and the air is bright and as it were smiling and the waves are at rest and the sea smooth, the watcher, whose

Tunny-fishing in the Euxine

^a See 9. 42.

^b 'Tieum' in the atlases of Droysen, Grundy, and Perthes.

^c About mid-July; see above, ch. 3.

^d The text is defective and the translation provisional. Reading ἐκτικόν (conj. Post), translate 'it is capable of producing delight for the ears of you, etc.'

θαλάττης ὁ σκοπὸς ἰδὼν σοφίᾳ τινὶ ἀπορρήτῳ καὶ φύσει ὄψεως ὀξυνωπεστάτῃ λέγει μὲν τοῖς θηραταῖς ὀπόθεν ἀφικνούνται· εἰ δέοι.¹ γε μὴν πρὸς τὴν ἀκτὴν παρατείνει τὰ δίκτυα, καὶ τοῦτο ἐκδιδάσκει· εἰ δὲ ἐνδοτέρῳ, δίδωσιν ὥσπερ οὖν στρατηγὸς τὸ σύνθημα ἢ² χορολέκτης τὸ ἐνδόσιμον· ἐρεῖ³ γε μὴν πολλάκις καὶ τὸν πάντα ἀριθμόν, καὶ οὐχ ἁμαρτήσεται τοῦ σκοποῦ. ἐκεῖνα δὲ ὅποια, ὅταν ἑαυτοὺς ὠθήσωσιν ἐς τὸ πέλαγος ἢ τῶν θύνων Ἰδη, ὁ τὴν σκοπιὰν φυλάττων καὶ ἀκριβῶν τὴν τῶν προειρημένων ἱστορίαν καὶ μάλα ὀξύ ἐκβοήσας λέγει διώκειν ἐκεῖθι καὶ τοῦ πελάγους ἐρέττειν εὐθύ.⁴ οἱ δὲ ἐξαρτήσαντες ἐλάτης τῶν τὸν σκοπὸν ἀνεχουσῶν τῆς ἐτέρας σχοῖνον εὖ μάλα μακρὰν τῶν δικτύων ἐχομένην, εἶτα ἐπαλλήλοισ⁵ ταῖς ναυσὶν ἐρέττουσι κατὰ στοίχον, ἔχονταί τε ἀλλήλων, ἐπεὶ τοι καὶ τὸ δίκτυον ἐφ' ἐκάστη διήρηται. καὶ ἢ γε πρώτη τὴν ἑαυτῆς ἐκβαλοῦσα μοῖραν τοῦ δικτύου ἀναχωρεῖ, εἶτα ἢ δευτέρα δρᾷ τοῦτο καὶ ἢ τρίτη, καὶ δεῖ καθεῖναι τὴν τετάρτην· οἱ δὲ τὴν πέμπτην ἐρέττοντες ἔτι μέλλουσι, τοὺς δὲ ἐπὶ ταύτῃ οὐ χρὴ καθεῖναι πῶ· εἶτα ἐρέττουσι ἄλλοι ἄλλη καὶ ἄγουσι τοῦ δικτύου τὴν μοῖραν, εἶτα ἡσυχάζουσι. νωθεῖς δὲ ἄρα ὄντες οἱ θύννοι καὶ ἔργον τι τόλμης ἐχόμενον ἀδυνατοῦντες δρᾶσαι, πεπιεσμένοι μένουσί τε καὶ ἀτρεμοῦσιν· οἱ δὲ ἐρέται, ὡς ἀλούσης πόλεως, αἰροῦσιν ἰχθύων ποιητῆς ἂν εἴποι⁶ δῆμον. οὐκοῦν, ὦ φίλοι Ἕλληνες, καὶ Ἑρετριεῖς ἴσασι ταῦτα καὶ Νάξιοι κατὰ κλέος, τῆς θήρας τῆς τοιαύτης μαθόντες ὅσα Ἡρόδοτος

¹ Jac: δὲ οἱ.

² Jac: αἰρεῖ.

³ καί.

⁴ ἰθύ.

mysterious skill and naturally sharp sight enable him to see the fish, announces to the fishermen the quarter from which they are coming: if on the one hand the men ought to spread their nets near the shore, he instructs them accordingly; but if closer in, like a general he gives the signal, or like a conductor, the keynote. And frequently he will tell the total number of fish and not be off the mark. And this is what happens. When the company of Tunnies makes for the open sea the man in the lookout who has an accurate knowledge of their ways shouts at the top of his voice telling the men to give chase in that direction and to row straight for the open sea. And the men after fastening to one of the pines supporting the lookout a very long rope attached to the nets, then proceed to row their boats in close order and in column, keeping near to one another, because, you see, the net is distributed between each boat. And the first boat drops its portion of the net and turns back; then the second does the same, then the third, and the fourth has to let go its portion. But the rowers in the fifth boat delay, for they must not let go yet. Then the others row in different directions and haul their part of the net, and then pause. Now the Tunny are sluggish and incapable of any action that involves daring, and they remain huddled together and quite still. So the rowers, as though it were a captured city, take captive—as a poet might say—the population of fishes. And so, my Grecian friends, the people of Eretria and Naxos know of these things by report, for they have learnt about this method of fishing all that

* Jac: ἐν' ἀλλήλοις.

* Jac: εἶπε.

τε καὶ ἄλλοι λέγουσι. τὰ δὲ ἔτι λοιπὰ τῆς θήρας ἀκούσεσθε ἄλλων.

6. Θύννων δὲ ἄρα ἡρημένων τῇ θήρᾳ τῇ Ποντικῇ (ἐγὼ δ' ἂν φαίην ὅτι καὶ Σικελικῇ· <ῆ>¹ τί καὶ βουλόμενος ἂν τὸν ἡδὺν Θυνοθήραν ὁ Σώφρων ἔγραψε; πάντως δὲ καὶ ἀλλαχόθι ἄγραι τῶνδε τῶν θύννων εἰσὶ) τῷ <οὖν>² δικτύῳ ἤδη περιπλακέντων αὐτῶν Ποσειδῶνι πάντες εὐχονται ἀλεξικάκῳ³ τηνικάδε. καὶ ὁπόθεν καὶ τόδε τοῦ δαίμονος τὸ ὄνομα, ἀξιῶ εἰπεῖν, ἑμαυτὸν καὶ μάλα γε ἀπαιτῶν τί καὶ βουλόμενοι ἐπεφήμισαν⁴ τοῦτό οἱ· δέονται τοῦ Διὸς ἀδελφοῦ τοῦ θαλάττης κρατοῦντος μήτε τὸν ἰχθὺν τὸν ξιφίαν τῇδε τῇ ἰλῇ συνέμπορον ἀφικέσθαι μήτε μὴν δελφίνα. ὁ γοῦν γενναῖος ξιφίας πολλάκις τὸ δίκτυον διέκειρε, καὶ ἀφήκεν ἐλεύθερον διεκπαῖσαι⁵ τὴν ἀγέλην. καὶ δελφίς δὲ ἐπίβουλον δικτύῳ ζῶον· διατραγεῖν γάρ τοι δεινὸς ἔστιν.

7. Ὑεται ἡ Ἰνδῶν γῇ διὰ τοῦ ἥρος μέλιτι ὑγρῷ, καὶ ἔτι πλεον ἡ Πρασίῳν χώρα, ὅπερ οὖν ἐμπίπτον ταῖς πόαις καὶ ταῖς τῶν ἐλείων καλάμων κόμαις, νομᾶς τοῖς βουσί καὶ τοῖς προβάτοις

¹ <ῆ> add. Jac.

² <οὖν> add. H.

³ πάντως ἀλεξικάκῳ.

⁴ Jac: τοῦδε τοῦ δ. ἀξιῶ τὸ ὁ. . . . τε καὶ βουλόμενος ἐπεφήμισα MSS, H.

⁵ Jac: διεκπέσαι.

* Pisistratus, driven from Athens, took refuge in Eretria, where he was joined by Lygdamis of Naxos among many

ON ANIMALS, XV. 5-7

Herodotus^a and others relate. What remains to be told of it you shall learn from others.

6. When Tunny have been caught by fishermen of the Euxine (and I might add off Sicily also, for what else had Sophron in mind when he wrote his delightful *Tunny-fisher*? Anyhow there are Tunny-fisheries in other places besides.)—when therefore they are safely enmeshed in the net, then is the time when everybody prays to Poseidon the Averter of Disaster. And as I ask myself the reason, I think it worth while to explain what induced them to attach the name 'Averter of Disaster' to the god. They pray to the brother of Zeus, the Lord of the Sea, that neither swordfish nor dolphin may come as fellow-traveller with the shoal of Tunny. At any rate your noble sword-fish has many a time cut through the net and allowed the whole company to break through and go free. The dolphin also is the net's enemy, for it is skilful at gnawing its way out.

Tunny-fishers and Poseidon

7. During the springtime in India it rains liquid honey, and especially in the country of the Prasii;^b and it falls on the grass and on the leaves of reeds in the marshes, providing wonderful pasturage for

Honey-dew in India

others. He was induced to make a surprise attack upon the Athenians by the soothsayer Amphilytus, who delivered an oracle in which P. saw himself as a tunny-fisher waiting the moment to haul in his net and capture the fish; see Hdt. I. 61-3.

^b Prasiaca was reputed one of the richest and largest of the kingdoms of India. Its capital was Palibothra (mod. Patna) on the Ganges.

παρέχει θαυμαστάς, καὶ τὰ μὲν ζῶα ἐστίαται τὴν δαίτην ἡδίστην.¹ (μάλιστα γὰρ ἐνταῦθα οἱ νομεῖς ἄγουσιν αὐτά, ἔνθα καὶ μᾶλλον ἢ δρόσος ἢ γλυκεῖα κᾶθηται πεσοῦσα), ἀντεφεστιᾶ² δὲ καὶ τὰ ζῶα τοὺς νομέας· ἀμέλγουσι γὰρ περιγλύκιστον γάλα, καὶ οὐ δέονται ἀναμίξαι αὐτῷ μέλι, ὅπερ οὖν δρῶσιν Ἕλληνες.

8. Ὁ δὲ Ἰνδὸς μάργαρος (ἄνω γὰρ εἶπον περὶ τοῦ Ἐρυθραίου) λαμβάνεται τρόπῳ τοιῷδε. πόλις ἐστὶν ἧς ἤρχε Σώρας ὄνομα, ἀνὴρ γένους βασιλικοῦ, ὅτε καὶ Βάκτρων ἤρχεν Εὐκρατίδης· ὄνομα δὲ τῇ πόλει Περίμουλα,³ κατοικοῦσι δὲ αὐτὴν ἄνδρες Ἰχθυοφάγοι. ὅθεν ὀρμωμένους σὺν τοῖς δικτύοις φασὶ τοὺς⁴ προειρημένους περιλαμβάνειν ἀγκῶσι μεγάλοις αἰγιαλοῦ κύκλον· εὐμεγέθῃ γίνεσθαι δὲ τὸν προειρημένον λίθον ἐκ κόγχης στρόμβῳ ἐμφεροῦς μεγάλῳ, νήχεσθαι τε κατὰ ἀγέλας τοὺς μαργάρους, καὶ ἔχειν ἡγεμόνας, ὡς ἐν τοῖς σμήνεσιν αἱ μέλιτται τοὺς καλουμένους βασιλέας· ἀκούω δὲ εἶναι καὶ τοῦτον διαπρεπῆ καὶ τὴν χροάν καὶ τὸ μέγεθος· ἀγώνισμα δὲ ἄρα ποιοῦνται συλλαβεῖν αὐτὸν οἱ κολυμβηταὶ οἱ ὕφυδροι· τούτου γὰρ ἡρημένου καὶ τὴν ἀγέλην αἰροῦσι πᾶσαν ἐρήμην ὡς ἂν εἶποι τις καὶ ἀπροσπάτευτον οὔσαν· ἀτρεμεῖ γὰρ καὶ οὐκέτι πρόεισι, οἷα δήπου ποιμνὴ τὸν νομέα ἀφηρημένη κατὰ τινα τύχην ἐχθράν· ὁ δὲ διαφεύγει καὶ μάλα γε σοφῶς ἐξελίττει, καὶ προηγείται καὶ σώζει τὸ

¹ Radermacher: τήνδε τὴν ἡδίστην mss, ἢ τήνδε ἐστίασιν H.

² ἀνθεστιᾶ H.

³ Περίμουδα.

⁴ τοῦτοδε τοὺς.

ON ANIMALS, XV. 7-8

cattle and sheep. And the animals feast off the food with the greatest delight, for the shepherds make a point of leading them to spots where this honeyed dew falls more plentifully and settles. And they in return feast their herdsmen, for the milk which the latter draw is of the utmost sweetness and they have no need to mix honey with it as the Greeks do.

8. The Pearl-oyster of India (I have spoken earlier on of the one in the Red Sea)^a is obtained in the following manner. There is a city of which one Soras by name was ruler, a man of royal lineage, at the time when Eucratides was ruler of Bactria.^b And the name of the city is Perimula,^c and it is inhabited by Ichthyophagi (fish-eaters). These men, it is said, set out from there with their nets and draw a ring of wide embrace round a great circle of the shore. The aforesaid stone is produced from a shell resembling a large trumpet-shell, and the Pearl-oysters swim in shoals and have leaders, just as bees in their hives have 'kings,' as they are called. And I have heard that the 'leader' too is conspicuous for his colour and his size. Now divers beneath the waters make it their special aim to capture him, for once he is caught they catch the entire shoal, since it is, so to say, left destitute and without a leader; for it remains motionless and ceases to advance, like a flock of sheep that by some mischance has lost its shepherd. But the leader makes good his escape and slips out with the utmost adroitness and takes

Pearl-fishing
in the
Indian
Ocean.

^a See 10.13.

^b 2nd cent. B.C.

^c Island and town off the NW coast of Ceylon.

ὑπήκοον. τοὺς δὲ ληφθέντας ἐν πιθάκναις λέγονται
 ταριχεύειν· ὅταν δὲ ἡ σὰρξ μυθήσῃ καὶ περιρρυή,
 καταλείπεται ἡ ψῆφος. ἄριστος δὲ ἄρα ὁ Ἰνδικὸς
 γίνεται καὶ ὁ τῆς θαλάττης τῆς Ἐρυθρᾶς. γίνεται
 δὲ καὶ κατὰ τὸν Ἑσπέριον ὠκεανόν, ἔνθα ἡ
 Βρεττανικὴ νῆσός ἐστι· δοκεῖ δὲ πως χρυσωπό-
 τερος¹ ἰδεῖν εἶναι, τὰς τε αὐγὰς ἀμβλυτέρας
 ἔχειν² καὶ σκοτωδεστέρας. γίνεσθαι δὲ φησιν
 Ἰόβας καὶ ἐν τῷ κατὰ Βόσπορον πορθμῷ, καὶ τοῦ
 Βρεττανικοῦ ἡττάσθαι αὐτόν, τῷ δὲ Ἰνδῷ καὶ τῷ
 Ἐρυθραίῳ μηδὲ τὴν ἀρχὴν ἀντικρίνεσθαι. ὁ δὲ
 ἐν Ἰνδίᾳ χερσαῖος οὐ λέγεται φύσιν ἔχειν ἰδίαν,
 ἀλλὰ ἀπογέννημα εἶναι κρυστάλλου, οὐ τοῦ ἐκ
 τῶν παγετῶν συνισταμένου, ἀλλὰ τοῦ ὀρυκτοῦ.

9. Γεράνων μὲν οὖν περὶ τῶν πτηνῶν ἐν τοῖς
 προτέροις³ λόγοις εἰπεῖν ἑμαυτὸν καλῶς οἶδα,
 θαλάττιον δὲ γέρανον ἰχθὺν Κορινθίῳ πελάγει
 ἔντροφον ἀκοῦσαι φημι. ἐπικλίνει⁴ δὲ ἄρα τοῦτο
 τὸ πέλαγος, ἔνθα ὁ γέρανος ἀνιχνεύθη οὗτος, τῷ⁵
 πρὸς τὰς Ἀθήνας πελάγει τοῦ ἰσθμοῦ κατὰ τὴν
 πλευρὰν τὴν ἐς αὐτὰς ὀρώσαν. μῆκος μὲν οὖν
 ἦν προήκων ἐς πεντεκαίδεκά πον πόδας μεμετρημέ-
 νους δικαίῳ μέτρῳ, ἐγγέλεως⁶ δὲ εἶχεν, ὡς ἀκούω,
 οὐ μέντοι τῆς μεγίστης (τὸ)⁷ πάχος. κεφαλὴ δὲ
 ἄρα ἐκείνῳ καὶ στόμα γεράνου ἐστὶ τῆς πτηνῆς,⁸

¹ Ges: χρυσῷ ὀπότερος.

² Jac: πρεσβυτέροις.

³ ἐν τῷ.

⁴ (τό) add. Ges.

⁵ ἔχων.

⁶ ἀπέκλειπ.

⁷ ἐγγέλεως.

⁸ τοῦ πτηνοῦ.

* The Pearl-mussel, *Unio margaritifera*, of the British Isles is found in fresh water, but the pearl it produces is smaller than the Orient pearl.

the lead and rescues those that obey him. Those however that are caught the Ichthyophagi are said to pickle in jars. And when the flesh turns clammy and falls away, the precious stone is left behind. The best ones are those from India and from the Red Sea; but they are also found in the western ocean where the island of Britain is, though this kind has a more golden appearance, and a duller, duskier sheen.^a Juba asserts that they occur also in the strait leading to the Bosphorus and are inferior to the British kind, and are not for a moment to be compared with those from India and the Red Sea. But the land-pearl^b of India is said not to have an independent origin but to be generated not from the ice formed by frost but from excavated rock-crystal.

9. I am well aware that earlier on in my discourse I have spoken of cranes, the birds, but I claim to have heard of a sea-crane,^c a fish that lives in the sea of Corinth. Now this stretch of sea, where the Crane-fish has been tracked down, lies near the sea which approaches Attica on that side of the Isthmus that faces Athens.^d The fish reaches a length of perhaps fifteen feet reckoned accurately, but it is not (so I learn) as bulky as the largest eel. It has the head and mouth of the bird, and its scales* you

The
Crane-fish

^b The 'ground-pearl' is the outer pearly covering of *Margarodes*, one of the Coccidae; see A. D. Imms, *Gen. text-book of Entomology*⁵ (1942), 389; D. Sharp, *Insects*, 598 (Camb. Nat. Hist. 6). For other views see *RA* 14. 1682, art. 'Margarita.'

* Perhaps the 'Oar-fish,' *Regalecus banksi*; but Gossen suggests *Nemichthys scolopaceus*.

^d In other words 'in the Saronic gulf.'

^c Or, if λόφια (Thompson, *Gk. fishes*, s.v. Γέφανος) is read, 'crest.'

λεπίδες δὲ αὐτῷ, γεράνου πτερὰ καὶ ταύτας¹
 εἶποις² ἄν. ἔρχεται δὲ οὐχ ἐλικτὴν τὴν νῆξιν,
 ὥσπερ οὖν οἱ τῶν ἰχθύων κατὰ τὰς ἐγχέλεις³
 στενοὶ καὶ μακροί. ἔχει δὲ ῥώμην καὶ μάλα
 ἀλτικὴν· πηδᾷ γοῦν ὥσπερ ἀπὸ νευρᾶς οἰστός
 ἀφεθείς. . . .⁴ λέγουσιν οὖν οἱ λόγοι οἱ μὲν
 Ἐπιδαύριοι τοῦτο τὸ ζῶον οὐδενὸς ἰχθύος ἔκγονον,
 ἀλλὰ τὰς πτηνὰς γεράνους φευγούσας τὸν Θράκιον
 κρυμὸν καὶ τὸν ἑσπέριον τὸν ἄλλον ἐμπίπτειν μὲν
 τῷ πνεύματι, τὰς γε μὴν θηλείας ἐς μίξιν οἰστράσ-
 θαι, τοὺς δὲ ἄρρενας αὐταῖς ἐπιφλέγεσθαι, καὶ
 μέντοι καὶ ἐς τὴν πρὸς αὐτὰς ὁμιλίαν κυμαίνειν,
 καὶ διὰ ταῦτά τοι καὶ ἀναβαίνειν⁵ αὐτὰς ἐθέλειν,
 τὰς δὲ οὐχ ὑπομένειν· μὴ γὰρ οἷας⁶ τε εἶναι
 μετέωρον μίξιν φέρειν.⁷ τοὺς δὲ ἐγκρατεῖς οὐκ
 ἔχοντας γενέσθαι τοῦ πόθου, ἐκβάλλειν τὴν γονὴν.
 καὶ εἰ μὲν τύχοιεν ὑπὲρ γῆς φερόμενοι, τὴν δὲ
 ἐκπίπτειν ἐς οὐδὲ ἓν, ἀλλ' ἀπόλλυσθαι ἄλλως· εἰ
 δὲ ὑπὲρ τοῦ πελάγους πέτοιτο, ἐνταῦθά τοι τὴν
 θάλατταν ὥσπερ οὖν θησαύρισμα παραλαβοῦσαν
 φυλάττειν ἔμβρυον, καὶ γεννᾶν τὸ ζῶον τοῦτο,
 ἀλλ' οὐ διαφθείρειν ὥσπερ ἐς τινα ἄγονον καὶ
 στερίφην γαστέρα ἐμπεσόν. καὶ τούτων μὲν τῶν
 λόγων ἄτερος καὶ δὴ διηνύσθη ὁ Ἐπιδαύριος,
 λέγει δὲ ἄλλος, οὐ τὸ γένος οὐκ οἶδα, ἑτέραν ὁδὸν
 τραπόμενος, εἶτα μέντοι οὐ ταῦτα ὁμολογεῖ, ὥς
 δ' ἄν⁸ μὴ δοκοίην⁹ ἀμαθὴς εἶναι αὐτοῦ, λελέξεται
 μέντοι καὶ ἐκεῖνος. Δημόστρατος, οὐπερ οὖν καὶ
 ἀνωτέρω μνήμην ἐποιησάμην, εἶδον τὸν ἰχθύν
 ἧ δ' ὅς, 'καί μ' ἐσήλθεν αὐτοῦ θαῦμα, καὶ ἐβουλή-
 θην αὐτὸν ποιῆσαι τάριχον, ἵνα εἴη¹⁰ καὶ ἄλλω

might say were the feathers of a crane. But it does not swim in the sinuous fashion of those fishes which are slim and long like eels. It is an exceedingly powerful jumper; at any rate it springs forward like an arrow shot from a bowstring . . . Now the accounts from Epidaurus state that this creature is not the offspring of any fish, but that cranes fleeing from the frosts of Thrace and of the west generally, encounter the wind, and that the female birds are stimulated to mate, while the male birds are inflamed with desire and agitated with a passion to couple, which makes them want to mount the females. They however will not permit it, for they cannot bear the burden of coupling in mid air, and so the males frustrated in their desire ejaculate semen. If they happen to be flying over land, the semen is spent to no purpose but is lost and wasted. If however they are flying over the ocean, then the sea takes up and preserves the embryo as though it were a treasure, and generates this creature, not destroying it as though it had entered some unfruitful, sterile womb. Here then of the two versions is the Epidaurian one fully set out. But the other version, whose origin I cannot tell, takes a different direction and does not agree with the former, but I shall mention it as well so that I may not appear to be ignorant of it. Demostratus, whom I also mentioned earlier on, says, 'I saw the fish and was filled with astonishment, and I was anxious to pickle it so that others might be able

Demostratus
quoted

¹ *Schn* : ταῦτα.

² *Exélos*.

³ *Jac* : διαβαίνειν.

⁴ *φέρειν, οὐδὲ ἐτέρων.*

⁵ *Jac* : δοκοῖμι or δοκῆ.

⁶ *Ges* : élves.

⁷ *Lacuna.*

⁸ *οἶον.*

⁹ *Schn* : ὡς αὖ δέ.

¹⁰ *Jac* : ἦ.

βλέπειν. οὐκοῦν ἐνεργῶν ὄντων καὶ ἀνοιγνύντων τῶν μαγείρων αὐτόν,¹ ἐπεσκόπουν τὰ σπλάγχνα αὐτός. ἀκάνθας τε εἶδον ἐξ ἐκατέρας τῆς πλευρᾶς συνιούσας τε καὶ ἐγκλινούσας τὰ πέρατα ἐς ἀλλήλας, τρίγωνοι δέ' φησιν ἦσαν ὥσπερ οὖν καὶ αἱ κύρβεις, ἡπάρ τε ἐνέκειτό οἱ προήκον ἐς μῆκος, ὑπέκειτο δὲ αὐτῷ καὶ χολή μακρὰν ἔχουσα τὴν φύσαν κατὰ τὰ φασκώλια· εἶπες δ' ἂν ἰδὼν τὴν χολὴν κύαμον ὑγρὸν εἶναι. ἐξαιρεθέντα οὖν ἄμφω, καὶ ἡ χολή καὶ τὸ ἡπάρ, τὸ μὲν ἕτερον ² διαγκώθη ³ καὶ ἐώκει ἰχθύος ἡπατι μεγίστου, διατήξασα δ' ἡ χολή τὸν λίθον (καὶ γάρ πως ἔτυχε τεθεῖσα ἐπὶ λίθου) εἶτα ἠφανίσθη.⁴ ἄμφω δὲ τῷ λόγῳ ἐνταῦθα ὀρίζομεν.

10. Θήραν δὲ πηλαμύδων εἰπεῖν μὴ πάνυ τι ⁴ συνειθισμένην οὐκ ἔστιν ἔξω τῆσδε τῆς σπουδῆς. δέκα νεανίαι τὸ ἀκμαιότατον ἀνθοῦντες ἀναβαίνουσι ναῦν ἐλαφρὰν καὶ διὰ ταῦτά τοι ⁵ καὶ ταχυτάτην· διανέμοντες δὲ ἑαυτοὺς ἐς ἐκατέραν ἴσους τὴν πλευρὰν καὶ κορεσθέντες εὖ μάλα τροφῆς, εἶτα μέντοι τοῖς ἐρετμοῖς ἕκαστος ἐπιχειροῦσι, πλανώμενοι δεῦρο καὶ ἐκεῖσε. κάθηται δὲ εἰς ἐπὶ τῆς πρύμνης, καὶ ἐντεῦθεν τε καὶ ἐκεῖθεν παρασείρους καθίσιν ὀρμιάς· ἡρτῆνται δὲ τούτων καὶ ἄλλαι, καὶ συνῆπται πάσαις τὰ ἄγκιστρα, καὶ ἕκαστον ἄγκιστρον δέλεαρ φέρει Λακαίνης πορφύρας μαλλῶ ⁶ κατειλημένον,⁷ καὶ πτερόν μέντοι

¹ αὐτόν καὶ τεμνόνταν τὴν γαστέρα.

² Reiske: οὐ μὲθ' ὕστερον.

³ Ges: μέντοι διογκωθῆναι MSS, μέντοι del. Schn, H.

⁴ πάντη οὖν. μέντοι.

⁵ Ges: μαλλῶ οὐ μᾶλλον.

⁷ Schn: κατειλημένον.

to see it. And so when the cooks got to work and opened it up, with my own eyes I inspected its internal organs and observed spines on both sides which met and turned their points towards one another; they were, he says, triangular like the three-sided law-tablets, and imbedded in them was a liver of considerable length, and below that was a gall-bladder, with a long tube as in skin-bags. You would have said on seeing it that it was a damp bean-pod. So both gall-bladder and liver were extracted, and the latter swelled up till it equalled the liver of the largest fish, whereas the gall-bladder, which happened somehow to have been placed on a stone, caused the stone to melt away and disappeared from sight.

Here I conclude the two accounts.

10. It is not irrelevant to our present study to describe the altogether singular manner in which ^{The} Pelamyds^a are caught. Ten young men in the prime of strength embark in a boat, light and therefore capable of great speed, arranging themselves in equal numbers on either side; and after satisfying themselves with a good meal they each lay hold of an oar and roam this way and that. And one youth sits in the stern and lets down horse-hair lines on either side of the vessel. To these other lines are fastened, and to all of them hooks are attached, and each hook carries a bait wrapped round with wool of Laconian purple, and further, to each hook is

^a 'Usually a small Tunny; and then either the young of the common tunny, or one of the lesser species. . . . [The word] seems to be used especially of the tunny of the Black Sea' (Thompson, *Gk. fishes*).

λάρου ἐκάστω ἀγκίστρῳ προσήρτηται, ὥστε ἡσυχῇ¹ διασειεσθαι ὑπὸ τοῦ προσπίπτοντος ὕδατος. τούτων οὖν ἡμέρῳ προσνέουσιν αἱ πηλαμύδες· μία δὲ ἡ προτένης² ὅταν τὸ στόμα ἐναπερείσῃ, προσίασι καὶ αἱ λοιπαί, καὶ δονεῖται τὰ ἀγκίστρα ὑπὸ τὸν αὐτὸν καιρὸν περιπαρέντα τοῖς ἰχθύσιν. οἱ ἄνδρες οὖν τοῦ μὲν ἐρέττειν ἔτι ἀπέστησαν, παρήκαν δὲ τὰς κώπας, ἐξαναστάντες δὲ ἀνασπῶσι τὰς μηρίθους εὐαγρούσας καὶ μέντοι καὶ βριθομένας τοῖς ἰχθύσιν· ὅταν δὲ ἐς τὴν ναῦν ἐμπέσωσι, διαφαίνεται τῆς εὐθηρίας τὸ μαρτύριον ἐκ τοῦ πλήθους τῶν ἰχθύων τῶν ἐαλωκότων.

11. Ἡ χερσαία γαλῇ ὅτι ἦν ἄνθρωπος ἤκουσα· καὶ ὅτι τοῦτο ἐκαλεῖτο, καὶ ὅτι ἦν γόης καὶ φαρμακίς, καὶ ὅτι δεινῶς ἐκόλαστος ἦν καὶ ἀφροδίτην παράνομον ἐνόσει, καὶ ταῦτα ἐς ἀκοὴν τὴν ἐμὴν ἀφίκετο· καὶ ὥς ἐς τοῦτο τὸ ζῶον τὸ κακὸν ἐτρέψεν αὐτὴν· Ἐκάτης τῆς θεοῦ μῆνις οὐδὲ τοῦτό με λέληθεν. ἡ μὲν οὖν θεὸς ἰλεως ἔστω· μύθους δὲ ἕω καὶ μυθολογίαν ἄλλοις. ὅτι δὲ ἐστὶ θηρίον ἐπιβουλότατον, καὶ νεκροῖς ἀνθρώποις ἐπιτίθενται γαλαῖ, καὶ μὴ φυλαττομένοις³ ἐπιπηδῶσι, καὶ συλῶσι τοὺς ὀφθαλμοὺς καὶ ἐκροφῶσι,⁴ δῆλόν ἐστι. φασὶ δὲ καὶ ὄρχεις γαλῆς γυναικὶ κατ' ἐπιβουλήν· ἡ ἐκούση περιαφθέντας ἐπίσχειν τοῦ⁵ ἔτι μητέρα⁶ γίνεσθαι, καὶ ἀναστέλλειν

¹ ἡσυχῇ ὥστε.

² ἡ <μάλιστα> pro- add. H.

³ φυλαττόμεναι.

⁴ Ges: ἐκροφῶσι.

⁵ τό.

attached the feather of a sea-mew so as to be gently fluttered by the impact of the water. Now the Pelamyds in their eagerness for these objects come swimming up, and when the 'foretaster'^a has applied its mouth to them the rest approach and at the same moment the hooks are agitated as they pierce the fish. Meanwhile the men have stopped rowing and laid aside their oars and standing up draw up the lines with their plentiful catch, indeed even laden with fish. And when they tumble into the boat the evidence of a successful day's sport is manifest in the great number captured.

11. I have heard that the land-Marten was once a The Marten human being. It has also reached my hearing that 'Marten' was its name then; that it was a dealer in spells and a sorcerer; that it was extremely incontinent, and that it was afflicted with abnormal sexual desires. Nor has it escaped my notice that the anger of the goddess Hecate transformed it into this evil creature.—May the goddess be gracious to me: fables and their telling I leave to others. But it is clearly a most malicious animal: Martens set upon human corpses, leap upon them if they are unprotected, pluck out their eyes and swallow them. They say too that if the testicles of a Marten are hung on a woman either by treachery or with her consent, they prevent her from becoming a mother and make her refrain from the sexual act. If the

^a The title of an official at Athens who on the eve of the Apaturia tasted the food provided for the public feast to see if it was satisfactory.

μίξεως.¹ σπλάγχνα δὲ γαλῆς σκευασίαν· τινὰ προσλαβόντα, ἣν ἴστωσαν οἱ σοφοὶ ταῦτα, καὶ² ἐς οἶνον ἐμβληθέντα κατ' ἐπιβουλήν, φιλίαν ὡς λόγος δίδωσιν, καὶ ἡνωμένην τέως εὐνοίαν διακόπτει. καὶ ὑπὲρ μὲν τούτων τοὺς γόητάς τε καὶ φαρμακείας Ἄρει φίλῳ κολάζειν καὶ δικαιοῦν³ καταλείπωμεν. εἴη δ' ἂν καὶ ἰχθύς γαλῇ, σμικρὸς οὗτος, καὶ οὐδέν τι κοινὸν πρὸς τοὺς καλουμένους γαλεοὺς ἔχων. οἱ μὲν γάρ εἰσι σελάχιοι⁴ καὶ πελάγιοι, καὶ <ἐς>⁵ μέγεθος προήκοντες εἰτα μέντοι κυνὶ εἰκόασιν· ἡ γαλῇ δέ, φαίης⁶ ἂν αὐτὴν εἶναι τὸν καλούμενον ἥπατον. ἰχθύς δὲ ἔστιν αὕτη βραχύς, καὶ τῷ ὀφθαλμῷ ἐπιμέμνκε· κόρας δὲ ἔχει κυάνου χροῖα προσεικασμένας. καὶ τὸ μὲν γένειον ἔχει τοῦ ἥπατος μείζον, ἡττάται δὲ αὐτὸ πάλιν τοῦ χρέμητος κατὰ γε τοῦτο. πετράϊαν δὲ οὖσαν τὴν γαλῆν καὶ νεμομένην φυκία ἀκούει πάντων σωμάτων οἷς ἂν νεκροῖς ἐντύχη τοὺς ὀφθαλμοὺς καὶ ταύτην ὡς τὴν χερσαίαν ἐσθίειν· χρώνται δὲ αὐτῇ ἐς τὰ ὅμοια ἄλιεῖς ὅσοι κατὰ τοὺς Ἠπειρώτας φαρμακεύουσι πονηροὶ καὶ οὗτοι σοφισταὶ κακῶν. ἐπεὶ δὲ ὠμοβόρον ἔστι τὸ τῶν ἰχθύων <τῶνδε>⁷ φύλον, πᾶν τὸ ταῖς ὑδροθηρίαις γένος συμβιοῦν καὶ τὰς ὑποδύσεις⁸ τὰς κατωτάτω μετιὼν μελαίνουσι τὰς ἑαυτῶν βάσεις καὶ τὰ κοῖλα τῶν χειρῶν, ἀφανίζειν πειρώμενοι τὴν ἐξ αὐτῶν αὐγὴν· τὰ γάρ τοι τῶν ἀνθρώπων μέλη,⁹ ὡς ὅτι μάλιστα ἐκλάμποντα ἐν τῷ ὕδατι, ἐφόλκα τῶν ἰχθύων τούτων¹⁰ ἐστίν.

¹ μίξεως] *H*, comp. 4. 34 and 9. 54; αὐτῶν *mss*, ἀνδρῶν *Jac*.

² καὶ ταῦτα.

³ *Abresch*: διακαίειν.

⁴ σελάχη *V*, *H*.

⁵ <ἐς> *add. Schn*.

inwards of a Marten are dressed in a certain way, which I leave to those skilled in these matters, and dropped with evil intent into wine, they break up (so they say) a friendship, and sunder relations hitherto harmonious. In reward for these activities let us leave spell-binders and sorcerers to our friend Ares^a to punish and judge.

There is also a fish called Marten (*gale*): it is small and has nothing in common with those known as dog-fish (*galeus*), for the latter are cartilaginous, live in the sea, attain to a considerable length, and resemble a dog. But the Marten-fish one might identify with the Hepatus,^b as it is called. This is a small fish and blinks its eyes; the pupils are a dark blue colour. Its barbel is larger than that of the Hepatus; on the other hand it yields to the Chromis in this respect. I am told that the Marten lives among rocks, feeds on sea-weed, and that it too like the land Marten eats the eyes of all bodies that it finds dead. Fishermen who practise sorcery after the manner of those that dwell on the continent of Asia, being evilly disposed and skilled in mischief, use it for the same purpose as men use the land Marten. And since this species of fish is carnivorous, all men who spend their lives fishing and who explore the deepest recesses black their feet and the palms of their hands in an attempt to nullify the light that radiates from them, for men's limbs appear extremely bright in water and so attract these fish.

^a Cp. Ael. VH 5. 18: cases of poisoning came before the court of the Areopagus.

^b Unidentified; see 9, 38 n.

^c φαίην.

^d ἀνθρωπίνων μελῶν.

^e <τῶνδε> add. H.

^f Abresch: ἀπο-

^g πάντων.

12. Χῆμαι δὲ θαλάττιαι ζῶόν εἰσι καὶ αὗται διάφορον· αἱ μὲν γὰρ αὐτῶν τραχεῖαι πεφύκασιν, αἱ δὲ λείαι πάνν· καὶ τὰς μὲν τοῖς δακτύλοις πῖσας συνθλάσεις, τὰς δὲ συντρίβεις λίθῳ καὶ μόλις.¹ καὶ αἱ μὲν αὐτῶν μελάνταται τὴν χροάν εἰσίν, αἱ δέ, ἀργύρῳ φαίης ἂν αὐτὰς προσεοικέναι, αἱ δὲ ἀνακραθείσας² περίκεινται τὰς χροάς τὰς³ προειρημένας. γένη δὲ αὐτῶν⁴ διάφορα καὶ εὐναὶ πάνν ποικίλαι· αἱ μὲν γὰρ ἐν ταῖς ψάμμοις κεῖνται διεσπαρμέναι ταῖς τῶν αἰγιαλῶν, διαναπαύονται τε κατὰ τῆς ἰλῦος, αἱ δὲ ὑπόκεινται τῷ βρύῳ, αἱ δὲ εἰλημμέναι τῶν σπιλάδων εἶτα αὐταῖς προσέχονται μάλα ἐγκρατῶς. ἐν δὲ τῇ καλουμένῃ Ἰσπριάδι θαλάττῃ αἶδε αἱ χῆμαι κατὰ τὴν ὥραν τὴν θέρειον, ὑπαρχομένου τοῦ ἀμήτου, δίκην ἀγέλης ἀλλήλαις συμφέρονται, καὶ ἀναπλέουσι κούφως, τά γε πρῶτα βαρεῖαι⁵ τε καὶ ἐπαχθεῖς οὔσαι καὶ οὐκ ἀναπλεύσασαι, ἀλλὰ⁶ τηνικάδε οὐκέτι τοιαῦται. ἀποδιδράσκουσι δὲ τὸν νότον, καὶ φεύγουσι τὸν βορρᾶν, καὶ οὐδὲ τὸν εὐρον⁷ ἀνέχονται. χαίρουσι δὲ ἀκύμονι θαλάττῃ, καὶ ξεφύρου καταπνεούσαις αὔραις ἡδεῖαις τε καὶ μαλακαῖς. ὑπὸ ταύταις οὖν τοὺς ἑαυτῶν εἰλυοὺς⁸ ἐκλιποῦσαι, μεμνικυῖαι τε καὶ κατάκλειστοι ἔτι, ἀνίσσιν ἐκ τῶν μυχῶν, καὶ ἀκύμονος οὔσης τῆς θαλάττης νέουσι· καὶ τότε ἀνοίξασαι τὰς ἑαυτῶν στέγας ἐκκύπτουσιν, ὥς ἐκ τῶν ἰδίων θαλάμων αἱ νύμφαι ἢ τὰ ῥόδα πρὸς τὴν εἰλην ὑπαλεανθέντα καὶ ἐκκύψαντα τῶν καλύκων. οὐκοῦν⁹ κατὰ μικρὰ

¹ καὶ μόλις del. H.² Iac: ἀπῖσας τὰς.³ ἑαυταῖς βαρεῖαι.⁴ ἀνακραθείσαι.⁵ αὐταῖς.⁶ Iac: ἀλλ' αἱ.

12. Clams of the sea are of different kinds; for The Clam
 some of them are rough, others perfectly smooth;
 some you can crush by the mere pressure of the
 fingers, others you will hardly smash with a stone;
 some are of a deep black colour, others you might
 compare with silver, others again are clothed in a
 blend of the aforesaid colours. Their species differ
 and their habitats are very various, for some lie
 scattered in the sands of the sea-shore or rest at times
 in the mud, others lie low beneath the sea-moss,
 while others lay hold of reefs and cling to them with
 might and main. In the Istrian Sea,^a as it is called,
 these Clams in summer time at the beginning of the
 harvesting season swim along together like a herd of
 cattle, floating lightly to the surface, although up to
 this time they have been too heavy and weighty to
 float upwards, but now they are no longer so. And
 they avoid the South wind and flee before the North,
 and cannot endure even the East wind, but their
 delight is in a waveless sea and when the pleasant and
 gentle breezes of the West wind blow. And so be-
 neath their influence they quit their burrows, with
 their shells still closed and fast shut, and mount up-
 wards from their recesses and, when the sea is wave-
 less, swim around. And then they open their
 coverings and peep forth, like brides looking down
 from their private chambers or like rosebuds that,
 warmed a little, have peeped out of their flower-cups
 towards the sun's heat. And so little by little they

^a That part of the Euxine that lies off Istrus, S of the mouths
 of the Danube.

¹ τὸν εὖρον οὐδέ.

² οὐκοῦν καὶ αἱ κόγχαι.

³ εἰλέουσ.

ὑποθαρροῦσαι,¹ <καί> ² μάλα γε ἀσμένως ἡσυχάζουσι καὶ ἀτρεμοῦσι τὸν ἐταῖρον ἀνεμὸν προσδεχόμεναι, καὶ τὸν μὲν ὑπεστόρεσαν χιτῶνα, τὸν δὲ ὠρθωσαν, καὶ πλέουσι τῷ μὲν ἰστίῳ αἰ χῆμαι, τῷ δὲ σκάφει χρώμεναι. καὶ προΐασι μὲν τὸν τρόπον τοῦτον, ἡσυχίας οὔσης καὶ εὐδίας (οὐδὲν φαίης ἂν μακρόθεν ἰδὼν ἢ νηῖτην στόλον εἶναι). εἰ δὲ αἰσθωνται νεὼς ἐπίπλουν ἢ ἔφοδον θηρίου ἢ νῆξιν ἰχθύος ἀδρου, ἑαυτὰς ὑφ' ἐνὶ κρότῳ τῶν ἀστράκων πτύξασαι, κατώλισθόν τε ἀθροαὶ καὶ ἡφανίσθησαν.

13. Ὁ δὲ αἰμόρρους (εἷη δ' ἂν γένος ἔχεως οὗτος) μάλιστα ἐν τοῖς πετρώδεσι χηραμοῖς ἤθη τε ἔχει καὶ διατριβάς. μῆκός τε σώματος εἶληχε πόδα, πλάτος δὲ ἐξ εὐρείας τῆς κεφαλῆς μείουρος κάτεισιν ἔστε ἐπὶ τὴν οὐράν· καὶ πῇ μὲν φλογώδης ἰδεῖν ἔστι, πῇ δὲ δεινῶς μέλας· φρίττει δὲ τὴν κεφαλὴν οἶονεὶ κέρασί τισιν. ἔρπει δὲ ἡσυχος ἐπιθλίβων τὰς τῆς νηδύος φολίδας, λοξὸν δὲ οἶμον προδίσιν. ἡρέμα οὖν ³ ὑπηχεί, ὥς καταγνῶναι νῶθειαν αὐτοῦ καὶ οὐδένειαν. δακνὼν δὲ νύγμα ἐργάζεται, καὶ τοῦτό γε ἰδεῖν ἔστι παραχρήμα κυανοῦν, καρδιώττει γε μὴν ὁ πληγεὶς μάλα ⁴ οἰκτιστα, ⁵ ἐκκρίνει δὲ ἡ γαστήρ ὀχετούς. νύξ δὲ ἀφίκετο ἡ πρώτη, καὶ αἷμα ἐκρεῖ διὰ τε ῥινῶν καὶ αὐχένος καὶ μέντοι καὶ δι' ὠτῶν σὺν ἰῷ χολώδει, οὖρα δὲ ἀφίησιν ὑφαίμα ἢ κύστις. εἰ δὲ καὶ ὠτειλαὶ εἰσὶ τινες παλαιαὶ περὶ τὸ σῶμα, ῥήγγυνται καὶ αὗται. εἰ δὲ θῆλυς αἰμόρρους κρούσει τινὶ <ἰόν> ⁶ μεθήσιν, καὶ ἐς τὰ οὖλα ὁ

¹ ὑποθαρσοῦσαι.

² γοῦν.

³ <καί> add. H.

⁴ ἀλλά.

gather courage and are glad to rest quietly while waiting for the friendly breeze; and one of their coverings the Clams spread beneath them, the other they raise, and with the latter for sail and the former for skiff they float along. And in this way they move forward when the sea is calm and the weather fine. To see them from a distance you would say that it was a fleet of ships. If however they perceive some vessel approaching or some savage creature advancing or some monstrous fish swimming by, with one clash of their shells they fold up, sink in a mass, and are gone.

13. The *Haemorrhous* or 'Blood-letter' is a species ^{The 'Haemorrhous'} of snake which lives and has its haunts chiefly among rocky hollows. Its body is one foot long, and its width tapers downwards from its broad head to its tail. At one time it has a fiery hue, at another pitch-black, and on its head there bristle what look like horns. It crawls softly as it scrapes the scales of its belly along the ground, and its course is crooked. And so it makes a gentle rustling, which shows how sluggish and how feeble it is. But when it bites it makes a puncture which immediately appears dark blue, and the victim suffers agonising pains in his stomach, while the belly discharges copious fluid. On the first night after, blood streams from the nose and throat and even from the ears together with a bile-like poison, and the bladder emits blood-stained water. Also if there are any old scars on the body they break open. But if a female Blood-letter darts poison as it strikes, the poison mounts to the gums, blood streams copiously

⁵ Jac: *ōkōra*.

⁶ <lov> add. OSchn.

ιὸς ἀναθεί, καὶ ἐκ τῶν ὀνύχων ἄκρων¹ αἷμα ἐκχέται
 πάμπολυ, καὶ ἐκθλίβονται τῶν οὐλῶν οἱ ὀδόντες.
 τούτῳ φασι τῷ θηρίῳ περιπεσεῖν ἐν Αἰγύπτῳ τὸν
 τοῦ Μενέλεω κυβερνήτην Κάνωβον Θώνιδος βασι-
 λεύοντος, καὶ συνεῖσαν τὴν Ἑλένην τοῦ δακετοῦ
 τὴν ἰσχὺν κατάξαι μὲν αὐτοῦ τὴν ῥάχιν, ἐξελεῖν δὲ
 τὸ φάρμακον. ἐς τίνα δὲ ἄρα χρεῖαν ἔσπευσε
 λαβεῖν τὸ θησαύρισμα τοῦτο, οὐκ οἶδα.

14. Κομίζουσι δὲ ἄρα τῷ σφετέρῳ βασιλεῖ οἱ
 Ἴνδοι τίγρεις πεπωλευμένους καὶ τιθασοὺς πάνθη-
 ρας καὶ ὄρυγας τετράκερως, βοῶν δὲ γένη δύο,
 δρομικοὺς τε καὶ ἄλλους ἀγρίους δεινῶς. ἐκ
 τούτων γε τῶν βοῶν καὶ τὰς μυιοσόβας² ποιούν-
 ται, καὶ τὸ μὲν <ἄλλο>³ σῶμα παμμέλανές εἰσιν
 οἶδε, τὰς δὲ οὐρὰς ἔχουσι λευκὰς ἰσχυρῶς, καὶ
 περιστερὰς ὠχρὰς κομίζουσιν, ὥσπερ⁴ οὖν καὶ
 λέγουσι μήτε ἡμεροῦσθαι μήτε ποτὲ πραῦνεσθαι,
 καὶ ὄρνιθας δέ, οὓς κερκορώνους⁵ φιλοῦσιν ὀνο-
 μάζειν, καὶ κύνας γενναίους, ὑπὲρ ὧν ἄνω μοι λέ-
 λέκται, καὶ πιθήκους λευκοὺς καὶ μελαντάτους
 ἄλλους.⁶ τοὺς γάρ τοι πυρροὺς ὡς γυναιμανεῖς ἐς
 τὰς πόλεις οὐκ ἄγουσιν, ἀλλὰ καὶ ποθεν ἐπιπηδή-
 σαντες ἀναιροῦσιν, ὡς μοιχοὺς μεμνηκότες.

¹ ἐκ τῶν ὀνύχων ἄκρων, after μεθήσω in the MSS, transposed by O'Shea, comp. Nic. Th. 305.

² Ges: τοὺς (τὰς) μυιοσόβους.

³ <ἄλλο> add. H.

⁴ οἷα σπερ.

⁵ κερκίονας Ges.

⁶ ἄλλους καὶ τοὺτους πιθήκους.

from the finger-nails, and the teeth are forced out from the gums. This, they say, was the savage creature that Canobus, the helmsman of Menelaus, encountered in Egypt during the reign of Thonis; and when Helen realised how strong this venomous beast was she broke its spine and extracted the poison. But for what purpose she was eager to obtain this precious stuff I am unable to say.^a

The tale of
Canobus and
Helen

14. The people of India bring to their king tigers that they have trained, tame panthers,^b four-horned antelopes, two kinds of oxen, the one swift of foot, the other exceedingly wild. From these oxen they contrive fly-whisks, and whereas the rest of their body is entirely black, their tails are dazzlingly white. They bring also pale-yellow doves which are said never to become domesticated, never to be tamed; those birds too which they are accustomed to call *Cercorōnoi* (mynahs);^c and hounds of good pedigree (I have spoken of these above);^d and apes, some white, some the deepest black: the reddish ones,^e which are too fond of women, they do not introduce into their towns, but if they can contrive somehow to spring upon them, they put them to death, because they detest them as adulterers.

Animals
presented to
the Indian
King

^a It seems impossible to identify this snake; see Gow-Scholfield on Nicander, *Th.* 282-319.

^b 'Panther' and 'leopard' are synonymous terms, although in 7. 47 Ael. appears to distinguish them. Perhaps 'snow-leopard' or 'ounce.'

^c *κερκωῶνος* conjecturally identified with *κερκίαν*, the Indian mynah; though *κερκο-* would suggest one of the handsome long-tailed Jays (Thompson, *Gk. birds*).

^d See 4. 19; 8. 1.

^e The Orang-utan (Gossén § 241).

15. Ἰνδῶν δὲ ὁ μέγας βασιλεὺς μιᾶς ἡμέρας ἀνὰ πᾶν ἔτος ἀγωνίας προτίθησι τοῖς τε ἄλλοις ὅσοις εἶπον ἐτέρωθι, ἐν δὲ ¹ τοῖς καὶ ζώοις ἀλόγοις, ἀλλὰ ἐκείνοις <γε> ² ὧν ἐκπέφυκε κέρατα. κυρίττει δὲ ταῦτα ἄλληλα, καὶ φύσει τινὶ θαυμαστῇ μέχρι νίκης ἀμιλλᾶται, ὥσπερ οὖν ἀθληταὶ ἢ ὑπὲρ ἀθλων μεγίστων ἰσχυριζόμενοι ἢ ὑπὲρ κλέους σεμνοῦ καὶ φήμης τινὸς ἀγαθῆς. εἰσὶ δὲ οἱ ἀγωνισταὶ οἷδε οἱ ἄλογοι ταῦροι τε ἄγριοι καὶ κριοὶ ἡμεροὶ καὶ οἱ καλούμενοι † μέσοι † ³ καὶ ὄνοι μονόκερω καὶ † ὕαινα. † ⁴ φασὶ δὲ εἶναι τοῦτο τὸ ζῶον δορκάδος μὲν ἦττον, ἐλάφου δὲ πολλῶ θρασύτερον καὶ θυμούμενον ἐς κέρας. εἰτα ἐπὶ πᾶσιν οἱ ἐλέφαντες ἀγωνισταὶ παρίασιν· προχωροῦσι δὲ οὗτοι καὶ μέχρι θανάτου τιτρώσκοντες ἀλλήλους τοῖς κέρασιν, καὶ πολλάκις μὲν ὁ ἕτερος κρατεῖ καὶ ἀποκτείνει τὸν ἀντίπαλον, πολλάκις δὲ καὶ συνάποθνήσκουσιν.

16. Θεόφραστος οὗ φησι τοῦ ἔχειν τὰ βρέφη διεσθίειν τῆς μητρὸς τὴν γαστέρα, ὥσπερ οὖν θυροκοποῦντα, ἵνα τι καὶ παίσω, ⁵ καὶ ἐξαράττοντα πεφραγμένην ἔξοδον, ἀλλὰ τοῦ θήλεος θλιβομένου ⁶ καὶ τῆς γαστρὸς οἱ στεινομένης ('Ομηρεῖως δὲ εἶπον), τὴν δὲ οὐκ ἀντέχειν ἀλλὰ διαρρήγνυσθαι. καὶ με πείθει λέγων, ἐπεὶ τοὶ καὶ θαλάττιαι βελόνας ἀκολποὶ τε οὔσαι καὶ λεπταὶ ὅτι τὰ αὐτὰ πάσχουσιν ὑπὸ τῶν σφετέρων βρεφῶν καὶ ἐκείναι ἄνω ποντῶν λόγων εἶπον. Ἡρόδοτον δὲ ἀξιῶ μή μοι

¹ δὲ δὴ.

² Corrupt.

³ παῖξω.

⁴ <γε> add. H.

⁵ Corrupt.

⁶ τὸν θῆλιν· θλιβόμενον.

15. In India the Great King on one day in every year arranges contests not only for various creatures, as I have said elsewhere,^a but among them between dumb animals also, or at any rate for those which are born with horns. And these butt each other and struggle with an instinct truly astonishing until one is victorious, as in fact athletes do, using all their strength to win the highest prizes or to achieve glorious renown and a noble fame. But these dumb combatants are wild bulls, tame rams, and what are called *mesoi*^b and one-horned asses and *hyainai*. They say that this animal is smaller than a gazelle but far more spirited than a stag and that it vents its fury with its horns. And last of all there come forward elephants to the fight: they advance and wound one another to the death with their tusks, and frequently one comes off victor and kills its adversary; frequently also both die together.

Animal
contests in
India

16. Theophrastus^c denies that the young of a Viper eat through their mother's belly, as though they were breaking open a door (if I may be allowed the jest) or forcing an exit that had been blocked; but as the female is subjected to pressure and as its belly is (to use the language of Homer) 'straitened,'^d it is unable to hold out and so bursts. And his statement convinces me; for, you see, Pipe-fish too having no womb and being slim, go through the same process with their young, as I have explained somewhere earlier on.^e But I trust that Herodotus will

The Viper
and its
young

The
Pipe-fish

^a See ch. 24.

^b *Mesoi* and *hyainai* have not been identified, and edd. regard the words as corrupt.

^c Not in any extant work.

^d E.g. *Il.* 14. 34.

^e See 9. 60.

μηνίειν, εἰ μύθοις ἐγγράφω ὅσα ὑπὲρ τῆς τῶν
ἔχειων ὠδίνος ᾄδει.

17. Φυσικὴ δὲ ἄρα ἦν τις κοινωνία καὶ συγ-
γένεια λέοντι καὶ δελφῖνι ἀπόρρητος· οὐ γὰρ ὅτι
βασιλεύουσιν ὁ μὲν τῶν χερσαίων ὁ δὲ τῶν
ἐναλίων, τοῦτο ἀπόχη, ἀλλὰ γάρ τοι κἂν τήκων-
ται¹ προϊόντες ἐς γῆρας,² ὁ μὲν τὸν χερσαῖον
πίθηκον ἔχει φάρμακον, ὁ δὲ ἀναζητεῖ τὸν συμφυῆ.
ὥς γάρ ἐστι καὶ ἐν θαλάττῃ πίθηκος, εἰπόν που·
καὶ ἔστι καὶ τῷδε οὗτος ἀγαθόν, ὥς ἐκείνῳ ἐκείνος.

18. Ἔστι δὲ ἄρα ἐν τοῖς ἀδιηγῆτοις καὶ ἀριθμοῦ
περιττοτέροις καὶ σηπεδῶν, κακὸν ἐρπετόν· ὁμό-
χρουν τε εἶναι τῷ αἰμόρρῳ καὶ τήνδε φησὶ Νίκαν-
δρος καὶ ἀδελφὴν κατὰ σχῆμα. καὶ τοῦτο ἐκείνος
λέγει· ὠκυτέρα τε³ εἶναι δοκεῖ, παρίστησι δὲ καὶ
τινα σμικρότητος⁴ φαντασίαν· γυρὸν γὰρ⁵ καὶ
ἐλικτὸν πρόεισι τὸν οἶμον, καὶ μάλιστα ἐν τούτῳ
διαψεύδεται τοὺς ὀρώντας ὅση τὸ μέγεθός ἐστιν,
δεινὸν δὲ ἄρα τὸ ἐξ αὐτῆς τραῦμα· πρόεισι γοῦν
καὶ ὑποσῆπει, καὶ τήν γε θῆρα⁶ τὴν προειρημένην
ἀποδείκνυσιν φερώννυμον. ὁ γοῦν ἰὸς ἐπὶ πᾶν
ὠθεῖται τὸ σῶμα τάχει ἀμάχῳ, καὶ μέντοι καὶ ἡ
θρίξ καὶ ἐκείνη μυδῶσα ἀφανίζεται, λείβονται δὲ
αἱ ὀφρύς καὶ αἱ βλεφαρίδες, καὶ τοὺς ὀφθαλμοὺς
ἄχλυσ κατέχει, καὶ ἔφηλοι γίνονται.

¹ καὶ τήκονται.

² γῆρας καὶ ἄλλως νοσήσαντες.

³ δέ Ges.

⁴ ἀφίησι . . . σμικράν.

⁵ γὰρ καὶ περίξ.

not be angry with me if I reckon as fables all that he says [3. 109] regarding the birth of Vipers.

17. It seems that there is a certain natural association and kinship of a mysterious kind between the Lion and the Dolphin. It is not merely that one is king of land-animals and the other of fishes of the sea, but that when they advance to old age and begin to waste away, the Lion takes a land-monkey by way of medicine while the Dolphin searches for its equivalent in the sea: I have stated somewhere^a that the sea also contains a 'monkey,' and this is beneficial to the Dolphin, just as the land-monkey is to the Lion.

Lion and
Dolphin
compared

18. Among the creatures which I have not described and which are past numbering, is the *Sēpedon*, an evil reptile. Nicander says [Th. 320-33] that it is the same colour as the Blood-letter and is akin to it in appearance. This also he says: it seems to move more quickly, but conveys the impression of being smaller, for its path is crooked and tortuous, and it is chiefly for this reason that it deceives the spectator as to its real size. Now the wound which it inflicts is terrible: at any rate it spreads and festers and proves that the aforesaid creature is true to its name. At any rate the poison forces its way over the entire body with irresistible speed, and what is more, the hair turns clammy and perishes; the eyebrows and eyelashes fall away; darkness comes over the eyes and they are covered with white spots.

The
'Sēpedon

^a See 12. 27.

^a *Ges*: θῆρας.

19. Χερσαία χελώνη ζῶον λαγνίστατον, ἀλλὰ ὃ γε ἄρρην· ὁμιλεῖ δὲ ἡ θήλεια ἄκουσα. καὶ λέγει Δημόστρατος, ἀνὴρ, ὡς λέγω¹ καὶ τοῦτο, τῶν ἐκ τῆς Ῥωμαίων βουλῆς γενόμενος (καὶ οὐ τί που διὰ τοῦτο ἤδη τεκμηριῶσαι ἱκανός, δοκεῖ δέ μοι ἐπιστήμης τῆς ἀλιευτικῆς ἐς ἄκρον ἐλάσαι καὶ ὅσα ἔγνω εἰπεῖν κάλλιστα· εἰ δέ τί οἱ καὶ ἄλλο ἐσπούδασται τοῦδε σοβαρώτερον, καὶ σοφίας τῆς περὶ τὴν ψυχὴν προσέψαυσεν, οὐκ ἂν θαυμάσαιμι²) λέγει δὲ ὅδε ὁ ἀνὴρ, ὑπὲρ οὗτου μὲν³ ἑτέρου τὴν ὁμιλίαν ἀναίνεται ἡ θήλεια οὐκ ἔχειν σαφῶς εἰδέναι, τεκμαίρεσθαι δὲ ἐκείνῳ φησιν. ἡ θήλεια οὐκ ἄλλως ὁμιλεῖ ἢ πρὸς τὸν ἄρρενα ὀρώσα· καὶ ὁ μὲν ἐξέπλησε τὴν ἐπιθυμίαν κατὰ ἀπηλλάγη, ἡ δὲ ἐαυτὴν ἐπιστρέψαι ἡκίστη ἐστὶ τῷ τε ὄγκῳ τοῦ χελωνίου καὶ ἐρεισθεῖσα ἐς τὴν γῆν. δείπνον οὖν ἔτοιμον ὑπὸ τοῦ γαμέτου καταλέλειπται τοῖς τε ἄλλοις ζώοις καὶ οὖν καὶ τοῖς αἰετοῖς. αἱ μὲν οὖν ταῦτα ὀρρωδοῦσιν, ὡς ἐκεῖνος λέγει, οἱ γε μὴν ἄρρενες⁴ σωφρονούσας αὐτὰς καὶ τιθεμένας πρὸ τοῦ ἡδέος τὸ σωτήριον οὐκ ἔχουσιν ἀναπεύσαι.⁵ οἱ δὲ φύσει τινὶ ἀπορρήτῳ ἕγγα⁶ προσείουσιν⁷ ἐρωτικὴν καὶ δέους ἐπίληθον ἅπαντος.⁸ ἦσαν δὲ ἄρα ἐρωτικῶς ἐχούσης χελώνης ἕγγες οὐκ ὦδαι μὰ Δία, ὁποίας Θεόκριτος ὁ τῶν νομεντικῶν παιγνίων συνθέτης ληρεῖ, ἀλλ' ἀπόρρητος πόα, ἥσπερ οὖν οὔτε ἐκεῖνος ὄνομα εἰδέναι φησὶν, οὔτε ἄλλον ἐγνωκέναι ὁμολογεῖ· εἰκόασι δὲ τῇ πόα

¹ Jac: λέγει.

² οὐκ ἂν θ.] θαυμάσια αὐτοῦ.

³ μὲν καί.

⁴ ἄρρενες οἷδε.

19. The land-Tortoise is a most lustful creature, at least the male is; the female however mates unwillingly. And Demonstratus, a member, I may add, of the Roman Senate—not that this makes him a sufficient voucher, though in my opinion he attained the summit of knowledge in matters of fishing and was an admirable expounder of his knowledge; nor should I be surprised if he had made a study of some weightier subject and had dealt with the science of the soul.—This Demonstratus admits that he does not know precisely whether there is any other reason for the female declining to copulate, but he claims to vouch for the following fact. The female couples only when looking towards the male, and when he has satisfied his desire he goes away, while the female is quite unable to turn over again owing to the bulk of her shell and because she has been pressed into the ground. And so she is abandoned by her mate to provide a meal for other animals and especially for eagles. This then, according to Demonstratus, is what the females dread, and since their desires are moderate and they prefer life to pleasurable indulgence, the males are unable to coax them to the act. And so by some mysterious instinct the males cast an amorous spell⁶ that brings forgetfulness of all⁷ fear [Hom. *Od.* 4. 221]. It seems that the spells of a Tortoise in loving mood are by no means songs, like the trifles which Theocritus, the composer of sportive pastoral poems, wrote, but a mysterious herb of which Demonstratus admits that neither he nor anyone else knows the name. Apparently the males

The Tortoise,
male and
female

⁵ ἀναμειβεύ.

⁷ Schol.: ποιεῖσθαι.

⁶ ἀμάχω ἰσχυρά ἀπορρήτως.

⁸ Jac.: παρτός.

καλλωπίζεσθαι καὶ τινὰς ἀπορρήτους . . . † παλιώρας †.¹ εἰ γοῦν ἐκείνην διὰ στόματος ἔχοιεν, τὰ ἔμπαλιν γίνεται² τῶν προειρημένων· θρύπτεται μὲν γὰρ ὁ ἄρρη,³ μεταθεῖ δὲ ἡ θήλεια ἢ τέως φεύγουσα νῦν φλεγομένη, καὶ ἐξοιστρᾶται καὶ ἰμείρει τῆς συνόδου· δέος δὲ ἐκείναις⁴ φρουδόν ἐστι, καὶ ὑπὲρ ἑαυτῶν ὀρρωδοῦσιν ἥκιστα.

20. Θεσσαλονίκη τῇ Μακεδονίτιδι χῶρός ἐστι γειτνιῶν καὶ καλεῖται Νίβας. οὐκοῦν οἱ ἐνταῦθα ἀλεκτρυόνες ὥδῃς τῆς συμφυοῦς ἀμοιροῦσι καὶ σιωπῶσι πάντα πάντῃ. καὶ διαρρεῖ λόγος παροιμώδης ἐπὶ τῶν ἀδυνάτων, ὃς λέγει 'τότε ἂν ἔχοιτε⁵ τόδε τι, ὅταν Νίβας κοκκύσῃ.'

21. Ὅτε Ἀλέξανδρος τὰ μὲν ἐδόνει τῆς Ἰνδῶν γῆς· τὰ δὲ ἦρει, πολλοῖς μὲν καὶ ἄλλοις ζώοις ἐνέτυχεν, ἐν δὲ τοῖς καὶ δράκοντι, ὅνπερ οὖν ἐν ἄντρῳ τινὶ νομίζοντες ἱερὸν Ἰνδοὶ μετὰ πολλοῦ τοῦ θειασμοῦ προσετρέποντο,⁶ οὐκοῦν παντοῖοι ἐγένοντο οἱ Ἰνδοὶ δεόμενοι τοῦ Ἀλεξάνδρου μηδένα ἐπιθέσθαι τῷ ζῳῷ· ὁ δὲ κατένευσε. παριούσης οὖν τῇ ἀντρον τῆς στρατιᾶς καὶ κτύπου γενομένου, εἶτα ὁ δράκων ἦσθετο· ὀξυηκοῦτάτων δὲ ἄρα ζώων· ἐστὶ καὶ ὀξυνωπέστατον· συριγμὸν μὲν οὖν ἀφῆκε μέγιστον καὶ φύσημα, ὡς ἐκπλήξαι τε πάντας καὶ ἐκταράξαι. ἐλέγετο δὲ ἄρα πῆχυν ἑβδομήκοντα εἶναι, ἐφάνη γε μὴν⁷ οὐ πᾶς·

¹ Lacuna: παλιώρας 'vox nihili'.

² Schn: ἔμπαλιν γίνεται τά.

³ ἄρρη ἐρῶν ὡς οὐκ ἐρῶν.

⁴ ἐκείνῳ.

adorn themselves with this herb, and some mysterious. . . . At any rate if they hold this herb in their mouth there ensues the exact opposite to what I have described: the male becomes coy, but the female hitherto reluctant is now full of ardour and pursues him in a frenzied desire to mate; fear is banished and the females are not in the least afraid for their own safety.

20. There is a region near to Thessalonica in Macedon which goes by the name of Nibas. Now the Cocks there lack their natural faculty of crowing and are absolutely silent. There is current a proverbial saying applied to things that are impossible, it is to this effect: 'You shall have such-and-such when Nibas crows.'

The Cock
in Nibas

21. When Alexander threw some parts of India into a commotion and took possession of others he encountered among many other animals a Serpent which lived in a cavern and was regarded as sacred by the Indians who paid it great and superstitious reverence. Accordingly Indians went to all lengths imploring Alexander to permit nobody to attack the Serpent; and he assented to their wish. Now as the army passed by the cavern and caused a noise, the Serpent was aware of it. (It has, you know, the sharpest hearing and the keenest sight of all animals.) And it hissed and snorted so violently that all were terrified and confounded. It was reported to measure 70 cubits although it was not visible in all its length,

A monstrous
Snake

⁵ Bernhardt: ἔχηρε.

⁷ καὶ ἐφάνη μὲν.

⁶ Ges: προετρεπόντο.

μόνην γὰρ ἐξέκυψε τὴν κεφαλὴν.¹ καὶ οἱ γε ὀφθαλμοὶ ᾄδονται αὐτοῦ τὸ μέγεθος ἔχειν Μακεδονικῆς περιφεροῦς ἀσπίδος² μεγάλης.

22. Ταῖς κορώναις ἔργον τοὺς ἀετοὺς ἐρεσχελεῖν ἐστίν. οἱ δὲ ὑπερφρονοῦσιν αὐτῶν, καὶ ἐκείναις³ μὲν ἀπολείπουσι τὴν κάτω φέρεσθαι πτῆσιν, αὐτοὶ δὲ τὸν αἰθέρα [ὑψηλότερον ὄντα]⁴ ὠκίστοις⁵ τέμνουσιν πτεροῖς, οὐ δῆπου δεδιότες (πῶς γὰρ ἂν τοῦτο εἴποι τις, τὴν τῶν ἀετῶν ἀλκὴν καλῶς ἐπιστάμενος;) ἀλλὰ ἰδίᾳ τινὶ μεγαλονοίᾳ ἐώσιν ἔρρειν ἐκείνας κάτω.

23. Τὸν ἰχθὺν τὸν πομπύλον οὐ μόνον Ποσειδῶνος λέγουσιν ἱερὸν εἶναι, ἀλλὰ καὶ τῶν ἐν Σαμοθράκῃ θεῶν φίλον. ἀλιέα γοῦν τινα ἐν τοῖς ἅνω τοῦ χρόνου τιμωρίαν ὑποσχεῖν τῷδε τῷ ἰχθύϊ. καὶ τὸ μὲν ὄνομα ἦν ὡς λόγος τοῦ ἀλιέως Ἐπωπεύς,⁶ ἦν δὲ ἐξ Ἰκάρου τῆς νήσου, καὶ υἱὸς αὐτῷ ἦν. ἀθληρίας οὖν ποτὲ γενομένης ἰχθύων, ἀνήγαγε τὸν βόλον μόνους θηράσαντα πομπύλους,⁷ οὐσπερ οὖν καὶ δεῖπνον σὺν τῷ παιδί ὁ Ἐπωπεύς ἔθετο. οὐκ ἐς μακρὰν δὲ δίκη τιμωρὸς⁸ μετῆλθεν αὐτόν: τῇ γὰρ ἀλιάδι αὐτοῦ κῆτος ἐπελθὼν ἐν ὄψει τοῦ παιδὸς τὸν Ἐπωπέα κατέπιε. λέγουσι δὲ καὶ τοὺς δελφίνας πολεμίους τῷ πομπύλῳ εἶναι, οὐ μὴν οὐδὲ ἐκείνους καλῶς ἀπαλλάττειν ὅταν αὐτοῦ γεύσωνται· σφαδάζουσι γὰρ παραχρήμα καὶ ἐκμαί-

¹ μόνη . . . ἡ κεφαλὴ H.

² Ges: ἐκείνας.

³ τοῖς ὠκίστοις.

⁴ τοὺς πομπύλους.

⁵ περιφεροῦς μεγάλης del. H.

⁶ [ὄψ. ὄντα] gloss, H.

⁷ Gill: Ὅπωπεύς here and below.

⁸ τιμωρὸς αὐτῶν.

for it only put its head out. At any rate its eyes are said to have been the size of a large, round Macedonian shield.

22. Crows make it their business to worry Eagles, ^{Crow and Eagle} but they despise the Crows and leave them to fly at a lower level, while they themselves cleave the upper air on the swiftest of wings, not of course because they are afraid (how could anyone knowing well what the might of Eagles is say such a thing!): it is rather from what I may call their own magnanimity that they allow those birds to go their miserable way down below.

23. They say that the Pilot-fish is sacred not only ^{The Pilot-fish} to Poseidon but is also beloved of the gods of Samothrace.^a At any rate a certain fisherman in the olden days was punished by this fish. The name of the fisherman was, according to the story, Epopeus, and he came from the island of Icarus^b and had a son. Now on one occasion after they had failed to find any fish Epopeus drew up his net with a catch consisting entirely of Pilot-fish, off which he and his son made a meal. But not long after, avenging justice overtook him, for a sea-monster attacked his boat and swallowed Epopeus before the very eyes of his son.

And they also say that Dolphins are the enemies of the Pilot-fish, and they again do not escape unharmed when they eat one, for they immediately begin to writhe and go quite mad, and being

^a The Cabiri, who were later confused with the Dioscuri.

^b Icaria, an island of the Sporades off the SW coast of Asia Minor.

νονται, καὶ ἀτρεμεῖν ἀδυνατοῦντες ἐπὶ τοὺς αἰγια-
 λούς ἐκφέρονται, καὶ ἅπαξ ἐκβρασθέντες ὑπὸ τοῦ
 κύματος κορώναις τε εἰναλίσαις¹ καὶ λάροις
 δεῖπνόν εἰσιν. λέγει δὲ Ἀπολλώνιος ὁ Ῥόδιος ἡ
 Ναυκρατίτης ὅτι καὶ ἄνθρωπός ποτε οὗτος ἦν, καὶ
 ἐπόρθμευεν. ὁ δὲ Ἀπόλλων ἠράσθη κόρης, καὶ
 ἐπειράτο αὐτῇ ὁμιλῆσαι· ἡ δὲ ἀποδιδράσκουσα
 ἦλθεν εἰς Μίλητον καὶ ἐδεήθη Πομπίλου τινὸς
 θαλαττουργοῦ, ἵνα αὐτὴν διαγάγοι τὸν πορθμόν·
 ὁ δὲ ὑπήκουσεν. ἐπιφανείς δὲ ὁ Ἀπόλλων τὴν
 μὲν κόρην ἀρπάζει, τὴν δὲ ναῦν λίθον ἐργάζεται,
 τὸν δὲ Πομπίλον εἰς τὸν ἰχθὺν τοῦτον μετέβαλεν.

24. Ἴνδοι δὲ ἄρα καὶ περὶ τοὺς βοῦς τοὺς
 δρομικοὺς τίθενται σπουδὴν. καὶ ὑπὲρ τῆς ὠκύτη-
 τος τῆς ἐκείνων ἀμιλλῶνται βασιλεῖς τε αὐτοὺς καὶ
 τῶν ἀρίστων πολλοί, καὶ ποιοῦνται ῥήτρας ἐπὶ
 χρυσίῳ παμπόλλῳ καὶ ἀργυρίῳ, καὶ οὐχ ἡγοῦνται
 αἰσχρὸν εἶναι ἐρίεσθαι ὑπὲρ τῶνδε τῶν ζώων,
 συνωρίζουσι δὲ αὐτοὺς ἄρα καὶ ὑπὲρ τῆς νίκης
 κυβεύουσιν. οἱ μὲν οὖν ἵπποι ζύγιοι θέουσι, οἱ
 δὲ βοῦς παράσειροι, καὶ ἐγχρίμπει τῇ νύσση ὁ
 ἕτερος, καὶ δεῖ δραμεῖν σταδίους τριάκοντα. ἴσοι
 δὲ τοῖς ἵπποις οἱ βόες συνθέουσι, καὶ οὐκ ἂν
 ἀποκρίνειας τὸν ὠκύτερον οὔτε βοῦν οὔτε ἵππον·
 εἰάν δέ ποτε ὁ βασιλεὺς πρὸς τινα ὑπὲρ τῶν
 ἑαυτοῦ βοῶν σύνθηται, εἰς τοσαύτην προχωρεῖ
 φιλονικίαν, ὥς αὐτὸς ἐφ' ἄρματος ἐπεσθαι, καὶ

¹ εἰναλίσαις.

* The 'Little Manx Shearwater.' Wellmann sees in these words a reminiscence of Pancrates, epic poet, 2nd cent. A.D.,

incapable of remaining still are carried on to beaches, and when once they are cast ashore by the wave they furnish a meal to 'sea-crows' ^a [Hom. *Od.* 5. 66] and sea-mews. And Apollonius of Rhodes or of Naucratis says ^b that the Pilot-fish was once actually a human being and a ferryman. And Apollo fell in love with a maiden and attempted to lie with her, but she escaped and came to Miletus and implored one Pompilus, a seaman, to conduct her across the strait. He agreed to do so; but Apollo appeared and seized the maiden, turned the ship into stone, and transformed Pompilus into this fish.

24. The Indians devote much attention to fast-
 running Oxen. And the King himself and many of
 the nobles make the speed of their oxen the subject
 of contest, and lay wagers in immense sums of gold
 and silver, and think no shame to compete with one
 another respecting these animals, indeed they
 couple them together and gamble on the race for
 victory. Now the horses run yoked together, while
 the Oxen are harnessed alongside and one of them
 almost grazes the turning-post; they have to run
 30 *stadēs*. The Oxen run as fast as the horses and
 you could not tell which is the faster of the two, the
 Ox or the horse. If, as sometimes happens, the
 King makes a wager with someone over his own
 Oxen, so full of emulous zeal does he become that
 he himself follows in a chariot and urges on the

Racing
Oxen

whom Athenaeus (7. 283), cites as his authority for this same story; see *Hermes* 26. 523.

^a See Powell, *Coll. Alex.* p. 6. The story was related by Apollonius in his poem *Κτίσις Ναυκράτους*, but it is thought unlikely that he was born or lived at Naucratis.

παρορμᾶν τὸν ἡνίοχον. ὁ δὲ ἄρα τοὺς μὲν ἵππους
ἐξαμαρττει τῷ κέντρῳ, τῶν δὲ βοῶν τὴν χεῖρα
ἀνέχει· ἀκέντητοι γὰρ θεοῦσι. τοσαύτη δὲ ἐστὶ
περὶ τὴν βοεικὴν ἀμιλλαν ἢ φιλοτιμία, ὥς μὴ
μόνους τοὺς πλουσίους ὑπὲρ αὐτῶν ἐπὶ πολλῷ
φιλονικεῖν μηδὲ τοὺς δεσπότας ἀλλὰ καὶ τοὺς
θεωμένους, οἳ δῆπον καὶ ὁ Ἰδομενεὺς ὁ Κρής
καὶ ὁ Λοκρὸς Αἴας παρ' ¹ Ὀμήρῳ φιλονικούντε ²
ἀποδείκνυσθον. εἰσὶ δὲ καὶ ἕτεροι παρ' αὐτοῖς
βόες, ἰδεῖν κατὰ τοὺς μεγίστους τράγους· <καὶ> ³
αὐτοὶ δὲ καθ' ἑαυτοὺς ζεύγνυνται, καὶ τρέχουσιν
ῶκιστα, καὶ τῶν ἵππων γε τῶν Γετικῶν οὐκ εἰσὶ
νωθέστεροι.

25. Λόγος ἔχει τοὺς ἵππους τοὺς πίνοντας ἐκ
τοῦ Κοσσωίντου ποταμοῦ (ἐστὶ δὲ οὗτος ἐν
Θράκῃ) δεινῶς ἐκθηριωῦσθαι· ἐκδίδωσι δὲ ὁ
ποταμὸς οὗτος ἐς τὴν Ἀβδηριτῶν, καὶ ἀναλίσκεται
ἐς τὴν Βιστονικὴν λίμνην. ἐνταῦθ' αὖτε καὶ τὰ
βασιλεια γενέσθαι ποτὲ Διομήδους τοῦ Θρακός,
ὃ καὶ αἱ ἀνήμεροι ἐκεῖναι ἵπποι κτῆμα ἦσαν ὁ
Ἡράκλειος ἄθλος. τὸ δὲ αὐτό φασι πάσχειν καὶ
τοὺς ἵππους τοὺς ἐκ τῆς Ποτνιαδος κρήνης πίνον-
τας. αἱ δὲ Ποτνιαὶ τὸ χωρίον, ἐνθα ἡ κρήνη, οὐ
μακρὰν ἀπὸ Θηβῶν ἐστίν. Ὠρεΐτας ⁴ δὲ λέγουσι
καὶ Γεδρωσίους ⁵ ἰχθῦς παραβάλλειν τοῖς ἵπποις
χόρτον. Κελτοὺς δὲ ἀκούω καὶ τοῖς βοῦσι καὶ

¹ παρὰ τῷ.

² <καὶ> add. H.

³ Gill: Ἀδρασίους.

⁴ φιλονικούντες.

⁵ Jac: Ὠραεΐτας.

⁶ The Compsantus of Hdt. 7. 109.

⁷ The capture of the mares of Diomedes, King of the

driver. And the latter makes the horses quite bloody with his goad, but withholds his hand from the Oxen, for they run without any goading. And feeling runs so high over this ox-racing that not only the rich and the owners but the spectators also contend for large stakes, just as in Homer [*Il.* 23. 473-93] Idomeneus of Crete and Ajax of Locris are represented contending.

There are also in India other Oxen the size of the largest he-goats. These also are yoked together and run extremely fast, at any rate they are no less spirited than the horses of the Getae.

25. It is reported that Horses which drink from the river Cossinitus ^a (it is in Thrace) become terribly savage. This river empties itself into the territory of Abdera and is swallowed up in the Lake of the Bistones. Here, you know, was once the palace of Diomedes the Thracian who owned those famous wild mares, one of the 'Labours' of Heracles.^b And they say that the same fate befalls horses that drink from the spring at Potniae.^c The place called Potniae, where the spring is, lies not far from Thebes. They say that the inhabitants of Oraea and Gedrosia ^d give their Horses fish for fodder, and I am told that the Celts feed both their cattle and

Horses
affected by
certain
waters

Bistones, was the 8th Labour imposed by Eurystheus upon Heracles: They ate human flesh, but after eating their master, whom Heracles had slain, became tame.

^a Village in Boeotia, famed as the home of the mythical Glaucus, who was torn to pieces by his mares. It lay about 1 mi. SW of Thebes.

^d Oraea (or Orae), a town on the eastern border of Gedrosia, a region corresponding more or less to the modern Makran and extending from the Gulf of Oman to the River Indus.

τοῖς ἵπποις ἰχθῦς διδόναι δείπνον. ἐνταῦθά τοι
λέγουσι καὶ τοὺς ἵππους τὴν ἀποπνοὴν τὴν ἐκ τῶν
ἀνθρώπων φεύγοντας εἰς τὰ νοτιώτερα τῆς Εὐρώπης
φέρεσθαι, μάλιστα ὅταν οἱ νότοι καταπνέωσι. καὶ
Μακεδόνας δὲ καὶ Λυδοὺς ὁμολογοῦσιν ὅτι καὶ
αὐτοὺς ἰχθύσι τοὺς ἑαυτῶν ἵππους τρέφειν, καὶ
τὰ πρόβατα δὲ τὰ Λύδια καὶ τὰ Μακεδονικὰ ἐκ
τῶν αὐτῶν παινεσθαι λέγουσιν. ἐν Μυσοῖς δὲ
τῶν θηλειῶν ἵππων ἀναβαινομένων ἐπηύλουν τινές,
οἷον ὑμέναιόν τινα τοῦτον τοῖς τῶν ἵππων γάμοις
ἐπάδοντες· τὰς τε ἵππους ὑπὸ τοῦ μέλους θελγομέ-
νας τάχιστα ἐγκύμονας γίνεσθαι, καὶ οὖν καὶ
καλοὺς τοὺς πώλους ἀποτίκτειν. καὶ ἐκεῖνο δὲ
περὶ ἵππων ἤκουσα. τοὺς πρεσβυτέρους ἤδη φασὶ
καὶ προήκοντας τὴν ἡλικίαν ἀσθενῆ γεννᾶν τὰ ἐξ
αὐτῶν ἐκγόνα· τὰ τε γὰρ ἄλλα καὶ τοὺς πόδας
ἀγενεῖς ἔχειν. βίον δὲ ἵππων καὶ χρόνον ἀριθμοῦ-
σιν εἰς τοσάδε ἔτη· τῶν μὲν¹ ἀρρένων εἰς πέντε
καὶ τριάκοντα². . . Ἀριστοτέλης δ' ὁ Νικομάχου
λέγει πέντε καὶ ἐβδομήκοντα ἔτη διαβιῶναι ἵππον.

26. Ἐκ Σούσων τῶν Περσικῶν εἰς Μηδίαν
ἀπιόντι³ ἐν τῷ δευτέρῳ σταθμῷ πάμπόλῃ τι
λέγεται σκορπίων πλήθος γίνεσθαι, ὥστε τὸν τῶν
Περσῶν βασιλέα, ὅποτε δῦοι,⁴ πρὸ τριῶν ἡμερῶν
προστάττειν πᾶσι θηρεύειν αὐτοὺς, καὶ τῷ πλείσ-
τους θηράσαντι δῶρα διδόναι. εἰ γὰρ τοῦτο μὴ
γένοιτο, ὁ χῶρος ἄβατός ἐστιν· ὑπὸ παντὶ γὰρ

¹ μὲν γάρ.

² Lacuna.

³ Schen: ἀπιόντων.

⁴ Schen; δὴ δύο.

their horses on fish. In their country, it is said, the Horses actually flee from the scent of human beings and hasten to the more southerly parts of Europe, especially when the South Wind blows. And there are those who bear witness to the fact that the inhabitants of Macedonia and of Lydia also feed ^{fed on fish} their horses on fish, and who assert that the sheep of Lydia and of Macedonia are fattened on the same diet. In Moesia while Mares are in process of being covered some people play the pipe, accompanying the marriage of Horses with nuptial music, as it ^{affected by music} were; and the Mares are so enchanted by the melody that they very soon become pregnant and, what is more, produce beautiful foals. This too I have heard concerning Horses. They say that when Horses are older and advanced in years the offspring which they beget is feeble, having besides other defects poor legs. The age and life of Horses men ^{their age} reckon as so many years: in the case of Stallions, five and thirty . . .^a But Aristotle the son of Nicomachus states [*HA* 545 b 20] that a Horse lived for five and seventy years.

26. In the second stage of a journey from Susa in ^{Scorpions in Persia} Persia to Media there are said to be Scorpions in multitudes, so that when the Persian King is going to pass that way he issues orders three days in advance that everybody is to hunt them, and bestows presents on the man who has caught the greatest number. For if this were not done, the region would be impassable, for 'beneath every stone'

^a Some words must have been lost here, corresponding to Aristotle's ἡ δὲ θήλεια πλείω τῶν τετταράκοντα, 'in the case of Mares, more than forty.'

λίθῳ καὶ βώλῳ πάσῃ σκορπίος ἐστί. λέγουσι δὲ καὶ ὑπὸ σκολοπενδρῶν ἐξαναστῆναι Ῥοιτιεῖς· τοσοῦτο πλῆθος αὐτοῖς ἐπεφόιτησε τούτων. φασὶ δὲ καὶ ἐν Κυρήνῃ μυῶν διάφορα γίνεσθαι¹ γένη οὐ μόνον ταῖς χροαῖς, ἀλλὰ καὶ ταῖς μορφαῖς· ἐνίοις γὰρ αὐτῶν πλατυπροσώπους εἶναι καθάπερ τὰς γαλαῖς, καὶ αὐτὰς πάλιν ἄλλους ἐχινώδεις,² οὐσπερ οὖν καὶ οἱ ἐπιχώριοι καλοῦσι ἐχινέας. ἐν Αἰγύπτῳ δὲ ἀκούω δίποδας εἶναι μῦς, καὶ μεγίστους μεγέθει φύεσθαι, τοῖς γε μὴν ἐμπροσθίοις ποσὶν ὡς χερσὶ χρήσθαι· εἶναι γὰρ αὐτοὺς τῶν ὀπισθεν βραχυτέρους.³ βαδίζουσι δὲ ὀρθοὶ ἐπὶ τοῖν δυοῖν ποδοῖν· ὅταν δὲ διώκωνται, πηδῶσι· Θεόφραστος λέγει ταῦτα.

27. Λέγει τις λόγος⁴ τοὺς ὄρνιθας τοὺς ἄτταγᾶς μετακομισθέντας ἐς Αἴγυπτον ἐκ Λυδίας καὶ ἀφεθέντας ἐς τὰς ὕλας τὰ μὲν πρῶτα ὄρνυγος φωνὴν ἀφιέναι· χρόνῳ δὲ ὕστερον τοῦ ποταμοῦ κοίλου ῥυέντος λιμὸς ἐγένετο, καὶ πολλοὶ τῶν κατὰ τὴν χώραν ἀπώλλυντο. οὐ διελίπον οὖν οἱ ὄρνιθες οὗτοι πολλῷ σαφέστερον καὶ ἐναρθρότερον παιδίου φθέγμα.⁵ ἀφιέντες καὶ λέγοντες· τρεῖς τοῖς κακοῖς τὰ κακά· λέγει δὲ ὁ αὐτὸς λόγος ὅτι συλληφθέντες καὶ ἀγρευθέντες οὐ μόνον οὐ τιθασεύονται, ἀλλὰ οὐδὲ φωνὴν ἔτι ἀφιασίν· ἢν πρότερον ἠφίεσαν· ἡ δουλεία γὰρ αὐτῶν καὶ ἡ κάθειρξις⁶ καταψηφίζεται σιωπῇ· ἐὰν δὲ ἀφεθῶσι καὶ ἐλεύθερον ἀπλώσωσι

¹ Jac: γένεσθαι.

² Ges: ἐχινώδεις MSS; ἔ. [ὄξεας ἀκάνθας ἐχούτας] del. H.

³ βραχυτέρους. [εἶδον τούτους, λιβυκοὶ εἰσιν] del. Jac, H.

⁴ λόγος τις λέγει.

⁵ Jac: μείζον φθέγμα.

and every clod 'there lurks a scorpion.' And they say that the inhabitants of Rhoeteum^a were driven out by centipedes, so great was the multitude that invaded them. They say too that in Cyrene there are species of mice which differ not only in colour but in form: some for instance have flat faces like martens, others again look like hedgehogs (*echinot*), and these the natives call 'prickly mice' (*echinees*).^b And I have heard that in Egypt there are mice^c with only two legs, and that they grow to a great size, but their front legs they use as hands, for they are shorter than their hind legs. And they walk erect on their two legs, but when pursued they jump. This is what Theophrastus says [*fr.* 174. 8].

27. There is a story that the birds known as Francolins when transported from Lydia to Egypt and let loose in the woods, at first uttered the note of a quail. Later on, owing to the river being confined in its hollow bed, a famine broke out and many of the inhabitants perished, whereupon these same birds never ceased to utter with a sound far clearer and more articulate than any child words meaning 'Three curses on the accursed.' And the same story tells how if they are captured and snared they not only refuse to be tamed but no longer even utter the notes which they did before: their servitude and confinement decree silence against them. If however they are let go and can unfold their wings at liberty

^a Town in the Troad on the Hellespont.

^b This is the *Mus cahirinus* of the genus *Acomys*, allied both to the rat and the mouse.

^c Ael. is referring to the Jerboa.

τὸ πτερόν, καὶ ἐς ἥθη τὰ ἐαυτῶν ἀφίκωνται πάλιν γίνονται ἔμφωνοι, ὁμοῦ καὶ τὸ φθέγμα καὶ τὴν παρρησίαν ἀναλαμβάντες.

28. Λέγουσι δὲ καὶ τοὺς σκῶπας (ὧν καὶ Ὅμηρος ἐν Ὀδυσσεΐᾳ μέμνηται λέγων πολλοὺς αὐτοὺς περὶ τὸ ἄντρον τὸ τῆς Καλυψοῦς εὐνάζεσθαι) καὶ ἐκείνους ἀλίσκεσθαι ὀρχήσει. ἄνδρες <δὲ>¹ ὀρχηστικοί φασι καὶ ὀρχήσεως εἰδός τι ἐξ αὐτῶν κεκληθῆναι, καὶ εἴ γε αὐτοῖς χρή πιστεῦναι, ἢ ὀρχησις αὕτη σκῶψ κέκληται. καὶ τὸ μιμῆσθαι δὲ τινα² ἐπὶ τὸ γελοιότερον καὶ διαπαίξειν ἡδιστον δοκεῖ τοῖσδε τοῖς ὄρνεσι· ἔνθεν τοι <καὶ>³ ἐτράπη ὁ λόγος, καὶ ἡμεῖς τὸ σκῶπτειν οὕτω καλοῦμεν. λέγεται δὲ ὁ σκῶψ οὗτος μικρότερος εἶναι γλαυκὸς καὶ τὴν χροάν ἔχειν μολίβῳ προσεικυῖαν τῷ βαθυτάτῳ,⁴ ἔχειν δὲ τὰ πτερά αὐτοῦ φασι στίγματα⁵ ὑπόλευκα. ἀναφαίνει⁶ τε δύο ἀπὸ τῶν ὀφρύων παρ' ἐκάτερον τὸν κρόταφον πτερά. Καλλίμαχος δὲ δύο φησὶν εἶναι γένη σκωπῶν, καὶ τοὺς μὲν φθέγγεσθαι, τοὺς δὲ συγκεκληρῶσθαι σιωπῇ· καὶ τοὺς μὲν αὐτῶν λέγεσθαι σκῶπας, τοὺς δὲ αἰσκωπας. λέγει δὲ Ἀριστοτέλης τοὺς παρ' Ὀμήρῳ διὰ τοῦ σίγμα μὴ λέγεσθαι, ἀλλὰ ἀπλῶς ὀνομάζεσθαι κῶπας. τοὺς οὖν τιθέντας τὸ σίγμα ἀμαρτάνειν τῆς κατὰ τὸ ὄνομα ἀληθείας καὶ τῆς Ὀμήρου περὶ τὸν ὄρνιν κρίσεώς τε καὶ

¹ <δὲ> add. H.

² τινος.

³ <καὶ> add. H.

⁴ βαθύτατα.

⁵ καὶ στίγματα.

and return to their own haunts, they again become vocal and recover both their voice and their freedom of speech together.

28. They say that men catch the Little Horned Owl also^a (mentioned in the *Odyssey* [5. 66] by Homer who says that it nests in great numbers round about the cavern of Calypso) by dancing. And dancers assert that a certain kind of dance is called after this bird, and if we are to believe them this dance has been called 'the Little Horned Owl.' And that anyone should caricature and imitate them in a playful way affords these birds the greatest pleasure. This is the origin of the word *skôptein* which we use, meaning 'to mock.' It is said that the Little Horned Owl is smaller than the Little Owl and that its colour resembles lead of the deepest hue, but its wings are said to have whitish speckles. And it displays two feathers rising from the brows on either temple. Callimachus [*fr.* 418 P] maintains that there are two kinds of Little Horned Owl, one kind is vocal, the other doomed to silence; the latter is called *skôps*, the former *aeiskôps*.^b But Aristotle asserts that in Homer the word does not begin with a *sigma* (*skôps*), but that the birds are called simply *kôpes*. So those who prefix a *sigma* mistake the true spelling of the word and are mistaken as to Homer's judgment and knowledge of the

The Little
Horned Owl

^a 'Also,' i.e. as well as the Sting-ray; cp. 1. 39.

^b 'All-the-year-round owl'; see Arist. *HA* 617 b 31, and D. W. Thompson's note in his Eng. transl. The *σκῶψ* is a migrant.

^c ἀναφέρει.

γνώσεως. καὶ ταῖς μὲν ἄλλαις ὥραις τοῦ ἔτους μὴ ἐσθίεσθαι αὐτοὺς, ἐν δὲ τῷ μετοπώρῳ δύο ἡμέραις ἢ μιᾷ τοὺς θηρωμένους, ἀλλὰ τούτους γε ἐδωδίμους εἶναι. τῶν δὲ ἀεισκώπων διαφέρουσιν οἱ σκῶπες τῷ πάχει, παραπλήσιοι δὲ εἰσι τὴν ἰδέαν τρυγόνι τε καὶ φάττῃ.

29. Ἀλλὰ τό γε τῶν Πυγμαίων ἔθνος ἀκούω καὶ ἐκείνο καθ' ἑαυτὸ βασιλεύεσθαι, καὶ οὖν καὶ γενέσθαι παρ' αὐτοῖς ἐκλείποντος ἄρρενος βασιλέως βασιλῖδα τινα καὶ κρατῆσαι τῶν Πυγμαίων, Γεράναν ὄνομα, ἥνπερ οὖν ἐκθεοῦντες οἱ Πυγμαῖοι σεμνοτέrais ἢ κατ' ἄνθρωπον ἐτίμων τιμαῖς. ἐκ τούτων οὖν ἐκείνη φασὶ τὴν διάνοιαν ἐξηνεμώθη, καὶ τὰς θεὰς παρ' οὐδὲν ἐτίθετο. μάλιστα δὲ τὴν Ἥραν καὶ τὴν Ἀθηνᾶν καὶ τὴν Ἀρτεμιν καὶ τὴν Ἀφροδίτην οὐδὲ ἵκταρ ἔλεγε βάλλειν πρὸς τὸ αὐτῆς κάλλος. οὐκ οὖν ἔμελλεν ἀμαρτήσεσθαι κακοῦ νοσοῦσα τοιαῦτα· κατὰ γὰρ τὸν τῆς Ἥρας χόλον ἐς ὄρνιν αἰσχίστην τὸ εἶδος τὸ ἐξ ἀρχῆς ἡμειψέ, καὶ ἔστιν ἡ νῦν γέρανος, καὶ πολεμεῖ τοῖς Πυγμαίοις, ὅτι αὐτὴν ἐξέμηναν τῇ πέρα τιμῇ καὶ ἀπώλεσαν.

bird.^a At all other seasons of the year the Little Horned Owl is not edible, but only when caught on one or two days in the late autumn, and then it is edible. These *Skôpes* differ from the *Æiskôpes* in bulk, and bear some resemblance to a turtle-dove or a ring-dove.

29. As to the race of Pygmies I have heard that they are governed in a manner peculiar to themselves, and that in fact owing to the failure of the male line a certain woman became queen and ruled over the Pygmies; her name was Gerana, and the Pygmies worshipped her as a god, paying her honours too august for a human being. The result was, they say, that she became so puffed up in her mind that she held the goddesses of no account. It was especially Hera, Athena, Artemis, and Aphrodite that, she said, came nowhere near her in beauty. But she was not destined to escape the evil consequences of her diseased imagination. For in consequence of the anger of Hera she changed her original form into that of a most hideous bird and became the crane of today and wages war on the Pygmies^b because with their excessive honours they drove her to madness and to her destruction.

^a The statement does not occur in any surviving work of Aristotle, nor is the form *κῶπες* found in our MSS. of Homer, though Eustathius (1523. 59, 1524. 6) says that at *Od.* 5. 66 *τινὲς κῶπας γράφουσι δῖχα τοῦ σ.* On this passage see Wellmann in *Hermes* 51. 2.

^b Cp. Milton *PL* l. 575 That small infantry | Warred on by cranes.

1. Ἄνθρωπος πορφύρεος ὅταν θηράσῃ πορφύραν, οὐκ ἐς ἀνθρώπων τροφήν, ἀλλ' ἐς ἐρίων βαφήν, εἰ μέλλοι μένειν ἢ ἐκ τοῦ ζώου χροῖα δευσοποιῶς καὶ δυσέκνιπτος καὶ οἷα τὴν βαφήν ἐργάσασθαι γνησίαν ἀλλ' οὐ δεδολωμένην, μὲν λίθον καταφορᾷ διαφθείρει τὴν πορφύραν αὐτοῖς ὀστράκοις. ἐὰν δὲ κουφοτέρα ἢ πληγὴ γένηται, καταλειφθῇ δὲ τὸ ζῶον ἔτι ἔμπουν, ἀχρεῖός ἐστιν ἐς τὴν βαφήν ἢ δεύτερον βληθεῖσα τῷ λίθῳ πορφύρα· ὑπὸ γὰρ τῆς ὀδύνης ἐξανάλωσε τὴν βαφήν ἀναποθείσαν ἐς τὸν τῆς σαρκὸς ὄγκον ἢ ἄλλως ἐκρυσταίνον. τοῦτό τοι καὶ Ὀμηρος οἶδέ φησι, καὶ τοὺς ἀποθνήσκοντας ἀθρόως ¹ τῷ τῆς πορφύρας θανάτῳ καταλαμβάνεσθαι φησι, τὸ ἀδόμενον ἐν τοῖς ἑαυτοῦ μέτροις ἀναμέλπων ἐκεῖνος

ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

2. Ἐν Ἰνδοῖς μανθάνω σιττακοὺς ὄρνεις ² γίνεσθαι, ὥνπερ οὖν καὶ ἀνωτέρω μνήμην ἐποιήσαμεν· αἱ δὲ πρότερον ὑπὲρ αὐτῶν οὐκ εἶπον, ταῦτά μοι λεχθῆναι νῦν δοκεῖ πρεπωδέστατα. γένη τρία αὐτῶν ἀκούω· οἱ πάντες δὲ οὗτοι μαθόντες ὥς παῖδες, οὕτως καὶ αὐτοὶ γίνονται λάλοι καὶ φθέγγονται φθέγμα ἀνθρωπικόν. ἐν δὲ

¹ ἀθρόως μὲν πληγῇ.

² ὄρνις.

BOOK XVI

1. When a fisherman after Purple Shellfish The Purple Shellfish catches one, not for human consumption but for dyeing wool, if the colour from it is to remain fast, indelible, and capable of producing the genuine tint unadulterated, then he smashes it, shell and all, with one blow of a stone. But if the blow is too light and the creature is left still alive, a second blow with the stone renders it useless for dyeing purposes. For the pain causes the fish to spend the dye which is absorbed into the mass of flesh or escapes in some other way. And this, they say, was known to Homer who says of those who die all at once that they are overtaken by the death of the Purple Shellfish: in his poem he sings in the well-known passage how

‘Empurpled* death and violent fate laid hold on him’ [Il. 5. 83].

2. I learn that in India there are Parrots, and I Birds of India have also mentioned them earlier on,^b but this seems a most fitting place to relate what I did not relate on the former occasion. I am told that there are three kinds, and all learn like children and become talkative in the same way and speak like human beings. In the forests however they utter the notes

* So Ael. understood *πορφύρεος*; the proper meaning is ‘onrushing.’

^b See 13. 18.

ταῖς ὕλαις ὀρνίθων μὲν ἀφιάσιν ἤχον, φωνὴν δὲ εὐσημόν τε καὶ εὐστομον οὐ προΐενται, ἀλλ' εἰσὶν ἄμαθεῖς καὶ οὐπω λάλοι. γίνονται δὲ καὶ ταῶς ἐν Ἰνδοῖς τῶν πανταχόθεν μέγιστοι, καὶ πελειάδες χλωρόπτιλοι· φαίη τις ἂν πρῶτον θεασάμενος καὶ οὐκ ἔχων ἐπιστήμην ὀρνιθογνώμονα, σιττακὸν εἶναι καὶ οὐ πελειάδα. χεῖλη δὲ ἔχουσι καὶ σκέλη τοῖς ἐν Ἑλλήσει πέρδιξι τὴν χρόαν προσεικότα. ἀλεκτρυόνες δὲ γίνονται μεγέθει μέγιστοι, καὶ ἔχουσι λόφον οὐκ ἐρυθρὸν κατὰ γε τοὺς ἡμεδαπούς, ἀλλὰ ποικίλον κατὰ τοὺς ἀνθινούς στεφάνους. τὰ δὲ πτερὰ τὰ πυγαῖα ἔχουσιν οὐ κυρτὰ οὐδὲ ἐς ἑλικά ἐπικαμφθέντα ἀλλὰ πλατέα, καὶ ἐπισύρουσιν αὐτά, ὥσπερ οὖν καὶ οἱ ταῶς, ὅταν μὴ ὀρθώσωσί τε καὶ ἀναστήσωσιν αὐτά· χρόαν δὲ ἔχει τὰ πτερὰ τῶν Ἰνδῶν ἀλεκτρυόνων χρυσωπὸν τε καὶ κυαναυγὴ κατὰ τὴν σμάραγδον λίθον.

3. Γίνεται δὲ ἐν Ἰνδοῖς καὶ ἄλλο ὄρνεον, καὶ ἔχει τὸ μέγεθος κατὰ τοὺς ψᾶρας, καὶ ἔστι ποικίλον, καὶ μουσωθὲν ἀνθρώπου φωνὴν εἶτα μέντοι τῶν σιττακῶν ἔστι λαλίστερόν τε καὶ θυμοσοφώτερον. οὐ μὴν τὴν ἐξ ἀνθρώπων τροφήν ἡδέως ὑπομένει,¹ ἀλλὰ ἐλευθερίας πόθῳ καὶ παρρησίας τῆς κατὰ τὴν συντροφίαν ἐπιθυμίας ἀσπάζεται λιμὸν μᾶλλον ἢ δουλείαν μετὰ τρυφῆς. καλοῦσι δὲ αὐτὸ οἱ Μακεδόνων Ἰνδοῖς ἐποικήσαντες ἐν τε Βουκεφάλοις πόλει καὶ τῇ περὶ ταύτην καὶ τῇ καλουμένῃ Κύρου πόλει² καὶ ταῖς ἄλλαις, ἃς

of birds, and do not produce intelligible and distinct speech, but are unlearned and cannot talk as yet. There are also Peacocks in India, larger than anywhere else, and Doves with green plumage; ^a anyone seeing them for the first time and not possessing a knowledge of birds would say that they were parrots not doves. But they have beaks and legs the same colour as those of partridges in Greece. And the Cocks there are of immense size, and their combs are not scarlet like those of our country, but of variegated hue like flower-garlands. And their tail-feathers are not arched or curved in a circle but flat, and they trail them, just as peacocks do when not raising them aloft. And the wings of Indian Cocks are golden with the dark gleam of an emerald.

3. There is also in India another bird, the size of a The Mynah starling, and it is of varied colouring and if taught to utter human speech is more talkative and by nature more intelligent than the parrot. Yet it does not willingly endure to be kept by man, but in its yearning for liberty and its desire for its natural freedom it welcomes starvation in preference to captivity with its luxuries. And the Macedonians who settled in India in the cities founded by Alexander, the son of Philip, in Bucephala ^b and the surrounding country,

^a 'An Indian Green Fruit-pigeon, such as *Crocopus chlorogaster*' (Thompson, *Gk. birds*, s.v. Πελαῖς).

^b Founded by Alexander 326 B.C. on the river Jhelum (Hydaspes) after his victory over Porus and named after his horse Bucephalus.

¹ *Ges*: ὑπομένοι.

² Κυροπόλαι.

ἀνέστησεν Ἀλέξανδρος ὁ Φιλίππου, κερκίωνα· ἔσχε δὲ ἄρα τὸ ὄνομα τήνδε τὴν γένεσιν, ἐπειδὴ καὶ αὐτὸ διασεῖει τὸν ὄρρον, ὥσπερ οὖν καὶ οἱ κύκλοι.

4. Γίνεσθαι δὲ ἐν Ἰνδοῖς καὶ κήλαν ἀκούω ὄρνιν· καὶ τὸ μέγεθος τριπλασίων¹ ὠτίδος ἐστὶ, καὶ τὸ στόμα ἔχει γενναῖον δεινῶς καὶ μακρὰ τὰ σκέλη· φέρει δὲ καὶ πρηγορεύονα καὶ ἐκείνον μέγιστον προσεμφερῇ κωρύκῳ, φθέγμα δὲ ἔχει καὶ μάλα ἀπηχές· καὶ τὴν μὲν ἄλλην πτιλωσὶν ἐστὶ τεφρός, τὰς δὲ πτέρυγας ἄκρας ὠχρός ἐστίν.

5. Ἀκούω δὲ ἔγωγε καὶ Ἰνδὸν ἔποπα διπλασίονα τοῦ παρ' ἡμῖν καὶ ὠραιότερον ἰδεῖν. καὶ Ὅμηρος μὲν λέγει βασιλεῖ κεῖσθαι ἀγαλμα Ἑλληνι χαλιδὸν καὶ κόσμον ἵππου, ὃ δὲ ἔποψ οὗτος Ἰνδῶν βασιλεῖ ἄθυρμά ἐστι, καὶ διὰ χειρῶν αὐτὸν φέρει, καὶ ἡδεται αὐτῷ, καὶ συνεχές ἐνορᾷ τὴν ἀγλαίαν τεθηπὼς τοῦ ὀρνίθος καὶ τὸ κάλλος τὸ αὐτοφυές. ἐπάδουσι δὲ ἄρα τῷδε τῷ ὀρνέῳ καὶ μῦθον Βραχμᾶνες, καὶ ὃ γε μῦθος ὁ ἀδόμενος οὗτός ἐστιν. παῖς ἐγένετο Ἰνδῶν βασιλεῖ, καὶ ἀδελφούς εἶχεν, οἵπερ οὖν ἀνδρωθέντες ἐκδικώτατοί τε γίνονται καὶ λεωργότατοι. καὶ τούτων μὲν ὡς νεωτάτου καταφρονοῦσι, τὸν δὲ πατέρα ἔκερτόμαον καὶ τὴν μητέρα, τὸ γῆρας αὐτῶν ἐκφανλίσαντες. ἀναίονται οὖν ἐκείνοι τὴν σὺν τούτοις διατριβήν, καὶ ὥχοντο φεύγοντες ὃ τε παῖς καὶ οἱ γέροντες. συντόνου δὲ ἄρα αὐτοὺς πορείας διαδε-

¹ τρεπλάσιον.

ON ANIMALS, XVI. 3-5

in Cyropolis^a and the rest, call the bird *Cercion* (mynah). The name has its origin in the fact that it too wags its rump (*cercos*) as the wagtail does.

4. I have heard that there is also in India a bird called the 'Adjutant.' It is three times the size of a bustard, and has a mouth of astonishing size and long legs. It also has an enormous crop resembling a wallet and an extremely harsh cry. While the rest of its plumage is of an ashen colour, the wing-tips are pale.

The
Adjutant
stork

5. I have heard also that the Indian Hoopoe is twice as big as the bird of our country and more beautiful in appearance. And as Homer says [*Il.* 4. 144] that the bit and trappings of a horse are laid up to be a Greek king's glory, so the Hoopoe is the joy of the Indian King: he carries it on his hand and delights in it, gazing continually in wonder at its splendour and its natural beauty.

The Hoopoe
of India

Now the Brahmins also relate a legend regarding this bird, and the legend they relate is as follows. A son was born to an Indian king and he had brothers who, when they were grown to manhood, became extremely lawless and violent. And they looked down upon their brother, as being the youngest, jeered at their father and mother, and showed no respect for their old age. Accordingly the parents refused to live with them and departed into exile, the aged couple with their young son. There ensued a laborious journey for them; the parents' strength

A Brahmani
myth

^a Cyropolis, more commonly known as Cyreschata, was in Sogdiana. It was stormed and destroyed by Alexander in 329 B.C. The name is probably the Graecised form of some Oriental name.

ξαμένης, οἱ μὲν ἀπείπον καὶ ἀποθνήσκουσιν, ὁ δὲ παῖς οὐκ ὠλιγώρησεν αὐτῶν, ἀλλ' ἔθαψεν αὐτοὺς ἐν ἑαυτῷ, ξίφει τὴν κεφαλὴν διατεμών. ἀγασθέντα δὲ τὸν πάντ' ἐφορῶντα "Ἡλιον οἱ αὐτοὶ φασὶ τῆς εὐσεβείας τὴν ὑπερβολήν, ὅρην αὐτὸν ἀποφῆναι, κάλλιστον μὲν ὄψει, μακραίωνα δὲ τὸν βίον· ὑпанέστηκε δὲ οἱ καὶ λόφος ἐκ τῆς κορυφῆς, οἷον εἰ μνημεῖον τοῦτο τῶν πεπραγμένων ὅτε ἔφευγεν. τοιαῦτα ἅττα καὶ Ἀθηναῖοι ὑπὲρ τοῦ κορυδου τερατευόμενοι προσεῖχον μύθῳ τινί, ὥπερ οὖν ἀκολουθήσαι μοι δοκεῖ καὶ Ἀριστοφάνης ὁ τῆς κωμωδίας ποιητῆς ἐν Ὀρνισι λέγων

ἀμαθὴς γὰρ ἔφυς κοῦ πολυπράγμων, οὐδ' Αἴσωπον
πεπάτηκας,
ὃς ἔφασκε λέγων κορυδὸν πάντων πρώτην ὄρνιθα
γενέσθαι,
προτέραν τῆς γῆς, κάπειτα νόσω τὸν πατέρ' αὐτῆς
ἀποθνήσκειν·
γῆν δ' οὐκ εἶναι, τὸν δὲ προκείσθαι πεμπταῖον.
τὴν δ' ἀπορούσαν
ὑπ' ἀμμηχανίας τὸν πατέρ' αὐτῆς ἐν τῇ κεφαλῇ
κατορύξαι.

ἔοικεν οὖν ἐξ Ἰνδῶν τὸ μυθολόγημα ἐπ' ἄλλου μὲν ὀρνίθος, ἐπιρρεῦσαι δ' οὖν καὶ τοῖς Ἑλλήσιν. ὠγύγιον γάρ τι μῆκος χρόνου λέγουσι Βραχμᾶνες, ἐξ οὗ ταῦτα τῷ ἔποπι τῷ Ἰνδῷ ἔτι ἀνθρώπῳ ὄντι καὶ παιδὶ τὴν γε ἡλικίαν ἐς τοὺς γευναμένους πέπρακται.

6. Ἐν Ἰνδοῖς γίνεται ζῶον κροκοδεῖλῳ χερσαίῳ παραπλήσιον ἰδεῖν· μέγεθος δὲ αὐτῷ κυνιδίου

failed, and they died. The son however did not neglect them but split his head with a sword and buried them in himself. The Brahmins assert that the all-seeing Sun was so filled with admiration for this surpassing act of piety that he transformed the boy into a bird most beautiful to behold and endowed with length of days. And from his crown there sprang up a crest, as it were in commemoration of the events of his exile. The Athenians too tell some such wondrous tale in a myth regarding the Lark, which Aristophanes, the writer of comedies, appears to me to have followed in his *Birds* [471-5] when he says :

' No, for you were unlearned and no busybody and had not thumbed your Aesop, who used to say that the Lark was the first of all birds to be born, before the earth, and that then its father fell sick and died. But there was no earth, and the corpse was laid out for five days, and the Lark in straits and at its wits' end buried its father in its own head.'

So it seems that this fable from India, about a different bird indeed, yet spread to the Greeks as well. For the Brahmins maintain that it is long ages since the Indian Hoopoe, while still a human being and a child in years, did this to its parents.

6. In India there is an animal somewhat like the land-crocodile ^{The Pangolin} ^a in appearance. It is the size of a

^a See l. 58, note a.

Μελιταίου εἴη ἄν. περίκειται δὲ ἄρα φολίδα τραχεῖαν¹ οὕτω καὶ πυκνὴν, ὥστε ὅταν δαρῇ ῥίνης αὐτοῖς ἔργα παρέχει. διατέμνει δὲ καὶ χαλκόν, καὶ τὸν σιδηρον διεσθίει. καλοῦσι δὲ φαττάγην αὐτό.

7. Συροπέρδιξ γίνεται περὶ τὴν Ἀντιόχειαν τὴν Πισιδίαν, καὶ σιτεῖται καὶ λίθους· μικρότερος δὲ ἐστὶ τοῦ πέρδικος καὶ μέλας² τὴν χροάν, πυρρὸς <δὲ>³ τὸ ράμφος· οὐχ ἡμεροῦται δὲ κατὰ τὸν ἄλλον, οὐδὲ γίνεται τιθασός, ἀλλ' ἄγριος ἐς τὸ αἰεὶ διαμένει. ἐστὶ δὲ οὐ μέγας, βρωθῆναί τε ἡδίων τοῦ ἐτέρου, καὶ τὴν σάρκα πως δοκεῖ πυκνότερος.

8. Ἡ δὲ Ἰνδῶν θάλαττα ὕδρους θαλαττίους τίκτει πλατεῖς τὰ οὐράς· τίκτουσι δὲ καὶ λίμναι μεγίστους ὕδρους. οἱ δὲ θαλάττιοι ὄφεις οἷδε κάρχαρον εἰκόσασιν μᾶλλον ἔχειν τὸ δῆγμα ἢ περ οὖν ἰώδες.

9. Ἐν Ἰνδοῖς ἵππων τε ἀγρίων καὶ ὄνων τοιούτων εἰσὶν ἀγέλαι· οὐκοῦν ἀναβαινόντων <τῶν>⁴ ὄνων τὰς ἵππους, ὑπομένειν ἐκεῖνας λέγουσι, καὶ ἡδεσθαι τῇ μίξει, καὶ τίκτειν ἡμιόνους πυρρῶς⁵ τὴν χροάν καὶ ἄγαν δρομικούς, δυσλόφους δὲ καὶ δυσγαργάεις⁶ ἄλλως· ποδάγρας δὲ τούτους αἰροῦσιν, εἴτα ἀνάγεσθαι τῷ τῶν Πρασιῶν βασιλεῖ φασί· καὶ διετεῖς μὲν ἑαλωκότας μὴ ἀναίνεσθαι

¹ φολίδα τραχεῖαν ἄρα.

² μέλας Thompson.

Melitean ^a lapdog. The scales that cover it are so rough and of such close texture, that when flayed they perform the functions of a file. They will even cut through bronze and eat their way through iron. They call the creature *Phattagê* (pangolin).

7. The Sand-partridge occurs in the neighbourhood of Antioch in Pisidia and feeds on stones. It is smaller than the partridge and black in colour, but its beak is red. It is not to be domesticated like the partridge, nor does it grow tame, but continues wild all the time. It is not large, but is pleasanter to eat than the other, and its flesh seems somewhat firmer.

The Sand-partridge

8. The Indian Ocean produces Sea-snakes with broad tails; the lakes also produce Water-snakes of immense size. But apparently these snakes in the Ocean bite with teeth that are saw-like rather than poisonous.

Water-snakes of India

9. In India there are herds of wild horses and wild asses. Now they say that when the asses mount the mares, the latter remain passive and take pleasure in the act and produce Mules of a red colour and extremely swift of foot, but that these Mules are impatient of the yoke and generally skittish. The people are said to catch them with foot-traps and then to take them to the King of the Prasii. If they are caught as two-year-olds they do not refuse to be

The Indian Mule

^a Melita, island off the coast of Dalmatia.

³ <δὲ> add. H.

⁵ πυροῦς.

⁴ <τῶν> add. Jac.

⁶ Τουρ: γαρφαίς.

τὴν πώλευσιν, πρεσβυτέρους δὲ μὴ διαφέρειν τῶν
καρχάρων θηρίων καὶ σαρκοφάγων μηδὲ ἓν.

10. Ἐν Πρασίοις δὲ τοῖς Ἰνδικοῖς εἶναι γένος
πιθήκων φασὶν ἀνθρωπόνουν, ἰδεῖν¹ δὲ εἰσι κατὰ
τοὺς Ὑρκανοὺς κύνας τὸ μέγεθος, προκομία τε
αὐτῶν ὁράται συμφυῆς· εἶποι δ' ἂν ὁ μὴ τὸ
ἀληθὲς εἰδὼς ἀσκητὰς εἶναι αὐτάς. γένειον δὲ
αὐτοῖς ὑποπέφυκε σατυρώδες, ἡ δὲ οὐρὰ κατὰ τὴν
τῶν λεόντων ἀλκαίαν ἐστί. καὶ τὸ μὲν ἄλλο πᾶν
σῶμα πεφύκασι λευκοί, τὴν δὲ κεφαλὴν καὶ τὴν
οὐρὰν ἄκραν εἰσι πυρροί.² σῶφρονες δὲ καὶ φύσει
τιθασοί· εἰσι δὲ ὑλαῖοι τὴν δίαιταν,³ καὶ σιτοῦνται
τῶν ὠραίων⁴ τὰ ἄγρια. φοιτῶσι δὲ ἀθρόοι ἐς τὰ
τῆς Λατάγης προάστεια (πόλις δὲ ἐστὶν Ἰνδῶν ἡ
Λατάγη), καὶ τὴν πρότεθειμένην αὐτοῖς ἐκ βασιλέως
ἐφθὴν ὄρυζαν σιτοῦνται· ἀνὰ πᾶσαν δὲ ἡμέραν
ἦδε ἡ δαῖς αὐτοῖς εὐτρεπὴς πρόκειται. ἐμφορηθέν-
τας δὲ ἄρα αὐτοὺς ἀναχωρεῖν αὐθις ἐς <τὰ>⁵ ἦθη
τὰ ὑλαῖά φασι σὺν κόσμῳ, καὶ σίνεσθαι τῶν ἐν
ποσὶν οὐδὲ ἓν.

11. Ποηφάγον ἐν Ἰνδοῖς ζῷον ἐστί, καὶ πέφυκέ
γε διπλάσιον ἵππου τὸ μέγεθος. οὐρὰν δὲ ἔχει
δασυτάτην καὶ μελαίνης ἀκράτως χροῖας, καὶ εἶεν⁶
αὐταὶ αἱ τρίχες καὶ τῶν ἀνθρωπείων λεπτότεραι
ἂν, καὶ ἐν μεγάλῳ τίθενται ταύτας ἔχειν Ἰνδῶν
αἱ γυναῖκες· καὶ γάρ τοι παραπλέκονται ἐξ αὐτῶν
καὶ κοσμοῦνται μάλα ὠραίως, ταῖς πλοκαμίσι ταῖς

¹ καὶ ἰδεῖν.

² Schn: δίαιταν καὶ τὸ γένος.

³ <τὰ> add. H.

⁴ πυρροί.

⁵ Bernard: ὁρέων.

⁶ Jac: εἶσιν.

broken in, but when older they are just as savage as fanged and carnivorous beasts.

10. They say that among the Prasii in India there is a race of Monkeys with human intelligence;^a in appearance they are as large as Hyrcanian hounds, and they are seen to possess a natural forelock; anyone who did not know the facts would say that these forelocks were artificial. The beard that grows beneath their chin is like that of a satyr, while the tail is as long as a lion's. The whole of their body is white except for the head and the tip of the tail, which are red. They are sober and naturally tame. They live in the forests and feed on wild produce. They visit the suburbs of Latage (this is a city in India) in great numbers and feed on the boiled rice which the king has served out to them, and this meal is prepared and laid out for them every day. And when they have eaten their fill, it is said that they withdraw again to their haunts in the forest in an orderly fashion without damaging anything that they come across.

Monkeys of
Prasinae

11. In India there is a herbivorous animal^b and it is twice the size of a horse. It has a very bushy tail, pitch-black in colour; the hairs of it are finer than those of man, and Indian women set great store by obtaining them, and in fact they braid them in and adorn themselves most beautifully,

The Yak

^a Keller (*Ant. Tierw.* 1. 9) identifies this monkey with the 'Hunuman,' *Semnopithecus entellus*.

^b The Yak, *Bos poëphagus grunniens*, is to be found on the Rupshu plateau in the SE corner of Kashmir and in Sikkim; elsewhere only in Tibet.

συμφύτοις καὶ ταύτας ὑποδέουσαι. προήκει δὲ καὶ ἐς δύο πήχεις ἑκάστης τὸ μήκος τριχός, ἐκ μίας δὲ ρίζης ὁμοῦ τι καὶ τριάκοντα θυμανηδὸν ἐκπεφύκασι. ζῶων δὲ ἄρα ἀπάντων τοῦτο δειλότατον ἦν· εἰάν γὰρ ὑπὸ τινος ὀφθῇ καὶ αἰσθηταὶ βλέπομενον, ἢ ποδῶν ἔχει φεύγει,¹ καὶ κέχρηται προθυμία μᾶλλον ἢ σκελῶν ὠκύτητι. καὶ διώκεται μὲν ὑπὸ ἱππέων καὶ κυνῶν ἀγαθῶν δραμεῖν· εἰάν μέντοι συνίδῃ ὅτι ἄρα ἀλίσκεσθαι μέλλει, τὴν οὐρὰν ἀπέκρυψεν ἐν τινι δάσει, αὐτὸ δὲ ἀντιπρόσωπον ἔστηκε, καὶ δοκεῖ τοὺς θηρατάς, καὶ ὑποθαρεῖ πως, καὶ οἶεται μηκέτι φανεῖσθαι περισπούδαστον, τῆς οὐρᾶς μὴ βλεπομένης· ἐκείνην γὰρ οἶδέν <οἱ>² εἶναι τὸ κάλλος. κενὴν δὲ ἄρα ἴσχει τὴν ὑπὲρ τοῦδε φαντασίαν· βάλλει γάρ τις αὐτὸ βέλει πεφαρμαγμένῳ, καὶ ἀποκτείνας ἀποκόψει τὴν οὐρὰν, τὸ ἄθλον τῆς ἄγρας· καὶ δείρας τὸ πᾶν σῶμα (ἀγαθὸν γὰρ καὶ ἡ δορά) ἀφήκε τὸν νεκρόν· σαρκῶν γὰρ τῶν ἐκείνου δέονται Ἴνδοι οὐδὲ ἐν.

12. Κήτη δὲ ἦν ἄρα ἐν τῇ τῶν Ἰνδῶν θαλάττῃ πενταπλασίονα <τὸ>³ μέγεθος ἐλέφαντος τοῦ μεγίστου. πλευρὰ γοῦν μία κήτους καὶ ἐς τοὺς εἴκοσι πήχεις πρόεισι, χελύνην δὲ πήχεων πεντεκαίδεκα ἔχει, τὸ δὲ πτέρωμα βραγχίου ἑκατέρου πήχεων τὸ εὖρος καὶ ἑπτὰ. κήρυκες δὲ καὶ πορφύραι . . .⁴ ὥς καὶ χοῦν ῥᾶστα δέξασθαι· καὶ μέντοι καὶ τῶν ἐχίνων τὰ χελώνια δύναίτο ἂν τοσοῦτον στέγειν. μεγέθη δ' ἰχθύων ἄπειρα, λαβράκων μάλιστα, καὶ αἰμαὶ καὶ χρυσόφρυνες.

¹ φεύγει καὶ πρόεισι.

plaiting them in with their own hair. Each hair attains a length of two cubits, and there spring perhaps as many as thirty from one root, like a tassel. Now this is of all animals the most timid, for if it is seen by somebody and realises that it is being looked at, it flees as fast as it can, the pace of its legs only exceeded by its eagerness to escape. It is hunted by horsemen with swift-footed hounds. But if it realises that it is going to be caught, it hides its tail in some thicket, faces about, and stands waiting for its pursuers and plucks up its courage, fancying that, since its tail is not visible, it will no longer seem worth pursuing. For it knows that its beauty resides in its tail. And yet on this point its fancies are idle, for a man shoots it with a poisoned arrow and having killed it will cut off its tail, the reward of the chase. And after flaying the body (for the hide also is serviceable) he leaves the dead carcase, because the Indians have no use for the flesh of these animals.

12. It seems that in the Indian Ocean there are sea-monsters five times the size of the largest elephant. At any rate a single rib of a Sea-monster measures as much as twenty cubits; it has a jaw of fifteen cubits; the fin beside each of the gills is seven cubits in width. The Trumpet-shells and Purple-shellfish of the Indian Ocean (are large enough) to contain easily six pints; further, the shells of Sea-urchins have the same capacity. As for Fishes, they are gigantic, especially the Basse, the Pelamyd,

Fishes of
India

² <oi> add. Jac.

³ <ro> add. H.

⁴ Lacuna: <τοσοῦτοι> ex. gr. H.

ἀκούω δὲ τούτους κατὰ τὴν ὥραν, ὅταν ἐπιρρέωσιν οἱ ποταμοὶ λάβροι ¹ κατιόντες ἐκ τῆς πλημύρας καὶ ἐς τὴν γῆν ἀναχέωνται, καὶ αὐτοὺς ὑπερχεισθαι κατὰ τὰς ἀρούρας καὶ ἐν ὕδατι λεπτῷ φέρεσθαι τε καὶ ἀλᾶσθαι. πανσάμενων δὲ τῶν ὑπερπιμπλάντων τοὺς ποταμοὺς ὑετῶν καὶ ἀναχωρούντων ὀπίσω τῶν ρευμάτων καὶ ἐς τὰς ὁδοὺς τὰς κατὰ φύσιν ὑποστρεφόντων, ἐν τοῖς καθημένοις χωρίοις καὶ τοῖς τεναγώδεσι καὶ ἀπέδοις, ἔνθα δῆπου φιλοῦσι καὶ αἱ νεαὶ ² καλούμεναι κόλπους τινας ἔχειν, ἰχθύς ὑπομένουσι ³ καὶ ὀκτὼ πῆχεων. καὶ αἰρούσιν οἱ γεωργοῦντες αὐτοὺς ἀσθενεῖ τῇ νήξει χρωμένους, ἅτε μὴ ἐν βυθῷ φερομένους ἀλλὰ ἐπιπολῆς, καὶ ἐκ τοῦ ὀλίγου ὕδατος ἀγαπητῶς καὶ μόλις ἀποζῶντας.

13. Ἰνδῶν δὲ ἰχθύων ἴδια καὶ ἐκεῖνα. βατίδες γίνονται παρ' αὐτοῖς οὐδέν τι μείους Ἀργολικῆς ἀσπίδος ἐκάστη, καρίδες δὲ ⁴ καὶ μείζους καράβων αἱ Ἰνδῶν εἰσίν. αἱ μὲν οὖν ἐκ τῆς θαλάττης ἀναθέουσαι διὰ τοῦ ποταμοῦ τοῦ Γάγγου χηλὰς μεγίστας ἔχουσι καὶ τραχείας θιγεῖν, ⁵ τὰς γε μὴν ἐκ τῆς Ἐρυθρᾶς ἐκπιπτούσας ἐς τὸν Ἰνδὸν λείας ἔχειν πέπυσμαι τὰς ἀκάνθας, προμήκεις γε μὴν καὶ βοστρυχώδεις τὰς ἀπηρτημένας ἑλικας. χηλὰς δὲ οὐκ ἔχειν ταύτας.

14. Χελώνη δὲ ἐν Ἰνδοῖς ποταμία ⁶ τὸ χελώνιον ⁷ ἔχει σκάφης οὐ μείον τελείας. χωρεῖ γοῦν

¹ καὶ λάβροι.

² Schn: ἀπονέμουσι.

³ θιγεῖν αὐτῶν.

⁴ Schn: αἱ ἐννείαι.

⁵ τε.

⁶ ποταμία μεγίστη τε αὕτη καί.

and the Gilthead. And I have heard that at the season when the rivers descend in violence owing to floods and spill themselves upon the land, the Fish also are emptied over the fields and are borne hither and thither in shallow water. But when the rains which have over-filled the rivers cease, and the streams withdraw again and return to their natural courses, then Fishes of as much as eight cubits long remain in low-lying, marshy, level spots, where what is known as 'fallow land' commonly has depressions. And the cultivators catch the Fish which can only swim feebly, since they are not moving in deep water but on the surface, glad to snatch a bare existence from the shallow water.

13. Indian fish have the following peculiarities. The Skate there is as large as an Argolic shield;^a the Prawns^b of India are even larger than crayfish. Now these Prawns ascend the river Ganges from the sea and have claws of immense size and rough to the touch, whereas I learn that those that quit the Red Sea for the Indus have smooth spines, and the feelers attached to them are long and curly, but they have no claws.

The Skate
and the
Prawn of
India

14. The river-Turtle of India^c has a shell as large as a full-sized skiff. At any rate each one has a

The Turtle
and the
Tortoise of
India

^a The Argolic shield was circular and about 3 ft. across.

^b The *Palaemon carcinus* of the E-Indies attains the size of a lobster.

^c The Turtles described here, in ch. 17, and in 17. 3, cannot be certainly identified.

ἕκαστον μεδίμνους δέκα ὀσπρίων· γίνονται δὲ καὶ χερσαῖαι χελῶναι, καὶ εἰεν ἂν τὸ μέγεθος κατὰ τὰς βώλους τὰς μεγίστας, αἵπερ οὖν ἐπανίστανται ἐν τοῖς βαθέσιν ἀρώμασιν, εὐπειθοῦς μὲν οὔσης τῆς γῆς, ἐς πολὺ δὲ κατιόντος τοῦ ἀρότρου καὶ τὴν αὐλακά σχίζοντος ῥᾶστα καὶ ἐγείροντος τὰς βώλους ὑψοῦ. ταύτας δὲ καὶ ἀποδύεσθαι τὸ ἑλυτρὸν φασιν. οἱ τοίνυν ἀρόται καὶ πᾶν τὸ περὶ τοὺς ἀγροὺς ἐργατικὸν ταῖς μακέλλαις ἀνασπῶσιν αὐτάς, καὶ ἐξαίρουσιν ¹ ὥσπερ οὖν ἐκ τῶν θριπηδέστων φυτῶν τὰς εὐλὰς. εἰαὶ δὲ γλυκεῖαι τὴν σάρκα καὶ πίνες, οὐ μὴν κατὰ τὰς θαλαττίας πικραὶ καὶ αὐταί.

15. Θυμόσοφα δὲ καὶ παρ' ἡμῶν ζῶα ἔστιν, οὐ μὴν ὅσα ἐν Ἰνδοῖς ² ἀλλὰ ὀλίγα· ἐκεῖ δὲ ὁ τε ἐλέφας τοιοῦτός ἐστι καὶ ὁ σιττακὸς καὶ αἱ σφίγγες καὶ οἱ καλούμενοι σάτυροι· σοφὸν δὲ ἄρα ἦν καὶ ὁ μύρμηξ ὁ Ἰνδός. οἱ μὲν οὖν ἡμέδαποι τὰς ἐαυτῶν χειρὰς καὶ ὑποδρομὰς ὑπὸ τὴν γῆν ὀρύττουσι, καὶ φωλεοὺς τινὰς κρυπτοὺς ἀποφαίνουσι γεωρρυχοῦντες, καὶ μεταλλείαις ὥς εἰπεῖν τισιν ἀπορρήτοις καὶ λανθανούσαις καταξαίνονται· ἀλλὰ οἱ γε Ἰνδοὶ μύρμηκες οἰκίσκους τινὰς συμφορητοὺς ἐργάζονται, καὶ τούτους γε οὐκ ἐν χωρίοις ὑπτίοις καὶ λείοις καὶ ἐπικλυζομένοις ῥᾶστα, ἀλλὰ μετεώροις καὶ ὑψηλοῖς. ἐν αὐτοῖς δὲ περιόδους τινὰς καὶ ὥς εἰπεῖν σύριγγας Αἰγυπτίας ³ ἢ λαβυρίνθους Κρητικὰς σοφία τινὶ ἀπορρήτῳ διατρήσαντες οἰκέια ἐαυτοῖς ἀπέφηναν, οὐκ εὐθυτενῇ καὶ ῥάδια παρελθεῖν ⁴ ἀλλ' ἐλιγμοῖς καὶ

¹ ἐξαιροῦσιν.

² Jac: Ἰνδοῖς ἔστιν.

³ Gron: Αἰγυπτίους.

⁴ παρελθεῖν ἢ εἰσερεῖσθαι τι.

capacity of ten *medimni*^a of pulse. There are also land-Tortoises, and these may be the size of the largest clods of earth which are turned up in deep ploughing, provided the soil is yielding and the plough goes deep and cuts a furrow without difficulty and brings up the clods. And they say that these Tortoises shed their covering. Now the ploughmen and all who work in the fields dig them out with mattocks and extract them as we extract caterpillars from plants which are worm-eaten. The flesh of Tortoises is sweet and they are fat and by no means bitter like the Turtles.

15. In our country also there are intelligent animals, but they are few and not so numerous as in India. In that land, for example, are the Elephant, the Parrot, the Sphinx-ape, and the Satyrs,^b as they are called. The Indian Ant^c too, it seems, is a clever creature. True, the Ants of our country excavate their holes and burrow below ground and construct hidden lairs, as it were, by digging in the earth, and wear themselves out with their mysterious and secret mining operations, so to speak. But the Ants of India construct little houses of material brought together, and these are not in low-lying, level country, which is easily flooded, but high up on rising ground. And there with indescribable skill they bore passages and what you might call Egyptian galleries or Cretan labyrinths and make a place for themselves, not straight ahead or easy to penetrate but out of the way past a maze of tunnels;

The Ants
of India

^a *Medimnus* = about 12 gallons.

^b A kind of ape, perh. the 'Gibbon.'

^c The Termite.

διατρήσει λοξά· καὶ ἀπολείπουσί γε ἐπιπολῆς
 μίαν ὀπήν, δι' ἧς εἰσίσί τε αὐτοὶ καὶ τὰ σπέρματα
 ὅσα ἐκλέγουσι,¹ εἶτα ἐς τοὺς ἑαυτῶν θησαυροὺς
 ἐσκομίζουσι· παλαμῶνται δὲ ἄρα τὰς ἐν ὑφει
 φωλεύσεις ὑπὲρ τοῦ τὰς ἐκ τῶν ποταμῶν ἀναχύ-
 σεις τε καὶ ἐπικλύσεις διαδιδράσκειν. καὶ αὐτοῖς
 ὑπὲρ τῆσδε τῆς σοφίας περιγίνεται ὥσπερ ἐν
 σκοπιαῖς τισιν ἢ νήσοις κατοικεῖν, ὅταν τῶν
 λοφιδίων ἐκείνων τὰ κύκλω περιλιμνάσῃ.² τὰ δ'
 οὖν χώματα ἐκεῖνα, καίτοι συμπεφορημένα, το-
 σοῦτον ἀποδεῖ τοῦ λύεσθαί τε καὶ διαξαίνεσθαι
 ὑπὸ τῆς περικλύσεως, ὥς καὶ κρατύνεσθαι αὐτά,
 πρῶτον μὲν ὑπὸ τῆς ἐώας δρόσου· ὑπαμφιέν-
 νεται³ γὰρ ὥς εἰπεῖν ἐκ ταύτης πάγου τινὰ
 χιτῶνα ὑπόλεπτον, πλὴν καρτερόν· εἶτα μέντοι
 δεσμεύεται κάτω βρυώδει τῆς ποταμίας ἱλύος
 φλοιῷ. καὶ μυρμηκῶν μὲν Ἰνδῶν πέρι Ἰόβα
 πάλαι, ἐμοὶ δὲ γυν ἐς τοσοῦτον λελέχθω.

16. Παρὰ τοῖς Ἀριανοῖς τοῖς Ἰνδικοῖς χάσμα
 Πλούτωνός ἐστι, καὶ κάτω τινὲς ἀπόρρητοι σύριγ-
 γες καὶ ὁδοὶ κρυπταὶ καὶ διαδρομαὶ ἀνθρώποις
 <μὲν>⁴ ἀθέατοι, βαθεῖαι δ' οὖν καὶ ἐπὶ μήκιστον
 προήκουσαι· γεγόμεναι δὲ πῶς⁵ καὶ ὀρωρυγμέναι
 τρόπῳ τῷ, οὔτε Ἰνδοὶ λέγουσιν, οὔτε ἐγὼ μαθεῖν
 πολυπραγμονῶ. ἄγουσιν οὖν⁶ Ἰνδοὶ καὶ ὑπὲρ τὰ
 τρισμύρια ἐνταῦθα κτήνη⁷ προβάτων τε καὶ αἰγῶν
 καὶ βοῶν καὶ ἵππων· καὶ ἕκαστος τῶν ἢ δεισάν-
 των⁸ ἐνύπνιον ἢ ὅτταν τινὰ ἢ φήμην ἢ ὄρνιν

¹ ἐκλέγονται.

² ἐπ- H.

³ Jac : πῶς.

⁴ περιλιμνάζεται H.

⁵ <μὲν> add. H.

⁶ ἄγουσι γοῦν.

and on the top they leave a single hole through which they themselves enter and bring into their storehouses all the seeds which they select. You see, they construct their caves high up in order to escape from inundations and floods from rivers. The result of this clever move is that they are living as it were in watch-towers or on islands at a time when all the land around their hillocks becomes a lake. Now these mounds, although merely heaped up, are so far from being dissolved and eaten away by an inundation that they are actually strengthened; primarily by the morning dew, for they are, so to say, clothed beneath with a fine but strong coating of frost resulting from the dew; then at the base they are bound round with a bark-like coating of weeds from the river mud.

Juba long ago wrote about the Ants of India; but this is all I have to say at present.

16. In the country of the Ariani^a of India there is a Chasm of Pluto, and at the bottom there are certain mysterious galleries, hidden paths, and passages unseen of man, though they are in fact deep and extend a very long way. But how they came to be and how they were dug, neither the Indians can say nor have I been at the pains to discover. Now the Indians bring to the spot over thirty thousand beasts—sheep, goats, cattle, and horses. And everyone who has been scared by some dream or has encountered some omen divine

The Chasm
of Pluto

^a Ariana comprehended, roughly speaking, most of the modern Persia, Afghanistan, and India as far as the river Indus.

⁷ κτήνη διάφορα.

⁸ δεισάντων *del. H.*

οὐκ εὐέδρον ὑφορωμένων ἀντὶ τῆς ἑαυτοῦ ζωῆς ἐμβάλλει κατὰ τὴν οἰκοθεν¹ δύναμιν, ἑαυτὸν λυτρούμενος καὶ διδοὺς ὑπὲρ τῆς ἑαυτοῦ ψυχῆς τὴν τοῦ ζῶον. τὰ δὲ ἄγεται οὔτε ἐδεσμοῖς ἐπαγόμενα οὔτε ἐλαυνόμενα ἄλλως, ἐκόντα δὲ τὴν ὁδὸν τήνδε ἀνύτει ἔλξει τινὶ καὶ ἕγγι ἀπορρήτῳ. εἴτα ἐπιστάντα τῷ στομίῳ ἐκόντα ἐμπηδᾷ, καὶ ὅφει μὲν ἀνθρωπίνῃ οὐκ ἔστιν οὐκέτι σύνοπτα ἐς γῆς χάσμα ἀπόρρητόν τε καὶ ἀχανὲς ἐμπεσόντα, ἀκούονται δ' οὖν² ἄνω βοῶν μὲν μυκηθμοί, τῶν δὲ οἰῶν βληχὴ, χρεμετισμός δὲ τῶν ἵππων καὶ μηκὴ τῶν αἰγῶν. καὶ εἴ τις ἐπιπολῆς βαδίζοι καὶ προχωροίῃ³ τὸ οὖς παραβάλλων, ἀκούσεται ἐπὶ μήκιστον τῶν προειρημένων. οὐδὲ ἐκλείπει ποτὲ ὁ συμμιγῆς ἦχος, ἐπιπεμπόντων ὁσημέραι τὰ ὑπὲρ ἑαυτῶν ζῶα. εἰ μὲν οὖν τὰ πρόσφατα ἐξακούεται μόνῃ ἢ καὶ τῶν πρώτων τινά, οὐκ οἶδα, ἀκούεται δ' οὖν. καὶ εἰρηταί μοι ζῶων τῶν ἐκεῖ καὶ τοῦτο ἴδιον.

17. Ἐν δὲ τῇ καλουμένῃ Μεγάλῃ θαλάττῃ καὶ νῆσον ἄδουσι μεγίστην, καὶ ὄνομα αὐτῆς ἀκούω Ταπροβάνην· πάνυ δὲ δολιχὴν πυνθάνομαι καὶ ὑψηλὴν τὴν νῆσον εἶναι, καὶ μήκος μὲν ἔχειν σταδίων ἑπτακισχιλίων, πλάτος δὲ πεντακισχιλίων, καὶ ἔχειν οὐ πόλεις, ἀλλὰ κώμας πεντήκοντα καὶ ἑπτακοσίας· στέγας δὲ ἔχουσιν ἔνθα⁴ κατάγονται οἱ ἐπιχώριοι ἐκ ξύλων πεποιημένας, ἤδη δὲ καὶ

¹ οἰκοθεν αὐτοῦ.

² γοῶν.

³ προσχωροῖ.

⁴ ὅθεν.

^a The Indian Ocean.

^b Ceylon.

^c 7000 stades = about 789 mi., 5000 = about 568 mi.

or human, or who has seen some bird in an unfavourable quarter, casts into the Chasm what his personal means can afford by way of ransom for himself, sacrificing the life of an animal for his own life. And the victims are brought there without being hauled with ropes or otherwise compelled, and make the journey of their own free will owing to some mysterious attraction or spell. Then, as they stand on the brink, of their own accord they leap into the Chasm and are no more seen of the human eye once they have fallen into this mysterious and yawning Chasm of earth, while above are heard the lowing of cattle, the baa of sheep, the neighing of horses, and the bleating of goats. And anyone who walks over the surface of the land and comes to the spot and listens will hear the aforesaid animals for a very long while. And the confused sounds never cease, since every day the Indians send in animals for their own redemption. Now whether it is only the recent victims that are audible or some of the earlier ones also, I cannot say, but audible they are. So much for this singular trait in the animals of that country.

17. It is commonly reported that in the Great Sea,^a as it is called, there is an island of immense area, and I have heard that its name is Taprobane.^b And I learn that this island is very long and high: its length is seven thousand *stadæ* and its width five thousand;^c it has no cities, only seven-hundred-and-fifty villages, and the dwellings where the inhabitants lodge are made of wood and even of reeds.

The island
of Tapro-
bane

The actual length of Ceylon from N to S is $271\frac{1}{2}$ mi. and the width $137\frac{1}{2}$ mi.

δονάκων. τίκτονται δὲ ἄρα ἐν ταύτῃ τῇ θαλάττῃ καὶ χελῳναὶ μέγιστα, ὥνπερ οὖν τὰ ἔλутра ὄροφοι γίνονται· καὶ γὰρ ἐστὶ καὶ πεντεκαίδεκα πήχειων ἐν χελώνιον, ὡς ὑποικεῖν οὐκ ὀλίγους· καὶ ἡλίους πυρωδεστάτους ἀποστέγει, καὶ σκιὰν ἀσμένοις παρέχει, πρὸς γε μὴν τῶν ὄμβρων τὰς καταφοράς ἀντίτυπὸν ἐστὶ, καὶ κεράμιον παντὸς καρτερώτερον,¹ τὰς τε ἐμβολὰς τῶν ὑετῶν ἀποσειέται, καὶ κροτούμενον ἀκούουσιν οἱ ὑποικούντες, ὡς ἔς τι τέγος ἐπιπτόντων τῶν ὑδάτων. οὐ δέονται γε μὴν ὡς κέραμον ῥαγέντα ἀμεῖψαι· σκληρὸν γὰρ τὸ χελώνιον,² καὶ ἔοικεν ὑπορωρυγμένη πέτρᾳ καὶ³ ὑπάντρῳ τε καὶ αὐτορόφῳ στέγῃ.

18. Ἡ τοίνυν νῆσος ἡ ἐν τῇ Μεγάλῃ θαλάττῃ, ἣν καλοῦσι Ταπροβάνην, ἔχει φοινικῶνας μὲν θαυμαστῶς πεφυτευμένους ἐς στοῖχον, ὥσπερ οὖν ἐν τοῖς ἀβροῖς τῶν παραδείσων οἱ τούτων μέλεδωνοὶ φυτεύουσι τὰ δένδρα τὰ σκιαδηφόρα, ἔχει δὲ καὶ νομὰς ἐλεφάντων πολλῶν καὶ μεγίστων. καὶ οἱ γε νησιῶται ἐλέφαντες τῶν ἡπειρωτῶν ἀλκιμώτεροί τε τὴν ῥώμην καὶ μείζους ἰδεῖν εἰσὶ, καὶ θυμοσοφώτεροι δὲ πάντα πάντῃ κρίνονται ἄν. κομίζουσί τε οὖν αὐτοὺς ἐς τὴν ἀντιπέρας⁴ ἡπειρον ναῦς μεγάλας τεκτηνάμενοι (ἔχει γὰρ δῆπου καὶ δάση ἡ νῆσος), πιπράσκουσί τε διαπλεύσαντες τῷ βασιλεῖ τῷ ἐν Καλίγγαις. διὰ μέγεθος δὲ ἄρα τῆς νήσου οὐδὲ ἴσασι οἱ τὰ μέσα αὐτῆς οἰκούντες τὴν θάλατταν, ἀλλὰ ἡπειρώτην μὲν βίον

¹ κρατερώτερον.

² χελώνειον.

³ <ῆ> καὶ Jac.

Now in this sea Turtles of immense size are hatched, and their shells are made into roofs, for a single shell measures fifteen cubits across, so that quite a number of persons can live underneath; and it keeps out the most fiery sun and affords a welcome shade; moreover it resists a downpour of rain, and being stronger than any tiles, it shakes off pelting showers, while the inmates beneath listen to it being pounded, as though the water were descending upon a tiled roof. Yet they have no need to exchange old for new as you must with a broken tile, for the Turtle's shell is hard and resembles a rock that has been hollowed out or the roof of a cavern vaulted by nature.

The Turtle
of the Indian
Ocean

18. Now this island which they call Taprobane in the Great Sea has groves of palm-trees wonderfully planted in lines, just as in luxurious parks shady trees are planted by those in charge; it has also pasturing grounds for numerous Elephants of the largest size. And these Elephants of the island are more powerful and bigger than those of the mainland, and may be judged naturally cleverer in every way. And so the people build huge ships (for the island of course has dense forests) and transport the Elephants to the mainland opposite, and having crossed, sell them to the King of the Calingae.^a But owing to the size of the island those who live in the middle of it do not even know the sea but live as though

Taprobane,
its elephants

^a Their territory lay along the E coast of India between the mouths of the Mahanadi and Godavari rivers, far N of Ceylon; but Ael. appears to regard it as in the same latitude as the island.

τρίβουσι, περιερχομένην ¹ δὲ αὐτοὺς καὶ κυκλου-
 μένην πυνθάνονται θάλατταν. οἱ δὲ τῇ θαλάττῃ
 πρόσκοι τῆς μὲν ἄγρας τῆς τῶν ἐλεφάντων
 ἀμαθῶς ἔχουσιν, ἀκοῇ δὲ αὐτὴν ἴσασι μόνη· περί-
 γε μὴν τὰς τῶν ἰχθύων καὶ τὰς τῶν κητῶν ἄγρας
 τίθενται τὴν σπουδὴν. τὴν γάρ τοι θάλατταν τὴν
 περιερχομένην τὸν τῆς νήσου κύκλον ἄμαχόν τι
 πλῆθος καὶ ἰχθύων καὶ κητῶν τρέφειν ² φασί, καὶ
 ταῦτα μέντοι καὶ λεόντων ἔχειν κεφαλὰς καὶ
 παρδάλεων καὶ λύκων ³ καὶ κριῶν δέ, καὶ τὸ ἔτι
 θαῦμα σατύρων μορφὰς κήτη ἔστιν ἃ περιφέρει
 καὶ γυναικῶν ὄψιν, ⁴ αἷσπερ ἀντὶ πλοκάμων ἀκανθαί
 προσήρτηνται. ἔχειν δὲ καὶ ἄλλας τινὰς ὑμνοῦσιν
 ἐκτόπους μορφάς, ὧν τὰ εἶδη μὴδ' ἂν τοὺς δεινοὺς
 γράφειν καὶ κράσεις σωμάτων συμπλέκειν ἐς τερα-
 τεῖαν ὄψεων ἀκριβῶσαι ποτε καὶ σοφία γραφικῇ
 παραστήσαι δύνασθαι ἂν· προμήκη δὲ ἔχει τὰ
 οὐραῖα καὶ ἐλικτά, πόδας γε μὴν χηλὰς ἢ πτερύγια.
 πυνθάνομαι δὲ αὐτὰ καὶ ἀμφίβια εἶναι, καὶ νύκτωρ
 μὲν ἐπινέμεσθαι τὰς ἀρούρας· πόαν μὲν γὰρ ⁵
 ἐσθίειν τῶν ἀγελαίων τε καὶ σπερμολόγων δίκην,
 χαίρειν δὲ καὶ τῷ φοίνικι τῷ δρυπεπεί, διασεῖειν
 τε ἐκ τούτου τὰ δένδρα ταῖς σπείραις περιβάλ-
 λοντα, αὐτὰς ὑγρὰς οὖσας καὶ οἷας περιπλέκεσθαι.
 τοῦτον οὖν τὸν φοίνικα ἐκ τοῦ σεισμοῦ τοῦ βιαίου
 καταρρέοντα ἐπινέμεσθαι· ὑπολήγει δὲ ἄρα νύξ, ⁶
 καὶ σαφὴς οὕτω ἡμέρα, καὶ ἐκεῖνα ἠφάνισθη
 καταδύντα ἐς τὸ πέλαγος, ἐώου ⁷ μέλλοντος ὑπο-

¹ τὴν περιερχομένην.

² ἐκτρέφειν.

³ ἄλλων.

⁴ ὄψιν ἔχουσιν.

⁵ μὲν γὰρ οὖν.

they were of the mainland and only learn by report of the sea that surrounds and encircles them. Whereas those that live near to the sea are ignorant of the way in which Elephants are hunted and only know of it by hearsay: they devote themselves to catching fish and sea-monsters. For they assert that the sea which surrounds the circuit of their island breeds a multitude past numbering of fishes and monsters, and moreover that they have the heads of lions and leopards and wolves and rams, and, still more wonderful to relate, that there are some which have the forms of satyrs with the faces of women, and these have spines attached in place of hair. They tell of others too which have strange forms whose appearance not even men skilled in painting and in combining bodies of diverse shapes to make one marvel at the sight, could portray with accuracy or represent for all their artistic skill; for these creatures have immense and coiling tails, while for feet they have claws or fins. I learn too that they are amphibious * and that at night they graze the fields, for they eat the grass as cattle and rooks do; they enjoy the ripe fruit of the date-palm and therefore shake the trees with their coils, which being supple and capable of embracing, they fling round them. So when the shower of dates has fallen because of this violent shaking, they feed upon it. And then as the night wanes and before it is clear daylight these creatures plunge into the ocean and disappear as the dawn

its sea-monsters

* Ael. is apparently describing the Dugong, *Halicore dugong*, a large, herbivorous, seal-like mammal of the Indian Ocean; see O. Keller, *Ant. Tierwelt* 1. 414.

* ἡ νόξ.

† Ἐωσφόρου? H, δ. <δοτέρος>? Jac.

λάμπειν.¹ εἶναι δὲ καὶ φαλλαίνας φασὶ πολλὰς, οὐ μὴν ἐς τὴν γῆν προϊέναι αὐτάς, τοὺς θύννους ἔλλοχώσας. καὶ δελφίνων δὲ γένη δύο φασὶν εἶναι, τὸ μὲν ἄγριον καὶ κάρχαρον καὶ ἀφειδέστατον ἐς τοὺς ἀλιέας καὶ σφόδρα ἀνοικτον,² τὸ δὲ πρᾶόν τε καὶ τιθασὸν φύσει. περισκιρτᾷ γοῦν καὶ περινήχεται, καὶ ἔοικε κυνιδίῳ αἰκάλλοντι, καὶ ψηλαφήσεις,³ ὃ δὲ ὑπομένει.⁴ κἂν τροφήν ἐμβάλης, ἀσμένως λήφεται.

19. Λαγὼς θαλάττιος (τῆς μέντοι Μεγάλης· τὸν γὰρ ἕτερον εἶπον τὸν ἐκ τῆς ἐτέρας) ἀλλ' οὗτός γε ἔοικε τῷ χερσαίῳ πάντα πάντη πλὴν τῶν τριχῶν, τοῦ μὲν γὰρ ἡπειρώτου ἡ λάχνη ἔοικεν ἀπαλῇ τε εἶναι καὶ ἐπαφωμένῳ⁵ μὴ ἀντίτυπος· ἔχει δὲ οὗτος ἀκανθώδεις τὰς τρίχας καὶ ὀρθάς, καὶ εἴ τις προσάψαιτο,⁶ ἀμύσσεται. φασὶ δὲ αὐτὸν ἐπ' ἄκρα τῇ φρίκῃ τῆς θαλάττης νήχεσθαι καὶ μὴ καταδύνειν ἐς βάθος, ὥκιστον δὲ εἶναι τὴν νῆξιν. ζῶν δὲ οὐκ ἂν ἀλώῃ ραδίως. τὸ δὲ αἴτιον, οὐκ ἐμπίπτει ποτέ ἐς δίκτυον, οὐ μὴν οὐδὲ καλάμου πρόσκεισιν ὀρμῇ καὶ δελέατι. ὅταν δὲ ἄρα νοσήσας ὃδε ὁ λαγὼς εἴτα ἡκιστος ὦν νήχεσθαι ἐκβρασθῇ, πᾶς ὅστις ἂν αὐτοῦ προσάψηται τῇ χειρὶ ἀπόλλυται ἀμεληθεὶς. ἀλλὰ καὶ τῇ βακτηρίᾳ ἐὰν θίγῃ τοῦ λαγῶ τοῦδε, καὶ δι' αὐτῆς πάσχει τὸ αὐτό, ὥσπερ οὖν καὶ οἱ τοῦ βασιλίσκου προσαιψάμενοι. ῥίζαν

¹ ὑπολάμπειν αὐτό.

² Schh: τῶν μὲν ἀγρίων... κάρχαρων... ἀφειδεστάτων ἀνοίκτων.

³ κἂν ψηλαφήσης Cobet, H (1876).

⁴ ὑπομένει H.

⁵ Reiske: ἐπαφωμένη.

begins to glow. They say that there are also numerous Whales which lie in wait for the tunnies; Whales they do not however come up on to the land. They also say that there are two kinds of Dolphin, the Dolphins one savage, sharp-toothed, and absolutely merciless and without pity towards fishermen, the other naturally gentle and tame. At any rate it gambols and swims around, and resembles a fawning puppy, and if you handle it, it will allow you to do so, and if you throw food to it, it will receive it gladly.

19. The Sea-hare ^a (I mean that which is found in the Great Sea ^b; the other kind in the other sea I have mentioned above) resembles the land animal in every respect except in its fur. For the fur of the land-hare seems smooth and is not hard to the touch. Whereas the Sea-hare's fur is prickly and erect and if one touches it one is stabbed. They say that it swims on the surface ripples of the sea and does not dive into the depths, and that it swims very fast. It is not easily caught alive, the reason being that it never falls into a net, nor yet will it approach the line and bait of a fishing-rod. When however this Hare through sickness and inability to swim is cast up on shore, anyone who touches it with his hand dies if he is not treated. Moreover even if he touches this Hare with a stick, he suffers the same fate thereby, just like those who touch a

The Sea-hare of the Indian Ocean

^a Not the 'Sea-hare' of 2. 45 and 9. 51; this seems to be 'one of the spiny Globe-fishes (*Diodon*)' (Thompson, *Gk. fishes*).

^b See above, ch. 17.

δὲ ἐν τῇ νήσῳ τῇ κατὰ τὴν Μεγάλην θάλατταν φύ-
εσθαι φασὶ καὶ εἶναι πᾶσιν εὐγνωστον, ἥπερ οὖν
τῇ λιποθυμίᾳ ἀντίπαλός ἐστιν. προσενεχθεῖσα
γούν τῇ τοῦ λιποθυχοῦντος ῥινὶ ἀναβιώσκειται τὸν
ἄνθρωπον. εἰδὼν δὲ ἀμεληθῇ, καὶ μέχρι θανάτου
πρόεισι τῷ ἀνθρώπῳ τὸ πάθος· τοσαύτην ἄρα ἐς
τὸ κακὸν ὁδε ὁ λαγὼς ἔχει τὴν ἰσχύν.

20. Ἐν τοῖς χωρίοις τοῖς ἐν Ἰνδία (λέγω δὲ ¹
τοῖς ἐνδοτάτῳ) ὅρη φασὶν εἶναι δύσβατά τε καὶ
ἐνθηρα, καὶ ἔχειν ζῶα ὅσα καὶ ἡ καθ' ἡμᾶς τρέφει
γῆ, ἄγρια δὲ καὶ γάρ τοι καὶ τὰς οἷς τὰς ἐκεῖ
φασιν εἶναι καὶ ταύτας θηρία, καὶ κύνας καὶ αἰγας
καὶ βοῦς, αὐτόνομά τε ἀλᾶσθαι καὶ ἐλεύθερα,
ἀφειμένα νομευτικῆς ἀρχῆς. πλήθη δὲ αὐτῶν καὶ
ἀριθμοῦ πλείω φασὶν ² οἱ τῶν Ἰνδῶν λόγιοι. ἐν
δὲ ³ τοῖς καὶ τοὺς Βραχμᾶνας ἀριθμεῖν ἄξιον· καὶ
γάρ τοι καὶ ἐκεῖνοι ὑπὲρ τῶνδε ὁμολογοῦσι τὰ
αὐτά. λέγεται δὲ καὶ ζῶον ἐν τούτοις εἶναι
μονόκερων, καὶ ὑπ' αὐτῶν ὀνομάζεσθαι καρτά-
ζωνον. καὶ μέγεθος μὲν ἔχειν ἵππου τοῦ τελείου
καὶ λόφον, καὶ λάχην ἔχειν ξανθὴν, ποδῶν δὲ
ἄριστα εἰληχένας. ⁴ καὶ τοὺς μὲν πόδας ἀδιάρθρω-
τους τε καὶ ἐμφερεῖς ἐλέφαντι πεφυκέναι, ⁵ τὴν δὲ
οὐρὰν ἔχειν ⁶ σὺς· μέσον δὲ τῶν ὀφρύων ἔχειν

¹ δῆ.

² φασὶν οἱ τούτων συγγραφεῖς καὶ.

³ Ἰας· δῆ.

⁴ εἰληχένας καὶ εἶναι ὠκυστον.

⁵ συμπεφυκέναι.

⁶ ἔχειν add. H.

^a 'Cartazonus' may be presumed to be a corruption of some Indian word. In Sanskrit 'the one-horned animal' is the Rhinoceros; *Khadga* and *Khadgin* = rhinoceros. A

basilisk. But they say that there is a root which grows in the island by the Great Sea and that it is well-known to everybody, and is an antidote to fainting. At any rate if it is applied to the nose of the fainting man it revives him. But if he is not treated, his malady grows worse until the man dies. Such power, you see, has this Hare to work destruction.

20. In certain regions of India (I mean in the very heart of the country) they say that there are impassable mountains full of wild life, and that they contain just as many animals as our own country produces, only wild. For they say that even the sheep there are wild, the dogs too and the goats and the cattle, and that they roam at their own sweet will in freedom and uncontrolled by any herdsman. Indian historians assert that their numbers are past counting, and among the historians we must reckon the Brahmins, for they also agree in telling the same story.

Wild
animals of
India

And in these same regions there is said to exist a one-horned beast which they call *Cartazonus*.^a It is the size of a full-grown horse, has the mane of a horse, reddish hair, and is very swift of foot. Its feet are, like those of the elephant, not articulated and it has the tail of a pig. Between its eyebrows it has a horn growing out; it is not smooth but has

The 'Carta-
zonus'

fuller form was *Khadgadanta*, whence came the Persian *Kargadan*. The Greek *καρτάζωνος* may have replaced some such Indian-Prakrit word. See H. W. Bailey, *Zoroastrian problems*, 110, and *Bull. of School of Or. & Afr. studies* 10 (1940-42) 899; F. Edgerton, *Buddhist hybrid Sanskrit dict.* 202; E. Sachau, *Alberuni's India*, I. 204, and *Indo-europ. Studien* (Abh. Berl. Ak. Wiss. 1888), p. 18; O. Shepard, *Lore of the Unicorn*, 36.

ἐκπεφυκὸς κέρας οὐ λεῖον ἀλλὰ ἐλιγμοὺς ἔχον
τινὰς καὶ μάλα αὐτοφυεῖς, καὶ εἶναι μέλαν τὴν
χρῶαν· λέγεται δὲ καὶ ὀξύτατον εἶναι τὸ κέρας
ἐκεῖνο. φωνὴν δὲ ἔχειν τὸ θηρίον ἀκούω τοῦτο
πάντων ἀπηχεστάτην τε καὶ γεγωνοτάτην. καὶ
τῶν μὲν ἄλλων αὐτῷ ζώων προσιόντων φέρειν καὶ
πρᾶον εἶναι, λέγουσι δὲ ἄρα πρὸς τὸ ὁμόφυλον
δύσεριν εἶναί πως. καὶ οὐ μόνον φασὶ τοῖς ἄρρεσιν
εἶναί τινα συμφυῇ κύριζίν τε πρὸς ἀλλήλους καὶ
μάχην, ἀλλὰ καὶ πρὸς τὰς θηλείας ἔχουσι θυμὸν
τὸν αὐτόν, καὶ προάγοντες τὴν φιλονικίαν καὶ
μέχρι θανάτου <τοῦ>¹ ἡττηθέντος ἐξάγουσιν.
ἔστι μὲν οὖν καὶ διὰ παντὸς τοῦ σώματος ῥωμα-
λέον, ἀλκή δέ οἱ τοῦ κέρατος ἅμαχός ἐστι. νομᾶς
δὲ ἐρήμους ἀσπάζεται, καὶ πλανᾶται μόνον· ὥρα
δὲ ἀφροδίτης τῆς σφετέρας συνδυασθεὶς πρὸς τὴν
θήλειαν πεπράννται, καὶ μέντοι καὶ συννόμῳ ἐστών.
εἰτα ταύτης παραδραμούσης καὶ τῆς θηλείας
κυούσης, ἐκθηριοῦνται αὖθις, καὶ μονίας ἐστὶν ὃδε
ὁ Ἰνδὸς καρτάζωνος. τούτων οὖν πῶλους πάνυ
νεαροὺς κομίζεσθαι φασὶ τῷ τῶν Πρασίων βασιλεῖ,
καὶ τὴν ἀλκὴν ἐν ἀλλήλοις ἐπιδείκνυσθαι κατὰ τὰς
θέας τὰς πανηγυρικάς. τέλειον δὲ ἀλῶναί ποτε
οὐδεὶς μέμνηται.

21. Ὑπερελθόντι τὰ ὄρη τὰ γειτνιῶντα τοῖς Ἰν-
δοῖς κατὰ τὴν ἐνδοτάτῳ πλευρὰν φανοῦνται φασὶν
αὐλῶνες δασύτατοι, καὶ καλεῖται γε ὑπ' Ἰνδῶν
ὁ χώρος Κόλουνδα. ἀλᾶται² δὲ ἄρα φασὶν ἐν
τοῖσδε τοῖς αὐλῶσι ζῶα Σατύροις ἐμφερῇ τὰς
μορφάς, τὸ πᾶν σῶμα λάσια, καὶ ἔχει κατὰ τῆς

spirals of quite natural growth, and is black in colour. This horn is also said to be exceedingly sharp. And I am told that the creature has the most discordant and powerful voice of all animals. When other animals approach, it does not object but is gentle; with its own kind however it is inclined to be quarrelsome. And they say that not only do the males instinctively butt and fight one another, but that they display the same temper towards the females, and carry their contentiousness to such a length that it ends only in the death of their defeated rival. The fact is that strength resides in every part of the animal's body, and the power of its horn is invincible. It likes lonely grazing-grounds where it roams in solitude, but at the mating season, when it associates with the female, it becomes gentle and the two even graze side by side. Later when the season has passed and the female is pregnant, the male *Cartazonus* of India reverts to its savage and solitary state. They say that the foals when quite young are taken to the King of the Prasii and exhibit their strength one against another in the public shows, but nobody remembers a full-grown animal having been captured.

21. When one has passed the mountains that border upon India there will come into view densely wooded glens on the inner side of the mountains, and the Indians call the region *Colunda*. And in these glens, they say, creatures resembling Satyrs roam at large; their whole body is shaggy and they

Satyr-like
creatures in
India

¹ <τοῦ> add. H.

² ἀλώνται.

ἰξυός ἵππουριν. καὶ καθ' ἑαυτὰ μὲν μὴ ἐνοχλού-
μενα διατρίβει ἐν τοῖς δρυμοῖς ὑλοτραγοῦντα· ὅταν
δὲ αἰσθωνται κυνηγετῶν κτύπου, καὶ ἀκούσῃσι
κυνῶν ὑλακῆς, ἀναθέουσιν ἐς τὰς ἀκρωρείας αὐτὰς
ἀμάχῳ¹ τῷ τάχει· καὶ γάρ εἰσι ταῖς ὀρειβασίαις
ἐντριβεῖς· καὶ ἀπομάχονται πέτρας τινὰς κυλι-
δούντες κατὰ τῶν ἐπιόντων, καὶ καταλαμβάνόμενοι
γε πολλοὶ διαφθείρονται. καὶ ἐκ τούτων εἰσὶν
ἐκεῖνοι δυσάλωτοι, καὶ μόλις ποτὲ καὶ διὰ μακροῦ
τινὰς αὐτῶν ἐς Πρασίους κομίζεσθαι λέγουσι.
καὶ τούτων μέντοι ἢ τὰ νοσοῦντα ἐκομίσθη ἢ
θῆλεά τινα κύοντα·² καὶ συνέβη γε θηραθῆναι τοῖς
μὲν διὰ τὴν νωθείαν, ταῖς δὲ διὰ τὸν τῆς γαστροῦ
ὄγκον.

22. "Ἐστὶ δὲ καὶ Σκιράται πέραν Ἰνδῶν ἔθνος
καὶ τοῦτο, καὶ εἰσὶ σιμοὶ τὰς ῥίνας, εἴτε οὕτως ἐκ
βρεφῶν ἀπαλῶν ἐνθλάσει τῇ τῆς ῥίνος διαμείναν-
τες, εἴτε καὶ τοῦτον τὸν τρόπον τικτόνται. γίνον-
ται δὲ ὄφεις παρ' αὐτοῖς μεγέθει μέγιστοι, ὧν οἱ
μὲν ἀρπάζουσι τὰς ποιμένας καὶ σιτοῦνται, οἱ δὲ
ἐκθηλάζουσι τὸ αἷμα, ὥσπερ οὖν παρὰ τοῖς
Ἑλλησιν οἱ αἰγοθῆλαι, ὧν περ οὖν καὶ ἀνωτέρω
οἶδα ποιησάμενος μνήμην εὐκαιροτάτην.

23. Ἴππου δὲ ἄρα καὶ τὸ εὐμαθὲς ἴδιον ἦν, καὶ
τούτου μαρτύριον ἐκεῖνο. Συβαρίτας τοὺς ἐν
Ἰταλίᾳ τρυφῆς ἀκούω ποιήσασθαι φροντίδα ὑπερ-

¹ ἀμαχάνω.

² καὶ κύοντα.

^a A primitive race of Pygmies, long-haired and with a light-coloured skin, living in the N and NE of India.

have a horse's tail at their waist. And if left to themselves and not troubled, they live among the thickets and subsist off the trees, but whenever they hear the sound of huntsmen or the baying of dogs they run up to the mountain ridges with a speed that none can overtake, for they are inured to roaming the mountains. And from there they fight by rolling down rocks upon their assailants, and many are they that are caught and destroyed. These are the reasons why they are hard to capture, so they say that few indeed, and these at long intervals, are despatched to the Prasii, and of these few it was either sick animals or pregnant females that were despatched: the accident of their capture was due in the case of the males to their tardiness, in the case of the females to their being big-bellied.

22. The Sciratae ^a also are a people on the other side of India, and they are snub-nosed, and are permanently so either from having their noses dented in tender infancy or because they are born like that. And in their country there occur Snakes of enormous size, some of which seize and devour the flocks, while others suck out their blood, just as the goatsuckers do in Greece ^b: the latter I know I have mentioned earlier on ^c at the most appropriate place.

23. Docility, it seems, is another characteristic of the Horse; witness the following account. I have heard that the inhabitants of Sybaris in Italy

The
Sciratae

Snakes of
their
country

The people
of Sybaris
and their
Horses

^b This is a complete fiction; see Thompson, *Gk. birds*, s.v. αἰγοθήλας.

^c See 3. 39.

βάλλουσιν, καὶ τῶν μὲν ἄλλων ἔργων τε καὶ σπουδασμάτων ἀμαθῶς ἔχειν, πάντα δὲ τὸν ἑαυτῶν βίον διάγειν ῥαστωναύοντας ἐν ἀργίᾳ καὶ πολυτελείᾳ. περιηγείσθαι μὲν οὖν ἕκαστα τῶν ἐν Συβάρει μακρὸν ἂν εἴη νῦν, ἐκεῖνο δ' οὖν ὁμολογεῖ τρυφήν ἄμαχον. δεδιδαγμένοι ἦσαν αὐτοῖς οἱ ἵπποι παρὰ τὸν τῆς εὐνοχίας καιρὸν ὀρχεῖσθαι πρὸς αὐλὸν ἐν ῥυθμῷ.¹ τοῦτο οὖν εἰδότες οἱ Κροτωνιάται (ἐπολέμουν δὲ αὐτοῖς) σάλπιγγα μὲν καὶ ἦχον σύντονον καὶ παρακλητικὸν ἐς ὅπλα κατεσίγασαν, αὐλοὺς δὲ καὶ αὐλητὰς παραλαβόντες, ἐπεὶ ὁμοῦ ἦσαν καὶ τόξενμα ἐξικνεῖτο ἤδη, ἐνέδοσαν ἐκεῖνοι τὸ μέλος τὸ ὀρχηστικόν, ὅπερ οὖν ἀκούσαντες οἱ τῶν Συβαριτῶν ἵπποι,² ὡς ἐν μέσοις ὄντες τοῖς συμποσίοις, ἀπεσεύσαντο μὲν τοὺς ἀναβάτας, ἐσκίρτων δὲ καὶ ἐχόρευον. καὶ τῇ τε ἄλλῃ³ τὴν τάξιν συνέχεαν καὶ τὸν πόλεμον ἐξωρχήσαντο.

24. Ὑπὲρ τῶν ἵππων τῶν καλουμένων λυκοσπάδων εἶπον καὶ ἀνωτέρω, καὶ νῦν δὲ εἰρήσεται ὅσα προσακήκοα ἴδια. τὴν ὄψιν ἔχουσι συνεστραμμένην καὶ βραχείαν, ἔτι δὲ σιμῇν. λέγουσι δὲ αὐτὰς εἶναι καὶ φιλέλληνας, καὶ ἔχειν τοῦ γένους τοῦδε συνέσιν τινα ἀπόρρητον, καὶ συμφυῇ πρὸς αὐτοὺς ἀποσώζειν φιλίαν, καὶ προσιόντων τε καὶ

¹ Schen: τῷ ῥυθμῷ MSS, del. H.

² ἵπποι κατὰ τὴν οἶκον μνήμην.

³ τῇ τε ἄλλῃ] ταύτῃ H, τῇ τε ἄλλῃ Bernard.

devoted an excessive amount of thought to delicate living; of other matters and pursuits they knew nothing, but spent their entire time in easy-going sloth and extravagance. To explain in detail all that went on in Sybaris would make a long story now; the following tale however attests their unsurpassed luxuriousness. Their horses had been trained to dance in time to the music of the pipe at their hour for banqueting. Accordingly the inhabitants of Croton knowing this (they were at war with Sybaris), had their trumpet with its piercing note that summons to arms silenced; they collected pipes and pipe-players, and when they were at close quarters and within a bowshot, the players struck up the dance-music. At the sound the horses of the people of Sybaris, imagining that they were in the midst of a wine-party, shook off their riders and began to leap about and dance. And they not only threw the ranks into confusion but also 'danced away' the war.^a

24. I have spoken earlier on of the horses which are called *lycospades*,^b and I will now describe some further characteristics of which I have heard. Their face is compact, short, and snub-nosed. They are said to be fond of the Greek people, to understand them by some mysterious means, and to maintain a natural friendship for them, so that if Greeks approach them, touch them, and pat them

The
'lycospad'
horses

^a Sybaris was annihilated by the people of Croton, 510 B.C. Efforts to re-found it were unsuccessful.

^b A breed of horses from the S of Italy. Ael. has not mentioned them before, though they share some of the characteristics mentioned in 11. 36.

ἐπαφωμένων καὶ κολῇ τῇ χειρὶ πως ἐπικροτούντων
μὴ ἄχθεσθαι μηδὲ ἀποσκιρτᾶν, καὶ συνδιημερεῦειν
μὲν αὐτοῖς ¹ ὥσπερ οὖν δεδεμένους, καθευδόντων
δὲ καθεύδειν πλησίον. εἰ δὲ προσέλθῃ βάρβαρος,
ὥσπερ οὖν αἱ ῥινηλατοῦσαι κύνες ἐκ τῶν ἰχνῶν
συνιᾶσι τὰ θηρία, οὕτω τοι καὶ αἱ ἵπποι ἐκείναι ²
γινώσκουσι τὸ γένος, καὶ χρεμετίζουσι καὶ φεύ-
γουσιν ὅλα δῆπου δεδοικυῖαι θηρίον. τοῖς μὲν οὖν
συνήθεσι καὶ χιλὸν ἐμβάλλουσι καὶ τὴν ἄλλην
κομιδὴν προσφέρουσι πάνυ ἡδονται, καὶ βούλονται
ὥραιαι φαίνεσθαι, καὶ ἔτι μᾶλλον τοῖς ἑαυτῶν
ἡμιόχοις. καὶ τὸ μαρτύριον, ὅταν νήχωνται, ἐνδο-
τέρῳ προχωροῦσιν ἢ τῆς λίμνης ἢ τῆς θαλάττης ἢ
τῆς κρήνης, τὸ πρόσωπον φαιδρύνειν βουλόμεναι,
ἵνα μὴ τι ἄμορφον ἢ ἀκαλλές ἐκ τῆς φάτνης ἢ ἐκ
τῆς ὁδοῦ προσπεσὼν εἴτα ἐπιθολώσῃ τὸ κάλλος.
λυκοσπάδι δὲ ἄρα ἵππῳ καὶ ἀλοιφαὶ εὐώδεις ὡς
νύμφῃ φίλαι καὶ μύρων ὁσμὴ. καὶ Ὅμηρος δὲ τὸ
φιληδεῖν ἵππους χρίσμασι φύσει πάντας ὁμολογεῖ
λέγων

τοίου γὰρ σθένος ἐσθλὸν ἀπώλεσαν ἡμιόχοιο
ἡπίου, ὃς σφῶιν μάλα πολλάκις ὕγρον ἔλαιον
χαιτάων κατέχευε, λοέσσας ὕδατι λευκῷ.

καὶ Σημωνίδης ³ δὲ ἐκ παντοδαπῶν θηρίων λέγων
τὰς γυναῖκας γενέσθαι τε καὶ διαπλασθῆναι φησιν
ἐνίαις ἐκ τῶν ἵππων τό τε φιλόκοσμον καὶ φιλόμυ-
ρον συντεχθῆναι καὶ ἐκείναις ⁴ φύσει. ⁵ ἃ δὲ λέγει,
ταῦτά ἐστιν.

¹ Reiske: αὐτούς.

² οὕτω . . . ἐκείναι] Jac: ἐκεῖνα, οὕτω . . . ἵπποι γ.

³ Σιμ- mss, H.

with the hollow of their hand, they do not resent it or shy away, but pass their days at their side as though they were tethered, and when the Greeks lie down to sleep they will sleep at their side. If however some foreigner approaches, then, just as hounds on the scent recognise animals by their tracks, so do these mares know the man's origin, and neigh and flee away as though they were afraid of some wild beast. But their delight is in familiar friends who give them fodder and generally tend them, and they are anxious to appear beautiful, especially in the eyes of their drivers. The proof of this is that when they go swimming they advance far into the lake or sea or spring in their eagerness to sleek their faces, so that nothing disfiguring or unlovely from the manger or from their journey may befoul their beauty. Fragrant unguents and the scent of perfumes are as dear to a lycospad horse as they are to a bride. And Homer testifies to the natural love which all horses have for unguents when he says [*Il.* 23. 280]

'For so mighty a charioteer and so gentle have they lost, who right often would pour upon their manes smooth oil when he had washed them in clear water.'

And Semonides describing how women are born and moulded after animals of all kinds, says that the horse's love of ornament and of perfumes is innate in some women also. These are his words [*fr.* 7. 57 Diehl]:

⁴ κατ' ἐκείνους.

⁵ *Ges*: φύσαις, φῦναι, or φουούσαις.

τὴν δ' ἵππος ἄβρῃ χαϊτέεσσ' ¹ ἐγείνατο,
 ἢ δούλι' ἔργα καὶ δύνῃ ² περιτρέπει·
 κοῦτ' ἂν μύλης ψαύσειεν, οὔτε κόσκινον
 ἄρειεν, οὔτε κόπρον ἐξ οἴκου βάλοι,
 οὔτε πρὸς ἵπνὸν ἀσβόλην ἀλευμένη
 ἰζοιτ'. ἀνάγκη δ' ἄνδρα ποιεῖται φίλον.
 λούται δὲ πάσης ἡμέρας ἀπο ρύπον
 δῖς, ἄλλοτε τρίς, καὶ μύροις ἀλείφεται.
 αἰεὶ ³ δὲ χαίτην ἐκτεισμένην φορεῖ
 βαθείαν, ἀνθέμοισιν ἐσκιασμένην.
 καλὸν μὲν οὖν θέλημα τοιαύτη γυνή
 ἄλλοιοι, τῷ δ' ἔχοντι γίγνεται κακόν,
 ἣν μή τις ἢ τύραννος ἢ σκηπτοῦχος ἢ,
 ὅστις ⁴ τοιούτοις θυμὸν ἀγλαΐζεται.

25. Ἰδία δὲ ἵππων καὶ ἐκεῖνα δήπου. οἱ
 Πέρσαι, ἵνα μὴ ᾧσω αὐτοῖς οἱ ἵπποι καταπλήγες,
 ψόφοις αὐτοὺς καὶ ἥχοις χαλκοῖς ⁵ προσεθίζουσι,
 καὶ κωδωνίζουσιν, ⁶ ὥς μὴ ποτε ἐν τῷ πολέμῳ
 δείσωσι τοὺς τῶν πανοπλιῶν ἀραγμοὺς καὶ τὸν
 τῶν ξιφῶν πρὸς τὰς ἀσπίδας δοῦπον. εἰδωλά τε
 νεκρῶν δὴ σεσαγμένα ἀχύροις ὑποβάλλουσιν αὐτοῖς,
 ἵνα προσεθισθῶσι νεκροὺς ἐν τῷ πολέμῳ πατεῖν,
 καὶ μὴ δεδιότες ὥς τι ἐκπληκτικὸν εἶτα μέντοι ⁷
 ἐν τοῖς ἔργοις τοῖς ὀπλιτικοῖς ἀχρεῖοι ᾧσω. οὐκ
 ἐλελήθει δὲ Ὅμηρον οὐδὲ τοῦτο, ὥς αὐτὸς ⁸
 δείκνυσιν. ὅτι γοῦν ἀνηρέθη μὲν ὁ Θραξ Ῥῆσος,
 σὺν αὐτῷ δὲ καὶ οἱ ἑταῖροι, ἀκούομεν ⁹ ἐν Ἰλιάδι
 ἐκ παίδων· ἃ δὲ ἀκούομεν, ταῦτά ἐστιν. ἀποσφάτ-
 τει μὲν ὁ τοῦ Τυδέως τοὺς Θραῆκας, ὁ δὲ τοῦ

¹ Mein : ἀβρὰ χαϊτέεσσ'.

³ Bergk : αἰεὶ.

² Stobaeus : ἄτην.

⁴ ὅς τοις H.

' But another is born of a dainty, long-maned mare: she turns away from servile tasks and drudgery; she will never touch a mill or pick up a sieve or cast muck out of the house, nor, since she would escape the soot, will she sit by the oven. Only by constraint does she take a man to her bosom. And every day she washes off the dirt twice, sometimes thrice, and anoints herself with perfumes. And always she wears her deep tresses combed and shaded with flowers. Such a woman is fair to look upon—for others, but to her husband, a plague, unless he be a despot or sceptred lord who delights his heart with such gauds.'

25. Here, I think, are further characteristics of ^{The Horse trained for battle} Horses. In order that their Horses may not panic, the Persians accustom them to noises and the clang of bronze, and sound them so that in war they may never be afraid of the rattle of full armour and the clash of swords upon shields. And they throw dummy corpses stuffed with straw beneath their feet in order that they may get used to trampling on corpses in war and may not through terror at some unnerving occurrence be useless in encountering men-at-arms. Nor did this escape the notice of Homer, as he himself shows. At any rate we learn in our childhood from the *Iliad* [10. 486] how the Thracian Rhesus and his companions with him were slain. This is the story we learn. The son of Tydeus ^a slaughters the Thracians, while the son

^a Diomedes.

⁵ χαλκοῦ Reiske.

⁶ Schh: κωδωνοῦσαν.

⁷ μέντοι δυσωπούμενοι.

⁸ Ges: αὐτά.

⁹ Jac: οὐς ἀκούομεν.

Λαέρτου τοὺς ἀνηρημένους ὑπάγει τῶν ποδῶν, ἵνα μὴ ποτε ἄρα νεήλυδες ὄντες οἱ Θρᾶκες ἵπποι εἴτα μέντοι ἐκπλήττωνται ¹ τοῖς νεκροῖς ἐμπαλασσόμενοι, ² καὶ ἀήθως κατ' αὐτῶν ὥς τινων φοβερῶν βαίνοντες ἀποσκιρτῶσιν. οἱ δὲ ἅπαξ μαθόντες, οὐκ ἂν αὐτοὺς λάβοι τοῦ μαθήματος λήθη· οὕτως εἰσὶν ἀγαθοὶ μαθεῖν ὅτιοῦν τῶν λυσιτελῶν οἱ ἵπποι. φιλεῖν δὲ οἰοί ποτέ εἰσι καὶ ἐς ὅσον, ἐμοὶ μὲν εἴρηται ἐν λόγοις τοῖς ἄνω.

26. Ἐν τοῖς κρυμώδεσι τόποις τὰ πρόβατα τῆς χιόνος ἐπιρρεούσης καὶ τοῦ κρύους ἐνακμάζοντος ἄχολά ἐσι (καθειργμένα δὲ ἄρα καὶ τοῦ χιλοῦ τοῦ νέου μὴ μεταλαμβάνοντα εἴτα μέντοι τοιαῦτα εὐρίσκεται), ὑπαρχομένου δὲ τοῦ ἥρος προϊόντα. ³ ἐπὶ τὰς νομάς τῆς χολῆς ὑποπίμπλαται. τοῦτο δὲ ἄρα ἔτι καὶ μᾶλλον φιλεῖ παρακολουθεῖν τοῖς Σκυθικοῖς προβάτοις φασίν.

27. Ἀγαθαρχίδης φησὶν εἶναι γένος ἐν τῇ Λιβύῃ τινῶν ἀνθρώπων, καὶ μέντοι καὶ καλεῖσθαι αὐτοὺς Ψύλλους. καὶ ὅσα μὲν κατὰ τὸν ἄλλον βίον τῶν λοιπῶν ἀνθρώπων διαφέρειν ⁴ οὐδὲ ἐν, τὸ δὲ σῶμα ἔχειν ξένον τε καὶ παράδοξον ὥς πρὸς τοὺς ἑτεροφύλους ἀντικρινόμενον· τὰ γὰρ τοιζῶα τὰ δακετὰ καὶ τὰ ἐγχρίμπτοντα ⁵ πάμπολλα ὄντα μηδὲν αὐτοὺς μόνους ἀδικεῖν. οὔτε γοῦν ὄφews δακόντος ἐπαίουσιν οὔτε φαλαγγίου νύξαντος τοὺς ἄλλους ⁶ ἐς θάνατον οὔτε μὴν σκορπίου <τὸ> ⁷ κέντρον ἀπερείσαντος. ἐπὶ δὲ ἄρα τούτων προσ-

¹ Ges: ἐκπλήττονται.

² Jac: καὶ προϊόντα.

³ ἐμπλαττ- ἀπὸ ἐμπαλαττ-.

⁴ Ges: διαφέρει.

of Laertes ^a draws the slain men away by the feet for fear lest the Thracian horses, being newcomers, get entangled among the dead bodies and panic, and through being unused to them may leap aside as though they were treading upon some terrifying objects. But once Horses have learnt a thing, they will not forget what they have learnt, so clever are they at learning whatever is of any advantage. I have spoken earlier on ^b of their capacity for affection and how far they will feel it.

26. In frosty regions when the snow falls and the cold is at its worst the Sheep have no gall (they are found to be in this condition when penned up and unable to get fresh fodder), but at the beginning of spring they go out to the pastures and become filled with gall. And this, they say, is a constant occurrence especially in the Sheep of Scythia. Sheep in cold weather

27. Agatharcides asserts that there is in Libya a certain race of men who are called Psylli. So far as their general way of life is concerned they differ not a whit from other men, except that, compared with men of other nations, their bodies have an unusual and marvellous quality: they alone are uninjured by the numerous creatures that bite or strike. At any rate they do not feel either the bite of a snake or the prick of a spider which is fatal to others, or even the sting planted by a scorpion, and whenever one of these creatures comes near and The Psylli

^a Odysseus.

^b See 6. 44.

^c ἐγγρίπτοντα.

^d ὡς τοὺς ἄ.

^e <τό> add. H.

πελάσῃ τι καὶ παραβαύσῃ τοῦ σώματος καὶ ἅμα καὶ τῆς ὁσμῆς τῆς ἐκείνων σπάσῃ,¹ ὥσπερ οὖν φαρμάκου γευσάμενον² κάρωσιν τινα ἐλκτικήν ἐς ἀναισθησίαν ἐμποιοῦντος, ἐξασθενεῖ καὶ παρείται, ἔστ' ἂν παραδράμῃ ὁ ἄνθρωπος. ὅπως δὲ ἐλέγχουσι τὰ ἑαυτῶν βρέφη εἴτε ἐστὶ γνήσια εἴτε καὶ νόθα, ἐν τοῖς ἐρπετοῖς βασανίζοντες ὡς ἐν τῷ πυρὶ τὸν χρυσὸν οἱ βάναυσοι,³ ἀνωτέρω εἶπον.

28. Καλλίας ἐν τῷ δεκάτῳ τῶν περὶ τὸν Συρακόσιον Ἀγαθοκλέα λόγων φησὶ τοὺς κεράστας ὄφεις δεινοὺς εἶναι τὸ δῆγμα· ἀναιρεῖν γὰρ καὶ ζῶα ἄλογα καὶ ἀνθρώπους, εἰ μὴ παρείῃ Λίβυς ἀνὴρ, Ψύλλος ὢν τὸ γένος. οὗτος γοῦν ἔάν τε κλητὸς ἀφίκεται ἔάν τε καὶ παρῇ κατὰ τύχην καὶ θεάσῃται πρῶως ἔτι ἀλγοῦντα, τῇ πληγῇ⁴ μόνον προσπτύσας εἰτα μέντοι τὴν ὀδύνην ἐπράννε, καὶ κατεγοήτευσε τὸ δεινὸν τῷ σιάλῳ. ἔάν δὲ εὖρη δυσανασχετοῦντα καὶ ἀτλήτως φέροντα, ὕδωρ ἁθρόον σπᾶσας ἔσω τῶν ὀδόντων καὶ χρησάμενος αὐτῷ τοῦ στόματος κλύσματι, εἰτα τοῦτο ἐς κύλικα ἐμβαλὼν δίδωσι ροφήσαι τῷ τρωθέντι. ἔάν δὲ περαιτέρω καὶ τοῦδε τοῦ φαρμάκου κατ-ισχύῃ τὸ κακόν, ὁ δὲ τῷ νοσοῦντι παρακλίνεται γυμνῷ γυμνός, καὶ τοῦ χρωτός οἱ τοῦ ἰδίου προσανατρίψας τὴν ἰσχὺν τὴν συμφυῆ, εἰτα μέντοι τοῦ κακοῦ πεποίηκε τὸν ἄνθρωπον ἐξάντη.⁵ ἀποχρῶν δὲ ἄρα ὑπὲρ τούτου εἴη ἂν μάρτυς καὶ Νίκανδρος ὁ Κολοφώνιος λέγων

¹ Jac : ψαύσῃ ἢ σπάσῃ.

² γευσάμενον ὑπνοποιοῦθ.

³ βάναυσοι χρυσοουργοί.

touches a Psyllian and inhales the odour from him, it is as though it had tasted some drug that brings on a drowsiness inducing insensibility, for it becomes quite weak and relaxed until the man has passed by. And their manner of proving that their children are either their own or bastards by testing them among reptiles, just as artizans test gold in the fire, I have described earlier on.^a

28. Callias in the tenth book of his *History of Agathocles of Syracuse* says that the Cerastes inflicts a terrible bite, for it kills dumb animals and human beings unless a Libyan belonging to the race of Psylli happens to be at hand. At any rate if a Psyllian comes in answer to a summons or is present by chance and sees that the victim is still only in slight pain, by simply spitting on the wound he alleviates the pain and conjures away the poison by his spittle. If however he finds the man in a sore plight and in intolerable suffering, he takes a large mouthful of water behind his teeth, and this same water with which he has rinsed his mouth he pours into a cup and gives to the stricken man to swallow. But if the poison is too strong even for this medicine, the Psyllian lies down naked beside the sick man also naked, and applying to him by friction the innate power of his own skin, renders the man free of the poison. And Nicander of Colophon should be sufficient witness to this when he says [*fr.* 32]

^a See 1. 57.

⁴ τὴν πληγὴν ἢ τὸ δῆγμα.

⁵ ἐξάντην.

The Psylli
and snake-
bites

ἐκλινον ὡς Λιβύης¹ Ψύλλων γένος οὔτε τι θηρῶν
αὐτοὶ κάμνουσιν μυδαλέσσι² τυπαῖς,
οὓς Σύρτις βοσκεῖ θηροτρόφος,³ εὖ δὲ καὶ ἄλλοις
ἀνδράσιν ἡμιναν τύμμασιν ἀχθομένοις,
οὐ ρίζαις ἔρδοντες,⁴ ἐὼν δ' ἀπὸ σύγχροα γυῖων
καὶ τὰ ἐπὶ τούτοις.

29. Ἐμπεδοκλῆς ὁ φυσικός φησι, περὶ ζώων
ιδιότητος λέγων καὶ ἐκεῖνος δῆπου, γίνεσθαι τινα
συμφυῆ καὶ κράσει μορφῆς μὲν διάφορα, ἐνώσει δὲ
σώματος συμπλεκέντα. ἃ δὲ λέγει, ταῦτά ἐστι·

πολλὰ μὲν ἀμφιπρόσωπα καὶ ἀμφίστερνα φύεσθαι,
βουγενῆ ἀνδρόπρωρα, τὰ δ' ἔμπαλιν ἐξανατέλλειν
ἀνδροφυῆ βούκρανα μεμιγμένα τῇ μὲν ἀπ' ἀν-
δρῶν,
τῇ δὲ γυναικοφυῇ σκιεροῖς⁵ ἡσκημένα γυίοις.

30. Ἐν Λυκίᾳ λέγει Καλλισθένης, ὁ Ὀλύνθιος
κείρεσθαι καὶ τὰς αἰγας ὥσπερ οὖν πανταχῇ τὰ
πρόβατα· γίνεσθαι γὰρ δασυτάτας καὶ εὐτριχας
δεινῶς,⁶ ὡς εἰπεῖν βοστρύχους ἢ τινας ἑλικὰς
κόμης ἐξηρτησθαι αὐτῶν, καὶ μέντοι καὶ τοὺς
τεχνίτας τῆς τῶν νεῶν ἐργασίας καταχρησθαι
αὐταῖς τὰς σειρὰς συμπλέκοντας.⁷

¹ Bergk: Λιβύης.

² O'Schm: μυδαλᾶισι.

³ θηροτρόφος A, H (1858).

⁴ ρίζας ἔρδοντες H.

⁵ θιμβροῖς H, στείροις στ σκιροῖς Diels.

⁶ δεινῶς τὰς αἰγας.

⁷ συμπλέκοντας ὡς καὶ τοὺς κάλως ἄλλοι.

' I have heard how the race of Psylli in Libya suffer not at all from the festering wounds inflicted by the creatures that are nurtured by Syrtis, mother of sands, and well-skilled are they to succour others also when afflicted by their blows; not working with simples, but from their own limbs, skin touching skin—

and so on.

29. Empedocles, the natural philosopher, who of course also speaks about the characteristics of animals, says that there are some creatures of composite nature, differing in so far as they are two forms combined, but conjoined in a single body. These are his words: ^{Different natures combined}

' Many creatures are begotten with two faces and two breasts: some born of a cow have the fore-parts of a man; others on the contrary spring up begotten of a man but with the head of a cow; others again mingle the limbs of a man with those of a woman, being endowed with parts veiled in shadow.' ^b

30. Callisthenes of Olynthus asserts that in Lycia the Goats are shorn just as sheep are everywhere else, for they have such wonderfully thick, fine fleeces that one might say that their hair hung down in curls or ringlets. Moreover those who make tackle for ships use them for weaving ropes. ^{The Goats of Lycia}

* The lines are from his poem *Περὶ Φύσεως*, fr. 61, Diels *Vorsok.* 1. 334.

^b *αιετοῖς*: both text and interpretation are uncertain.

31. Λέγει δὲ ἄρα Κτησίας ἐν λόγοις Ἰνδικοῖς τοὺς καλουμένους Κυναμολγοὺς τρέφειν κύνας πολλοὺς κατὰ τοὺς Ὑρκανοὺς τὸ μέγεθος, καὶ εἶναί γε ἰσχυρῶς κυνοτρόφους. καὶ τὰς αἰτίας ὁ Κνίδιος ἐκεῖνας λέγει. ἀπὸ τῶν θερμῶν τροπῶν ἐς μεσοῦντα χειμῶνα ἐπιφοιτῶσιν αὐτοῖς ἀγέλαι βοῶν, οἷονεὶ μελιττῶν σμῆνος ἢ σφήκιᾶ κεκίνημένη, πλῆθος ἀριθμοῦ κρείττους οἱ βόες· εἰσὶ δὲ ἄγριοι καὶ ὕβρισται, καὶ ἐς κέρας θυμοῦνται δεινῶς. οὐκ οὖν ἔχοντες αὐτοὺς ἀναστέλλειν ἑτέρως οἶδε τοὺς τροφίμους αὐτῶν κύνας ἐπ' αὐτοὺς ἀφιάσιν ἐς τοῦτο αἰετρεφομένους, οἷπερ οὖν καταγωνίζονται τε καὶ διαφθείρουσιν αὐτοὺς ῥᾶστα. εἴτα τῶν κρεῶν τὰ μὲν δοκοῦντά σφισιν ἐς ἐδωδὴν ἐπιτήδεια ἐξαιροῦσι, τὰ δὲ λοιπὰ τοῖς κυσὶν ἀποκρίνουσι, καὶ μάλα γε ἀσμένως κοινωνοῦντες αὐτοῖς, ὥσπερ οὖν εὐεργέταις ἀπαρχόμενοι. κατὰ τὴν ὥραν δὲ καθ' ἣν οὐκέτι φοιτῶσιν οἱ βόες, συνθήρους αὐτοὺς ἐπὶ τοῖς ζώοις τοῖς ἄλλοις ἔχουσι. καὶ τῶν θηλειῶν ἀμέλγουσι τὸ γάλα, καὶ ἐκ τούτου κέκληνται· πίνουσι γὰρ αὐτό, ὥσπερ οὖν ἡμεῖς τὸ τῶν οἰῶν τε καὶ τῶν αἰγῶν.

32. Αἰσχυλίδης ἐν τοῖς περὶ γεωργίας κατὰ τὴν Κεῖων¹ γῆν πρόβατα γίνεσθαι ὀλίγα ἐκάστῳ τῶν γεωργῶν φησι. τὸ δὲ αἴτιον, λεπτόγεῶν τε εἶναι τὴν Κεῶν² ἰσχυρῶς καὶ νομᾶς οὐκ ἔχειν· κύτισον δὲ καὶ θρία ἐμβάλλειν, καὶ τῆς ἐλαίας τὰ ρεύσαντα φύλλα, καὶ μέντοι καὶ ὀσπρίων³ ἄχυρα ποικίλων,

¹ Κεῖων.

² Κίον.

³ τῶν ὀσπρίων.

31. Ctesias in his account of India asserts that the people called *Cynamolgi* ^a (dog-milkers) keep a great number of hounds as large as those of Hyrcania, and, in particular, that they are keen dog-breeders. The Cnidian writer gives the reasons as follows. From the summer solstice up to mid-winter herds of cattle come roaming; like a swarm of bees or a wasps' nest that has been disturbed these cattle are past numbering. And they are wild and aggressive and vent their fury with their horns in a terrible fashion. Being unable to check them by any other means the *Cynamolgi* let loose their hounds, which they always breed for this purpose, upon them, and the hounds overcome and destroy them without any difficulty. Thereupon the men select such portions of the flesh as they consider suitable for eating, the residue they set aside for the hounds and are glad indeed to give them a share, an offering as it were to benefactors. And during the season when these cattle are no longer on the move the *Cynamolgi* have the hounds to help them in their pursuit of other beasts. The bitches they milk; hence their name, for they drink hounds' milk just as we drink that of sheep and goats.

The
Cynamolgi
and their
Dogs

32. In his work on agriculture Aeschylides ^b says that in Ceos each of the farmers owns but few sheep, the reason being that the soil of Ceos is exceedingly poor and has no pasture-land. So they throw tree-medick and fig-leaves and the fallen leaves of the olive to the flocks, also the husks of various kinds of

The Sheep
of Ceos

^a A tribe in Ethiopia.

^b All that is known of him is that his work was in at least three books; see Athen. 14. 650 D.

παρασπείρειν δὲ καὶ ἀκάνθας, καὶ ἐκείνοις ἀγαθὸν εἶναι ταῦτα δείπνον.¹ γίνεσθαι δὲ ἐξ αὐτῶν γάλα, καὶ τοῦτο τρεφόμενον τυρὸν ἐργάζεσθαι κάλλιστον· καλεῖσθαι δὲ αὐτὸν Κύνιον² ὁ αὐτὸς λέγει, καὶ μέντοι καὶ τὸ τάλαντον αὐτοῦ πιπράσκεσθαι δραχμῶν καὶ ἐνενήκοντα. γίνεσθαι δὲ καὶ ἄρνας τὴν ὥραν διαπρεπεῖς, καὶ πιπράσκεσθαι οὐ κατὰ τοὺς ἐτέρους, ἀλλὰ καὶ σοβαρωτέρα τῇ τιμῇ.

33. Φοῖνικες λέγουσι λόγοι τὰς βοῦς τὰς ἐπιχωρίους τοσαύτας εἶναι τὸ μέγεθος, ὥς ἐστάναι τοὺς ἀμέλγοντας ὄντας μεγίστους ἢ δεῖσθαι θρανίου, ἵνα ἀναβάντες ἐφίκωνται τῶν μαζῶν. Λιβύων δὲ ἄρα τῶν γειτνιώντων Ἰνδοῖς ὀπισθονόμων βοῶν ἀγέλας εἶναί τινας ἀκούω. τὸ δὲ αἰτιον, ἡ φύσις ὥς ἐξήμαρτε τὸ πρῶτον ἢ ὠλιγώρησεν, ἐπεὶ πρὸ τῶν ὀφθαλμῶν αὐτοῖς ἐστὶ τὰ κέρατα, καὶ ὁρᾶν οὐκ ἔα τὰ πρὸ ποδῶν, ἡ δὲ ἐς οὐρὰν ἐπανάγει τὴν βάδισιν αὐτοῖς, εἴτα ἐπικύπτοντες κείρουσι τὴν πόαν. Ἀριστοτέλης γε μὴν φησι τῶν βοῶν τῶν ἐν Νευροῖς³ ἐκπεφυκέναι τὰ κέρατα καὶ τὰ ὦτα ἐκφυσιν τὴν αὐτὴν, καὶ εἶναι συννυφασμένα. ὁ δὲ αὐτὸς ἐν χώρῳ τινὶ Λιβύων τὰς αἶγας τοῦ στήθους φησὶ τοὺς μαζοὺς ἔχειν ἀπηρτημένους. εἴη δ' ἂν τοῦ παιδὸς τοῦ Νικομάχου καὶ ταῦτα· ἐν τοῖς

¹ ποικίλων . . . δείπνον] ποικίλα τε καὶ ποικιλὸν ἐκείνοις ἀγαθὰ εἶναι τ. δ. παρασπείρειν δὲ καὶ ἀκάνθας.

² Bochart : Κύνιον.

³ Rose : Λεύκτροις.

^a That is, £3 7s. 6d. for 74 lb. avoirdupois, the drachma being reckoned at 9d.

pulse, and they even sow thistles among their crops, all of which afford excellent feeding for the sheep. And from them they obtain milk which when curdled produces the finest cheese. And the same writer says that it is called *Cythnian* and that it is sold at the rate of ninety drachmas a talent.^a And lambs also are produced that are of remarkable beauty and are sold not at the price of ordinary lambs but for a far more impressive figure.

33. Phœnician histories state that the Cows of that country are so tall that the milkers for all their great height have to stand or else need a stool to enable them to reach the teats. And among the Libyans who border upon India I learn that there are herds of cattle that graze moving backwards, the reason being that Nature made an initial blunder or failed to pay attention, because their horns grow in front of their eyes and prevent them from seeing what lies immediately ahead, and so she obliges them to move backwards, and they lower their heads and crop the grass. Again, Aristotle says^b that among the Neuri^c the horns and ears of the cattle spring from the same source and are knit together. And the same writer says that in a certain place in Libya the goats have their teats attached to the chest. Let me add the following statement also from the son of Nicomachus: he says that among the Budini who live on the banks of

The Cattle
and Sheep
of various
countries

^b Not in any extant work; the nearest approach to these two statements is to be found (for the cattle) in HA 517 a 28 and (for the goats) 500 a 15. See *fr.* 313, 314 (Rose p. 331).

^c A Slav people who in the 6th cent. B.C. settled in the region about modern Kiev.

περὶ τὸν Καρίσκον Βουδίνοις ¹ οἰκοῦσιν οὐ γίνεσθαι
φῆσι πρόβατον λευκόν, ἀλλὰ μέλανα πάντα.

34. Νυμφόδωρος λέγει τὴν Σαρδῶ εἶναι θρεμ-
μάτων μητέρα ἀγαθὴν. θαυμάσαι δὲ ἄξιον τίκει
ζῶον τὰς αἰγας αὐτῇ. τὰς γάρ τοι δορὰς τοὺς
ἐπιχωρίους ² ἡσθήσθαι, καὶ εἶναι ταῦτα σκέπην
καὶ διὰ χειμῶνος μὲν ἀλεαίνειν, ψύχειν δὲ ἐν τῷ
θέρει φύσει τιμὴ ἀπορρήτῳ· συμπεφυκέναι δὲ ἄρα
ταῖς δοραῖς καὶ πήχεως τὴν τρίχα. τοῦ φορήματος
δὲ ³ τούτου ἔοικε χρῆναι διὰ μὲν τοῦ κρυμοῦ τὰς
τρίχας ἐς τὸν χρῶτα ἐπιστρέφειν ⁴ διὰ δὲ τοῦ
θέρους ἔξω, εἰ μέλλοι ὁ ἡσθημένος διὰ μὲν τοῦ
κρυμοῦ θάλπεισθαι, διὰ δὲ τοῦ θέρους μὴ ἀποπνί-
γεσθαι.

35. Τί δαί; Ὁρθαγόραν μνήμης ἄμοιρον ἐάσο-
μεν; ὅσπερ οὖν ἐν Ἰνδοῖς λόγοις φησὶ Κῶνθα μὲν
οὕτως εἶναι κώμην τὸ ὄνομα λαβοῦσαν, ⁵ ταῖς δὲ
αἰξὶ ταῖς ἐπιχωρίοις ἔνδον ἐν τοῖς σηκοῖς παραβάλ-
λιν τοὺς νομέας ἰχθύς ξηροὺς χιλόν.

36. Ὅτι δέδοικεν ὅν ἐλέφας ἀνωτέρω εἶπον· τὸ
δὲ ἐν Μεγάροις γεγόμενον Μεγαρέων ὑπ' Ἀντι-
γόνου ⁶ πολιορκουμένων ἐθέλω εἰπεῖν, καὶ μέντοι
<καὶ> ⁷ τὸ εἰρησόμενον τοῦτό ἐστι. τῶν Μακε-
δόνων βιαίως ἐγκειμένων, ὅς πίττη χρίσαντες
ὕγρῃ ⁸ καὶ ὑποπρήσαντες αὐτὰς ἀφῆκαν ἐς τοὺς

¹ LDindorf: Βουδιανοῖς.

² δὲ ἄρα.

³ τὸ δὲ ὄνομα λαβοῦσαν.

⁷ <καὶ> add. H.

² Schz: τοῖς ἐπιχωρίοις.

⁴ ἀποστρέφειν.

⁶ Ed.: Ἀντιπάτρου MSS, edd.

⁸ Ges: ψυχρῇ.

the Cariscus^a a white sheep does not occur, they are all black.

34. Nymphodorus says that Sardinia is an excellent mother of flocks. The Goats which she nourishes are animals deserving admiration, for the natives clothe themselves in their skins and these afford them protection; and in the winter the skins keep them warm, and in the summer by some mysterious natural property keep them cool. The hair on the hides actually grows to the length of a cubit. And it seems that during frosty weather the wearer must turn the hairs of this garment inwards to the skin, but in summer outwards, if he wants to keep warm during the frost and not to be suffocated in the summer.

The Goats
of Sardinia

35. What? Are we to leave the name of Orthagoras without a mention? He says in his account of India that there is a village which has been given the name of Coÿtha, and that the herdsmen give dried fish as fodder to the goats of that country when in their pens.

Fish as food
for Goats

36. I have stated earlier on^b that the Elephant dreads a pig; I now wish to tell what happened at Megara when the Megarians were besieged by Antigonus,^c and the story I have to tell is as follows. When the Macedonians were pressing them hard, they smeared some pigs with liquid pitch, set a light

Elephants
routed by
Pigs

^a Unidentified.

^b See I. 38; 8. 28.

^c It was Antigonus (not Antipater) who besieged and took Megara; see II. 14. The story of the pigs is given by Polyænus, 4. 5. 3.

πολεμίους. ἐμπεσοῦσαι δὲ ἄρα ἐκείναι οἰστρογγύ-
ναι ταῖς τῶν ἐλεφάντων ἴλαις καὶ βοῶσαι, ἅτε
ἐμπιπράμεναι, ἐξέμαινον τοὺς θήρας καὶ ἐτάραττον
δεινῶς. οὔτε οὖν¹ ἔμενον ἐν τάξει, οὔτε ἦσαν
ἔτι πρᾶοι, καίτοι καὶ ἐκ νηπίων πεπωλενμένοι,
εἴτε φύσει τινὶ οἱ ἐλέφαντες ἰδία μισοῦντες τὰς ὕς
καὶ μυσαττόμενοι, εἴτε καὶ τῆς φωνῆς αὐτῶν τὸ
ὄξυ καὶ ἀπηγῆς πεφρικότες ἐκείνοι. συνιδόντες²
οὖν ἐκ τούτου³ οἱ πωλοτρόφοι τῶν ἐλεφάντων ὕς
παρατρέφουσιν αὐτοῖς, ὥς φασιν, ἵνα γε ἐκ τῆς
συνηθείας ἤττον ὀρρωδῶσιν αὐτάς.

37. Παρά γε τοῖς Ψύλλοις καλουμένοις τῶν
Ἰνδῶν (εἰσὶ γὰρ καὶ Λιβύων ἕτεροι)⁴ <οἱ>⁵
ἵπποι γίνονται τῶν κριῶν οὐ μείζους, καὶ τὰ
πρόβατα ἰδεῖν μικρὰ κατὰ τοὺς ἄρνας, καὶ οἱ ὄνοι
δὲ τοσοῦτοι γίνονται τὸ μέγεθος καὶ οἱ ἡμίονοι
καὶ οἱ βούς καὶ πᾶν κτήνος ἕτερον ὁτιοῦν. ὧν δὲ
ἐν Ἰνδοῖς οὐ φασὶ γίνεσθαι οὔτε ἡμερὸν οὔτε
ἄγριον· μυσαττόνται δὲ καὶ ἐσθίειν τοῦδε τοῦ
ζώου Ἰνδοί, καὶ οὐκ ἂν γεύσαιντό ποτε ὑείων,
ὥσπερ οὖν οὐδὲ ἀνθρωπείων οἱ αὐτοί.

38. Ἐν Μητροπόλει ἀκούω τῇ Ἐφεσίᾳ λίμνην
εἶναι καὶ πρὸς αὐτῇ σπήλαιον· ἔχει δὲ ἄρα τὸ
ἄντρον ὄφεων πλῆθος ἁμαχόν, καὶ εἶναι τούτους
μεγίστους φασὶ καὶ δεινούς τὸ δῆγμα. προΐέναι
μὲν οὖν αὐτοὺς τοῦ ἄντρου λόγος ἔχει, ὅσον ἐς
τὴν λίμνην ἐξερπύσαι τὴν παρακειμένην καὶ

¹ γοῦν.

³ τούτων.

² συνειδότες.

⁴ (εἰσὶ . . . ἕτεροι) gloss; H.

to them, and let them loose against the enemy. Goaded with pain and shrieking because of their burns, the pigs fell upon the troops of Elephants, driving them mad and throwing them into terrible confusion. So the Elephants broke ranks and were no longer tractable in spite of having been trained since they were small, either because Elephants by some instinct hate and loathe pigs, or because they dread the shrill and discordant sound of their voices. In consequence those who train young Elephants, being aware of this, keep pigs along with them, so it is said, in order that through herding together the Elephants may get to fear them less.

37. Among the people called Psylli in India (there are other Psylli in Libya also) the Horses are no bigger than rams, the Sheep look as small as lambs, while the Asses, Mules, Cattle, and domestic animals of every kind are proportionately small. They say that neither the domestic nor the wild Pig exists in India, and the Indians revolt at the idea of eating this animal: they would no more eat pork than they would human flesh.

The Psylli of India and their horses, etc.

38. I have heard that in Metropolis * near Ephesus there is a lake and near to it a cavern. Now this cave contains a host of Snakes past numbering, and they say that their size is enormous and their bite terrible. The story goes that they emerge from the cave, crawl out as far as the lake near by, and

Snakes and Crabs at Metropolis

* Metropolis lay on the road between Ephesus and Smyrna somewhat nearer to the former.

* <of> add. H.

νήχεσθαι, πειρωμένους δὲ περαιτέρω τοῦ ὕδατος
προελθεῖν οὐ δύνασθαι· μέλλοντας γὰρ ἐπιβαίνειν
τῆς γῆς ἔλλοχάν καρκίνους μεγάλους, οἵπερ οὖν
ἀνατείναντες τὰς χηλὰς συλλαμβάνουσιν ἐς πνῆγμα
αὐτοὺς καὶ ἀναίρουσι. δεδοικότες οὖν οἱ ὄφεις
τοὺς ἐχθροὺς ἡσυχάζουσι, καὶ ἐς τὴν γῆν αὐτοῖς
ἄβατά ἐστι· πεφρίκασιν γὰρ τὴν ἐκ τῶν καρκίνων
φρουρὰν καὶ κόλασιν. καὶ ¹ πάντως ἂν ἀπολώλε-
σαν ² οἱ περὶ τὸν χώρον ἐκ πολλοῦ, εἰ μὴ φύσει
τινὶ ἀπορρήτῳ περιειληφότες οἱ προειρημένοι
καρκῖνοι τῆς λίμνης τὰ χεῖλη καὶ ἀπείργοντες ³
εἶτα εἰρηναῖα ἀπέφαινον τὰ ἐν τῷ τόπῳ πάντα.

39. Ὀνησίκριτος ὁ Ἀστυπалаιεὺς λέγει ἐν
Ἰνδοῖς κατὰ τὴν Ἀλεξάνδρου τοῦ παιδὸς ⁴ Φιλίπ-
που <ἀνάβασιν> ⁵ γενέσθαι δράκοντας δύο, οὓς
Ἀβισάρης ⁶ ὁ Ἰνδὸς ἔτρεφεν, ὧν ὁ μὲν ἦν πήχεων
τετταράκοντα καὶ ἑκατόν, ὁ δὲ ὀγδοήκοντα· καί
φησι ἐπιθυμῆσαι δεινῶς Ἀλέξανδρον θεάσασθαι
αὐτούς. λέγουσι δὲ Αἰγύπτιοι ⁷ λόγοι καὶ ἐπὶ
τοῦ Φιλαδέλφου ἐξ Αἰθιοπίας ἐς τὴν Ἀλεξάνδρου
πόλιν κομισθῆναι δράκοντας δύο ζῶντας, καὶ τὸν
μὲν αὐτῶν <εἶναι> ⁸ πήχεων δεκατεττάρων ⁹ τὸν
δὲ δεκατριῶν· ἐπὶ γε μὴν τοῦ Εὐεργέτου τρεῖς
κομισθῆναι, καὶ τὸν μὲν εἶναι πήχεων ἑννέα, τὸν
δὲ ἑπτὰ, τὸν δὲ τρίτον ἐνὶ ἀπολείπεσθαι· καὶ
τρέφεσθαι γε ἐν Ἀσκληπιοῦ σὺν πολλῇ τῇ κομιδῇ
αὐτοὺς Αἰγύπτιοί φασιν. καὶ ἀσπίδας δὲ τετραπή-

¹ ἦ.

² ἀνείργοντες.

³ <ἀνάβασιν> add. Ges.

⁴ Reinesius: Ἀπεισάρης, Ἀποσεισάρης.

⁵ ἀπολώλασιν.

⁶ παιδὸς gloss, H.

swim about, but if they try to go further afield than the water they cannot, for while they are about to pass on to the land huge Crabs lie in wait for them, and these raise their claws, seize, throttle, and kill the Snakes. And so through fear of their enemy the Snakes remain where they are, and the land for them is inaccessible, for they dread the vigilance of the Crabs and the punishment which they inflict. And the people round about would long ago have been utterly destroyed, had not the aforesaid Crabs by some mysterious instinct encircled the margin of the lake and by keeping off the Snakes had ensured that all was peace thereabouts.

39. Onesicritus of Astypalaea says that at the time of the expedition of Alexander, the son of Philip, there were in India two Snakes kept by Abisares the Indian, and that one of them measured a hundred and forty cubits, the other eighty. He says also that Alexander had a great desire to see them. Monstrous Snakes in India,

Egyptian histories relate that in the time of Ptolemy Philadelphus^a there were brought from Ethiopia to Alexandria two live Snakes and that one of them was fourteen cubits long, the other thirteen; and in the time of Ptolemy Euergetes three were brought, one was nine cubits long, the second seven, and the third snake one cubit less. And the Egyptians assert that they were tended with great care in the temple of Asclepius. And the same people maintain that Asps four cubits in length frequently from Ethiopia

^a Ptolemy Philadelphus, 308-246 B.C.; P. Euergetes, 182-116 B.C.

⁷ *Alvuvriav.*

⁸ *<elvat> add. H.*

⁹ *-τεσσάρων.*

χεις γίνεσθαι πολλάκις οἱ αὐτοὶ λέγουσι. μνήμην δὲ ἄρα τούτων ἐποιησάμην, τὸ ἴδιον τῶν ζώων ἐπεξελθὼν καὶ ἐς ὅσον πέφυκε μῆκος προϊέναι δείξαι βουληθεῖς. λέγουσιν οὖν ¹ καὶ οἱ τὰς ὑπὲρ τῆς Χίου συγγράψαντες ἱστορίας γενέσθαι ἐν τῇ νήσῳ παρὰ τὸ ὄρος τὸ καλούμενον Πελινναῖον ἐν αὐλῶνί τινι δασεὶ καὶ δένδρων ὑψηλῶν πεπληρωμένῳ δράκοντα μεγέθει μέγιστον, οὐπὲρ οὖν καὶ τὸν συριγμὸν ἐπεφρίκεσαν οἱ τὴν Χίον κατοικοῦντες. οὐκοῦν οὐδὲ ἐτόλμων τινὲς ἢ τῶν γεωργοῦντων ἢ τῶν νεμόντων πλησίον γενόμενοι καταγνῶναι τὸ μέγεθος, ἀλλὰ ἐκ μόνης τῆς σύριγγος πελώριόν τε ² καὶ ἐκπληκτικὸν τὸ θηρίον εἶναι ἐπίστευον· ἐγνώσθη δ' οὖν ὅσος ποτὲ τὸ μέγεθος ἦν δαιμονία τινὶ καὶ θαυμαστῇ μηχανῇ καὶ μὰ Δία. σφοδροῦ γὰρ ἀνέμου καὶ σκληροῦ προσπεσόντος ἐρρίφη ³ πρὸς ἄλληλα τὰ ἐν τῷ αὐλῶνι δένδρα, καὶ οἱ κλάδοι βιαίως ἀραττόμενοι τίκτουσι πῦρ, καὶ αἶρεται μεγίστη φλόξ, καὶ περιλαμβάνει τὸν πάντα χώρον καὶ κυκλοῦται τὸν θῆρα· ὁ δὲ ἀποληφθεὶς καὶ ἐξερπύσαι μὴ δυνάμενος καταπίμπραται. οὐκοῦν γυμνωθέντος τοῦ τόπου γίνεται κάτοπτα πάντα· καὶ οἱ Χῖοι ἐλευθερωθέντες τοῦ δέους ἦκον ἐπὶ θεῶν, καὶ καταλαμβάνουσι τὰ ὅσα μεγέθει μέγιστα καὶ <τὴν> ⁴ κεφαλὴν ἐκπληκτικὴν, ὥς ἐκ τούτων ἔχειν συμβαλεῖν ὅσος τε ἐκείνος ἦν καὶ ὁποῖος ἔτι περιών.

40. *Οφεως ὄνομα σῆψ, καὶ ἔχει θαυμάσαι ἄξιον ἐκεῖνο. τὴν χροᾶν ἐκτρέπει τὴν ἑαυτοῦ, καὶ ἔοικε τοῖς τόποις καθ' οὓς ἔρχεται. ὀδόντας δὲ ἄρα

¹ λέγουσι γοῦν.

² π.

occur. And so I have mentioned these facts in the course of discussing animal characteristics from a wish to demonstrate the length to which by nature they attain.

Now historians of Chios also assert that in that island near the mountain named Pelinnaeus in a wooded glen filled with tall trees there was a snake of gigantic size whose very hiss made the inhabitants of Chios shudder. None of the farmers, none of the herdsmen dared to approach the spot and observe its size, but they were confident simply from its hiss that the beast was a monster to strike one with consternation. Now the discovery how large in fact it was, was due to a miraculous and truly wonderful contrivance. A furious and violent wind assailed the trees in the glen and they were hurled one against the other, and the boughs crashed together with such force that they generated flames, and a huge fire was kindled which embraced the entire region and encircled the monster. It was cut off, and being unable to creep out was burned to death. And so when the place was stripped, all lay bare to view. And the inhabitants of Chios, freed now from their dread, came to see, and discovered the bones to be of gigantic size and the head terrifying. From these they were able to guess how large and how awful the brute was while still alive.

A Snake
in Chios

40. There is a snake called the *Séps* and it has this remarkable quality: it changes the colour of its body so as to match the places through which it

The 'Séps'

³ ἐρρίφθη.

⁴ <ῥφ> add. Schn.

τέτταρας τοὺς κάτω φέρει κοίλους, ἐφ' ὧν ὕμενώδεις ἐπικείνται χιτῶνες, καλύπτοντες τὰ κοιλάματα. ἐκ τούτων οὖν πατάξαν τὸ θηρίον εἶτα ἀφίησι τὸν ἰόν σήπει δὲ παραχρῆμα καὶ ἀναιρεῖ τάχιστα.

41. Μεγασθένης φησὶ κατὰ τὴν Ἰνδικὴν σκορπίους γίνεσθαι πτερωτοὺς μεγέθει μεγίστους, τὸ κέντρον δὲ ἐγχρίπτειν¹ τοῖς Εὐρωπαϊοῖς παραπλησίως. γίνεσθαι δὲ καὶ ὄφεις αὐτόθι καὶ τούτους πτηνοὺς· ἐπιφοιτᾶν δὲ οὐ μεθ' ἡμέραν ἀλλὰ νύκτωρ, καὶ ἀφιέναι ἐξ αὐτῶν οὖρον, ὅπερ οὖν ἐὰν κατὰ τινος ἐπιστάξῃ σώματος, σήψιν ἐργάζεται παραχρῆμα. καὶ τὰ μὲν τοῦ Μεγασθένης ταῦτα. Πολύκλειτός γε μὴν φησιν ἐν τῇ αὐτῇ γῇ σαύρους γίνεσθαι μεγίστους καὶ πολυχρόους, καὶ βαφαῖς τισιν εὐανθέσι τὰς δορὰς πεποικίλθαι δεινῶς, εἶναι δὲ καὶ ἄψασθαι ταύτας ἀπαλωτάτας. σαύρους δὲ Ἀριστοτέλης ἐν τῇ τῶν Ἀράβων γῇ τίκτεσθαι φησι, καὶ δύο πήχεις ἔχειν αὐτοὺς.

42. Παμμένης ἐν τῷ περὶ θηρίων σκορπίους λέγει γίνεσθαι πτερωτοὺς καὶ δικέντρον ἐν Αἰγύπτῳ (καὶ οὐ φησιν ἀκοὴν λέγειν, ἀλλὰ ἑαυτοῦ τήνδε τὴν ἱστορίαν ὁμολογεῖ) καὶ ὄφεις δικεφάλους, καὶ ἔχειν δύο πόδας κατὰ τὸ οὐραῖον τούτους. Κτησίας γε μὴν ὁ Κνιδιὸς φησι περὶ τὴν Περσικὴν Σιττάκην ποταμὸν εἶναι Ἀργάδην

¹ ἐγχρίπτειν.

* The fangs of the Asp are similarly described in 9. 4; cp. Nic. Th. 182-5. See W. Morel in *Philol.* 83. 361.

passes. The four fangs of its lower jaw are hollow, and membrane-like veils cover them and conceal the hollows. Directly the creature has struck, it projects its poison through these ducts,^a which at once makes a festering wound and very soon causes death.

41. Megasthenes states that in India there are winged Scorpions of immense size and that they give a sting somewhat like the Scorpions of Europe. He also says that there are Snakes there with wings, and that their visitations occur not during the daytime but by night, and that they emit urine which at once produces a festering wound on any body on which it may happen to drop. This is what Megasthenes says. Further, Polycleitus says that in the same country there are Lizards of very great size and of many colours, and that their skins are wonderfully dappled with bright hues, and that they are extremely soft to the touch. And Aristotle says [HA 606 b 5] that there are Lizards in Arabia two cubits long.

42. Pammenes in his work *Concerning wild animals* says that in Egypt there are Scorpions with wings and a double sting (this, he says, is not mere hearsay, but professes that it is his personal observation): there are also two-headed Snakes which have two feet in the region of the tail. Further, Ctesias of Cnidus says that in the neighbourhood of Sittace^b in Persia there is a river called the Argades, and that

^a Sittace, town on the Tigris, at the N end of the province of Babylonia. The Argades has not been identified.

ὄνομα. ὄφεις δὲ ἅρα ἐν αὐτῷ γίνεσθαι πολλούς, μέλανας τὸ σῶμα πλὴν γε τῆς κεφαλῆς· εἶναι δὲ αὐτοῖς λευκὴν ταύτην· προΐεναι δὲ ἐς ὀργυιὰν τὸ μῆκος τοὺς ὄφεις τοῦσδε.¹ καὶ μεθ' ἡμέραν μὲν μὴ ὀράσθαι, ὑφύδρους δὲ νήχεσθαι, νύκτωρ δὲ ἢ τοὺς ὑδρευομένους ἢ τοὺς τὴν ἐσθῆτα φαιδρύνοντας διαφθεῖρειν. πολλοὺς δὲ ἅρα πάσχειν τοῦτο ἢ χρεῖα ὕδατος ἐπιλείποντος ἢ μεθ' ἡμέραν ἀσχοληθέντας ἀποπλῦναι.² τὴν ἐσθῆτα μὴ δεδυνημένους.

¹ τοῦσδε. τοὺς οὖν ὑπὸ τούτων δηχθέντας ἀποθνήσκειν.

² καὶ ἀποπλῦναι.

it contains a great number of Snakes whose bodies are entirely black except for the head, and this is white. There Snakes attain to as much as six feet in length. By day they are not visible, for they swim under water, but at night they kill those who come either to draw water or to wash their clothes. And the victims are numerous, either because they need water when their supply fails, or because they were busy during the day-time and unable to wash their clothes then.

BOOK XVII

IZ

1. Ἀλέξανδρος ἐν τῷ περίπλῳ τῆς Ἐρυθρᾶς θαλάττης λέγει¹ ὄφεις ἑωρακέναι² τετταράκοντα πήχεων τὸ μῆκος,³ καὶ γένος καρκίνων, οἷς τὸ μὲν ὄστρακον τὴν περιφέρειαν εἶχε πανταχόθεν πόδα, χηλαί⁴ δὲ ἡρτημέναι μέγισται προείχον, ἐπιβουλεύεσθαι δὲ ὑπ' οὐδενὸς αὐτοῦς. τὸ δὲ αἷτιον, ἱεροὶ λέγονται Ποσειδῶνος. καὶ ἀφιέρωνται τῷ θεῷ, ὅλον ἀναθήματα εἶναι ἐκείνου ἀσυνῇ τε καὶ ἀνεπιβούλευτα οἱ καρκίνοι.

2. Κλείταρχος ἐν τῇ . . .⁵ περὶ τὴν Ἰνδικὴν φησι γίνεσθαι ὄφεις πήχεων ἑκκαίδεκα. γίνεσθαι δὲ καὶ ἄλλο τι γένος ὄφεων ὕμνῃ, οὐ κατὰ τοὺς ἑτέρους τὸ εἶδος· βραχυτέρους μὲν γὰρ εἶναι⁶ πολλῶ, ποικίλους γε μὴν τὴν χροάν ὁρᾶσθαι, ὥσπερ οὖν φαρμάκοις καταγραφέντας· τοὺς μὲν γὰρ χαλκοειδεῖς ταινίας ἔχειν ἀπὸ <τῆς>⁷ κεφαλῆς ἕς τὴν οὐρὰν καθερπούσας, τοὺς δὲ ἀργύρῳ⁸ προσεικασμένας, πεφοινιγμένας ἄλλους, καὶ μέντοι καὶ χρυσοφαεῖς τινας. δακεῖν δὲ ἄρα καὶ ἀποκτεῖναι ὠκιστα δεινούς αὐτοὺς λέγει οὗτος.

¹ λέγει οὕτως.

² ἑωρακέναι.

³ μῆκος, πλάτος δὲ καὶ πάχος κατὰ τὸ μῆκος δηλονότι καὶ γ. κ.

⁴ καὶ χηλαί.

BOOK XVII

1. Alexander^a in his *Voyage round the Red Sea* says that he has seen Snakes forty cubits long, and a species of Crab whose shell measured one foot across in all directions, with claws attached and projecting to an enormous length. But nobody has designs upon them, the reason being that they are said to be sacred to Poseidon. And they are consecrated to the god, so that, as offerings to him, they are free from harm and immune from attack.

Monstrous
Snakes and
Crabs

2. Cleitarchus in his work on India says that there are Snakes sixteen cubits long. He also relates that there is another species of Snake different in appearance from the rest, for it is a great deal shorter and its colour looks mottled as though it had been painted with pigments: some have stripes of bronze descending from the head to the tail, others look like silver, others again are stained red, and there are even some with a golden sheen. The same writer asserts that they give a terrible bite which kills very speedily.

Snakes of
India

^a This 'Alexander' has not certainly been identified with Alexander of Myndus, although Wellmann (*Hermes* 26. 565) shows reasons for regarding them as one and the same.

⁵ Lacuna; or read ἐν τοῖς H.

⁷ <τῆς> add. Ges.

⁶ εἶναι τῷ μεγέθει.

⁸ ἀγρύπτοι.

3. Ἐν τῷ ἐννάτῳ τῶν περὶ Πτολεμαίων¹ λόγων λέγει Νύμφις ἐν <τῇ>² γῇ τῇ Τρωγλοδυτιδί γίνεσθαι ἔχεις ἄμαχόν τι μέγεθος, εἰ πρὸς τοὺς ἄλλους ἔχεις ἀντικρίνουντο· εἶναι γὰρ πήχεων καὶ πεντεκαίδεκα· τὰς γε μὴν χελώνας εἶναι τοσαύτας τὸ χελώνιον, ὥς χωρεῖν μεδίμνους Ἀττικοὺς καὶ ἐξ αὐτό.

4. Ἔστι δὲ καὶ πρῆστον ὄφεων γένος, ὅσπερ οὖν εἰ δάκοι, τὰ μὲν πρῶτα νωθεῖς ἀπεργάζεται καὶ ἥκιστα κινητικούς, εἶτα μέντοι κατ' ὀλίγον ἀρρώστους³ καὶ ἀναπνεῖν ἀδυνάτους· καὶ μέντοι καὶ λήθην καταχεῖ τῆς γνώμης⁴ τὸ δῆγμα, καὶ τὴν κύστιν ἐπέχει, καὶ λιπότρυχας⁵ ἀποφαίνει, εἶτα ἔπεται πνιγμός, καὶ σπᾶσθαι ποιεῖ, καὶ τὸ τέλος τοῦ βίου ἀλγευότατον.

5. Φύλαρχος ἐν τῇ δωδεκάτῃ ὑπὲρ τῶν Αἰγυπτίων ἀσπίδων ἄδει τοιαῦτα. τιμᾶσθαι φησιν αὐτὰς ἰσχυρῶς, καὶ ἐκ ταύτης γε τῆς τιμῆς ἡμερωτάτας τε καὶ χειροθήβεις γίνεσθαι.⁶ τοῖς παιδίοις οὖν συντρεφομένας μηδὲν ἀδικεῖν, καλουμένας⁷ δὲ ἐξέρπειν τῶν φωλεῶν καὶ ἀφικνεῖσθαι. κλήσις δὲ αὐταῖς ὁ τῶν δακτύλων ἐστὶ κρότος. προτείνουνσι δὲ ἄρα οἱ Αἰγύπτιοι καὶ ξένια αὐταῖς. ἐπὰν γὰρ ἀπὸ δείπνου γένωνται, ἄλφιτα οἶνω καὶ μέλιτι ἀναδεύσαντες κατὰ τῆς τραπέζης τιθέασιν, ἐφ' ἧς ἔτυχον δεδειπνηκότες· εἶτα μέντοι κροτήσαντες

¹ Πτολεμαίων Α, Η.

² <τῇ> add. H.

³ ἀγνώστους.

⁴ τῇ γνώμῃ.

⁵ ὅες: λιπότρυχας.

⁶ γίνεσθαι ἐκ τῆς τροφῆς πεπαιγμένους.

3. Nymphis in the ninth book of his *History of the* Monstrous
Vipers
Ptolemies says that in the country of the Troglodytes ^a there are Vipers of surpassing size if compared with other vipers, for they measure as much as fifteen cubits. Moreover the Tortoises have shells large and
Tortoises
 enough to contain six Attic *medimni*.^b

4. The *Prester* ^c also is a species of snake and if it The
'Prester'
 bites, to begin with it makes men lethargic and quite incapable of bestirring themselves, and in the next place they gradually weaken and are unable to breathe. Further, the bite induces loss of memory, stops the flow from the bladder, and causes the hair to fall; then there ensues a choking which causes convulsions, and life ends in agonies.

5. Phylarchus in his twelfth book gives the following account of the Asps of Egypt. The Asps
of Egypt
 He says that they are treated with great respect, and as a result of this respect they become extremely gentle and tame. And so, being fed along with the children, they do no harm, but creep out of their lairs when called and come to the spot. And the way to call them is to snap one's fingers. Then the Egyptians give them presents in the way of friendship, for when they have finished their meal they soak barley in wine and honey and place it on the table off which they happen to have dined. Then they snap their fingers

^a The Red Sea coasts of Egypt and of Arabia.

^b See n. at 16. 14.

^c In 6. 51 identified with the *Dipsas*; what its modern equivalent may be, is impossible to say.

⁷ καὶ καλούμενας.

οἰοῖναι δαιτυμόνας καλοῦσι. καὶ ἐκεῖναι ὥσπερ οὖν ὑπὸ συνθήματι παραγίνονται, καὶ ἄλλη ἀλλαχόθεν ἐξέρπει, καὶ περιστᾶσαι τὴν τράπεζαν τὴν μὲν λοιπὴν σπεῖραν ἑῷσι κατὰ τοῦ δαπέδου, ἄρασαι δὲ τὴν κεφαλὴν περιλιχμῶνται, καὶ ἡσυχὴ καὶ κατ' ὀλίγον ἐμπίπλονται τῶν ἀλφίτων, καὶ καταναλίσκουσιν αὐτά. νύκτωρ δὲ ἔαν ἐπείγῃ τι τοὺς Αἰγυπτίους, κροτοῦσι πάλιν· ὑποσημαίνει δὲ ἄρα αὐταῖς ὅδε ὁ ψόφος ἐξίστασθαί τε ¹ καὶ ἀναχωρεῖν. οὐκοῦν συνιᾶσιν ἐκεῖναι ² τὴν τοῦ κτύπου διαφορὰν καὶ ἐφ' ὅτῳ τοῦτο δρᾶται, καὶ παραχρῆμα ἀναστέλλονται καὶ ἀφανίζονται, ἐς τοὺς χηραμούς τε καὶ φωλεοὺς ἔρπουσαι. ὁ οὖν ³ ἀνιστάμενος οὔτε ἐμβαίνει τινὶ αὐτῶν οὔτε περιπίπτει.

6. Ὁ κροκόδιλος γίνεται μήκιστος πολλάκις. ἐπὶ γοῦν Ψαμμίτιχου τοῦ Αἰγυπτίων βασιλέως πέντε καὶ εἴκοσι πήχεων κροκόδιλον φανῆναί φασιν, ἐπὶ δὲ Ἀμάσιδος παλαιστῶν τεττάρων καὶ πήχεων ἕξ καὶ εἴκοσι. κήτῃ δὲ περὶ τὴν Λάκαιναν θάλατταν ἀκούω γίνεσθαι μεγέθει μέγιστα, καὶ τινὲς γε τῶν κριτικῶν Ὀμηρον ⁴ ἐντεῦθεν φασιν εἰπεῖν Λακεδαίμονα κητώεσσαν. περὶ τὰ Κύθηρα δὲ ἔτι καὶ μείζω τὰ κήτῃ ὕμνοισι γίνεσθαι. ἔοικε δὲ αὐτῶν καὶ τὰ νεῦρα λυσιτελῆ εἶναι ἐς τὰς τῶν ψαλτηρίων καὶ τῶν ἄλλων ὀργάνων χορδοστροφίας καὶ μέντοι καὶ ἐς τὰ πολεμικὰ ὄργανα. ⁵ ἐν δὲ τῇ Ἐρυθρᾷ θαλάττῃ πρὸς τοῖς

¹ αὐταῖς . . . ἐξίστασθαί τε] ὅδε ὁ ψ. ἕξ. τε αὐτάς.

² καὶ ἐκεῖναι. ³ γοῦν. ⁴ τὸν Ὀ.

⁵ ὄργανα αἱ τούτων νεῦρα δοκοῦσι λυσιτελεῖσθαι.

and summon 'the guests,' so to call them. And the Asps as at a signal assemble, creeping out from different quarters, and as they encircle the table, while the rest of their coils remain on the floor, they rear their heads up and lick the food; gently and by degrees they take their fill of the barley and eat it up. And if some need causes the Egyptians to rise during the night, they again snap their fingers: this is a signal for the Asps to make way for them and to withdraw. So the snakes realise the difference between this sound and the other and the reason for it, and promptly retire and disappear, creeping into their holes and lairs. Accordingly the man who has got out of bed neither treads upon nor encounters any of them.

6. The Crocodile often attains to an immense length. At any rate they say that in the reign of Psammitichus, King of Egypt,^a there appeared a Crocodile twenty-five cubits long, and in the reign of Amasis^b there appeared one of twenty-six cubits and four palms.^c And I have heard that in the Gulf of Laconia there are sea-monsters of immense size; that is why according to some grammarians Homer speaks of 'Lacedaemon with its sea-monsters'^d [*Il.* 2. 581, *Od.* 4. 1]. And round about Cythera there are said to be sea-monsters still larger. And it appears that their sinews are useful for the stringing of harps and other instruments, and even for engines of war. And in addition to

^a 7th cent. B.C.

^b 6th cent. B.C.

^c A palm = about 3 in.

^d So Ael. understood *κητώεσσαν*, now generally taken to mean 'full of ravines.'

ἤδη προειρημένοις γίνονται καὶ σκορπίοι καὶ κωβιοὶ δύο πήχεων καὶ μέντοι καὶ τριῶν. Ἀμώμητος δέ φησιν ἐν τῇ Λιβύῃ πόλιν εἶναι τινα, ἐν ἣ τοὺς ἱερέας ἕκ τινος λίμνης ἐπαοιδαῖς καταγοητεύοντας εὖ μάλα ἐλκτικαῖς ἐξάγειν κροκοδίλους πήχεων ἑκκαίδεκα. Θεοκλῆς δὲ ἐν τῇ τετάρτῃ περὶ τὴν Σύρτιν λέγει γίνεσθαι κήτη τριήρων μείζονα. περὶ δὲ τὴν Γεδρωσίων χώραν (ἔστι δὲ μοῖρα τῆς γῆς τῆς Ἰνδικῆς οὐκ ἄδοξος) Ὀνησίκριτος λέγει καὶ Ὀρθαγόρας γίνεσθαι κήτη ἡμῖς ἔχοντα σταδίου τὸ μήκος.¹ τοσαύτην δὲ φασιν ἔχειν δύναμιν αὐτά, ὥς πολλάκις, ὅταν ἀναφύσῃ τοῖς μυκτῆρσιν, ἐς τοσοῦτον ἀναρρίπτειν τῆς θαλάττης τὸ κλυδώνιον, ὥς δοκεῖν τοῖς ἀμαθέσι καὶ ἀπείροις πρηστήρας εἶναι ταῦτα.

7. Ἀριστοτέλης ἐν τῷ ἀγδῶ περὶ ζώων φησὶ τοὺς ἐλέφαντας ἐσθίειν κρίθων μεδίμνους Μακεδονικοὺς ἑνέα, ἀλφίτων δὲ ἐπὶ τούτοις ἕξ, εἰ δὲ δοίης, καὶ ἑπτὰ.² πίνειν δὲ αὐτοὺς ὁ αὐτὸς λέγει μετρητὰς Μακεδονικοὺς τετταρεσκαίδεκα, καὶ πάλιν τῆς δεύλης ἐπιπίνειν ὀκτώ. βιοῦν δὲ ἐλέφαντας ἔτη διακοσίᾳ φησι, προΐεναι δὲ ἔστιν οὓς καὶ ἐς ἑρεῖς ἑκατοντάδας.

Διειδὲς δὲ ὕδωρ καὶ ἀκραίφνης καμῆλῳ πιεῖν ἔχθιστόν ἐστι, τεθολωμένον δὲ καὶ ῥυπαρόν ἥδιστον πωμάτων ἡγείται. καὶ μέντοι καὶ ἐς ποταμὸν εἰς ἀφίκηται ἢ λίμνην, οὐ πρότερον ἐπικύπτει πιεῖν, πρὶν ἢ τοῖς ποσὶν ἀναταράξῃ³ τὴν ἰλὺν καὶ

¹ μήκος, πλάτος δὲ κατὰ λόγον τοῦ μήκους καὶ τόθτο δηλονότι.

² ἑπτὰ, καὶ χιλὸν φύλλα καὶ κλάδους ἀπαλοὺς.

³ ἀναταράξει V, ἐπιταράξῃ other mss.

those that I have mentioned before there occur in the Red Sea Scorpion-fish^a and Gobies two and even three cubits long. And Amometus says that in Libya there is a certain city where the priests by their powerful spells draw Crocodiles sixteen cubits long from a certain lake. And Theocles in his fourth book says that round about Syrtis there are Sea-monsters larger than a trireme. And Onesicritus and Orthagoras say that round the coast of Gedrosia^b (this is no inconsiderable part of India) there are Sea-monsters half a *stade*^c in length, and so powerful are they that, when they blow with their nostrils, they often hurl up a wave from the sea to such a height that ignorant and inexperienced people take it for a waterspout.

7. Aristotle says in the eighth book of his *History of Animals* [HA 596 a 3] that Elephants eat nine Macedonian *medimni*^d of barley, and in addition six of barley-groats, or even seven if you give it them. And he also says that they drink fourteen Macedonian *metretae*^e of water, and again eight more in the afternoon. Elephants, he says, live for two hundred years, and there are some that even attain to three hundred.

The Elephant

The Camel [Id. HA 595 b 31] greatly dislikes clear, pure water for drinking, and regards muddy, dirty water as the pleasantest. Indeed if it comes to a stream or a lake, it does not bend down to drink until it has stirred up the slime with its feet and destroyed

The Camel

^a Not to be identified with the Bullhead or Sculpin (*Scorpaena* sp.), Thompson, *Gk. fishes*, p. 246.

^b See 15. 25 n.

^c *Stade* = 600 ft.

^d *Medimnus*, see 16. 14 n.

^e *Metretes* = about 8½ gallons.

ἀφανίσῃ τὸ κάλλος τοῦ ὕδατος. ἄποτος δὲ εἰάν
μείνῃ, διακαρτερεῖ καὶ ὀκτὼ ἡμέρας.

8. Πυθαγόρας ἐν τοῖς περὶ τῆς Ἐρυθρᾶς θαλάτ-
της λέγει ζῶόν τι γίνεσθαι χερσαῖον περὶ τὸ
πέλαγος ἐκεῖνο, τὸν ¹ καλούμενον κῆπον. φερώνυ-
μον δὲ εἶναι. ² ἔχει γὰρ χροᾶς πολλὰς. καὶ
μέγεθος μὲν εἰληχέναι τὸν τέλειον κατὰ τοὺς
κύνας τοὺς Ἐρετρικοὺς. περιελθεῖν δὲ αὐτοῦ τὸ
ποικίλον ἐθέλω καὶ δεῖξαι τῷ λόγῳ, ὥς ἐκεῖνος
γράφει. τὰ μὲν δὴ περὶ τὴν κεφαλὴν αὐτῷ καὶ τὸ ³
νώτον καὶ τὴν ῥάχιν ἐς τὴν οὐρὰν τελευτῶντα
ἀκράτως πυρρά ⁴ ἐστὶ, θεάσασθαι δ' ἂν καὶ τρίχας
χρυσοειδεῖς τινὰς διεσπαρμένας. λευκὸν δὲ τὸ
πρόσωπόν οἱ μέχρι τῶν παρειῶν, ⁵ ἐντεῦθεν γε μὴν
ταινίαι χρυσοειδεῖς κατὰσιν ἐς τὴν δέρην. ταύτης
δὲ τὰ κάτω μέχρι τῶν στέρνων καὶ οἱ πόδες δὲ οἱ
πρόσθιοι λευκανθίζει πάντα. μαζοὶ δὲ χειροπλη-
θεῖς δύο κυανοὶ, γαστήρ δὲ λευκὴ πᾶσα, πόδες δὲ
οἱ κατόπιν μέλανές εἰσι. προσώπου δὲ μορφή, ⁶
κυνοκέφαλῳ παραβαλὼν αὐτὴν ἀληθεύσεις, εὖ
ἴσθι.

9. Ὀνοκενταύραν καλοῦσι ζῶόν τι, καὶ ταύτην
ὅστις εἶδεν, οὐκ ἂν ἠπίσθησεν ⁷ ὅτι καὶ Κενταύρων
φύλα ἦν, καὶ οὐ κατεφύσαντο οἱ χειρουργοὶ ⁸ τῆς
φύσεως, ἀλλὰ καὶ ἐκείνους ἠνεγκεν ὁ χρόνος
κράσει σωμάτων οὐχ ὁμοίων ἐνωθέντας. καταλεί-
πωμεν δὲ ⁹ αὐτούς, εἴτε ἐγένοντο ὄντως ἐπιδημία.

¹ τό.

² τὸν νῶτον.

⁵ παρειῶν αὐτῶν.

² εἶναι, καὶ εἰκότως.

⁴ πυρρά.

⁶ μορφήν ἐκείνου.

the beauty of the water. And if it goes unwatered, it can endure for as much as eight days.^a

8. In his writings about the Red Sea Pythagoras ^{The} ^{Κεπον} says that there is an animal that lives on the shores and is called *Kēpos*.^b And it is well-named (*kēpos*, garden), for it is of many colours. When full-grown it is the size of an Eretrian hound. But I wish to return to the subject of its varied colouring and to describe it as he writes. Its head, its back, and its spine down as far as the tail are a pure red, though you may observe a sprinkling of golden hairs. But its face including the cheeks is white, and from there golden stripes descend as far as the neck. The lower portions down to its chest and its forefeet are all white; its two breasts, which would fill your hand, are dark, but its belly is entirely white; its hind feet are black. As to the shape of its face, be sure you will not go wrong if you liken it to that of a baboon.

9. There is a certain creature which they call an *Onocentaura*,^c and anybody who has seen one would never have doubted that the race of Centaurs once existed, and that artificers did not falsify Nature, but that time produced even these creatures by blending dissimilar bodies into one. But whether in fact they came into being and visited us at one

^{The 'Ono-}
^{centaura'}

^a Ael. has doubled Aristotle's number.

^b Or *Kēbos*; the spelling varies. It is a long-tailed monkey.

^c A tailless ape, identified by Gossen (§ 241) with the Gorilla; more probably the Chimpanzee.

⁷ ἠπίστησεν, ὡς λόγος MSS, ἢ. ὡς λόγος, Jac.

⁸ χειρουργοὶ περὶ πλαστικὴν τε καὶ γραφικὴν.

⁹ δῆ.

μιᾷ¹ καὶ τῇ αὐτῇ, εἴτε ἡ φήμη κηροῦ πάντος οὔσα εὐπλαστοτέρα τε καὶ εὐπειθεστέρα διέπλασεν αὐτούς, καὶ ἀνέμιξεν ἵππου καὶ ἀνθρώπου δαιμονία τινὶ συναφῇ ἡμίτομα, καὶ ἔδωκε μίαν ψυχὴν. αὕτη δὲ ὑπὲρ ἧς ὥρμηται λέγειν ὁδε ὁ λόγος, ἐς ἀκοὴν τὴν ἐμὴν τοιάδε ἀφίκετο. ἀνθρώπῳ τὸ πρόσωπον εἵκασται, περιέρχονται δὲ αὐτὸ² βαθεῖαι τρίχες. τράχηλός τε ὑπὸ τῷ προσώπῳ καὶ στέρνα, καὶ ταῦτα ἀνθρωπικά· μαζοὶ δὲ ἡρμένοι καὶ κατὰ τοῦ στήθους ἐφεστῶτες, ὦμοι δὲ καὶ βραχίονες καὶ πῆχεις, ἔτι δὲ χεῖρες καὶ . . .³ στέρνα ἐς ἰξύν, καὶ ταῦτα ἀνθρωπικά·⁴ ῥάχισ δὲ καὶ πλευραὶ καὶ γαστήρ καὶ πόδες οἱ κατόπιν ὄνῳ καὶ μάλα ἐμφορῇ, καὶ τεφρώδης κατ' ἐκείνων⁵ ἡ χροῖα, τὰ δὲ ὑπὸ τὰς λαπάρας⁶ ἡσυχῇ λευκανθίζει. αἱ χεῖρες δὲ τῷδε τῷ ζῳῳ διπλὴν παρέχουσι χρεῖαν· ἐνθα μὲν γὰρ τάχους δεῖ, προθέουσι τῶν ὀπίσω σκελῶν, καὶ τῶν λοιπῶν τετραπόδων οὐχ ἡττᾶται τὸν δρόμον· δεῖ δὲ πάλιν⁷ ἢ ἀφελεῖν τι ἢ καταθέσθαι ἢ συλλαβεῖν καὶ σφίγξαι, καὶ οἱ πόδες οἱ τέως χεῖρες ἐγένοντο, καὶ οὐ βαδίζει, κάθηται δέ· βαρύθυμον δὲ ἰσχυρῶς τὸ ζῷόν ἐστιν. ἐὰν γοῦν ἀλῶ, δουλείαν μὴ φέρον καὶ τῆς τέως ἐλευθερίας γλιχόμενον τροφήν ἀπέστραπται πᾶσαν, καὶ ἀποθνήσκει λιμῷ. Πυθαγόρας λέγει καὶ ταῦτα, ὥσπερ οὖν τεκμηριοῖ Κράτης ὁ ἐκ τοῦ Μυσίου Περγάμιον.

¹ πάντες μιᾷ.² Schol.: αὐτοῦ.³ Lacuna.⁴ The words στέρνα and καὶ ταῦτα ἀνθρωπικά, repeated from

and the same period,^a or whether rumour, more ductile than any wax and too credulous, fashioned them and by some miraculous combination fused the halves of a horse and a man while endowing them with a single soul—let us pass them by. But this creature of which my discourse set out to speak, I have heard described as follows. Its face is like that of a man and is surrounded by thick hair. Its neck below its face, and its chest are also those of a man, but its teats are swelling and stand out on the breast; its shoulders, arms, and forearms, its hands too . . . chest down to the waist are also those of a man. But its spine, ribs, belly, and hind legs closely resemble those of an ass; likewise its colour is ashen, although beneath the flanks it inclines to white. The hands of this creature serve a double purpose, for when speed is necessary they run in front of the hind legs, and it can move quite as fast as other quadrupeds. Again, if it needs to pluck something, or to put it down, or to seize and hold it tight, what were feet become hands; it no longer walks but sits down. The creature has a violent temper. At any rate if captured it will not endure servitude and in its yearning for freedom declines all food and dies of starvation.

This also is the account given by Pythagoras and attested by Crates of Pergamum in Mysia.

^a That is, they were a temporary phenomenon, did not propagate their kind, and soon became extinct.

three lines above, can hardly proceed from Ael., and have been condemned by edd.

^b ἐκείνους.

^c ταῖς χερσίν.

^d πάλιν τροφῆς.

10. Ἡ Βοιωτῶν γῆ ἀσπαλάκων ἀφείται, καὶ αὐτὴν οὐ διορύττει τὸ ζῶον τοῦτο κατὰ Λεβάδειαν· εἰ δὲ πως καὶ ἀλλαχόθεν ἐσκομισθῶσι, ἀποθνήσκουσι. [περὶ μὲν οὖν τὴν Ὀρχομενίων γίνονται καὶ πολλοί.]¹ ἐν δὲ Λιβύῃ συνῶν ἀγρίων ἀπορία ἐστὶ καὶ ἐλάφων. ἐν δὲ τῷ Πόντῳ οὔτε μαλάκια οὔτε ὄστρακόδερμα γίνεται, εἰ μὴ σπανίως καὶ ὀλίγα. λέγει δὲ Δείνων ἐν Αἰθιοπία γίνεσθαι τοὺς ὄρνιθας τοὺς μονόκερως καὶ ὅς τετράκερως καὶ πρόβατα ἐρίων μὲν ψιλὰ, τρίχας δὲ καμήλων ἔχοντα.

11. Ἐν Ζακύνθῳ λέγουσιν οἱ δεινοὶ τὰ τοιαῦτα βασάνισαι τε καὶ ἀνιχνεύσαι τοῖς ὑπὸ τῶν φαλαγγίων δακνομένοις μὴ μόνον τοσαῦτα² ἀπαντᾶν, ὅσα καὶ τοῖς ἀλλαχόθι δηχθεῖσιν, ἀλλὰ ἐκείνων³ πλείω. ὅλα γὰρ αὐτοῖς τὰ σώματα γίνεται νάρκης ἀνάπλεω καὶ πως ὑπότρομα καὶ ψυχρὰ ἰσχυρῶς, καὶ ἔμετοι. . .⁴ σπασμὸν ἀναφύοντες, καὶ ὀρθοῦνται τὸ σκεῦος αὐτοῖς· ἀλγοῦσι δὲ καὶ τὰ ὦτα ἰσχυρῶς, καὶ τοῦ ποδὸς ἐκατέρου τὸ θέναρ καὶ τοῦτο ὀδυνῶνται. ἐνδείκνυνται⁵ δὲ ἄρα αὐτὰ⁶ ὅσα εἶπον ἕκαστα⁷ <καὶ οἱ>⁸ τὰς χεῖρας ἐπιβάλλοντες αὐτοῖς.⁹ ὁ δὲ ἐστὶ καὶ ἀκοῦσαι ἐκπληκτικὸν καὶ μέντοι καὶ θαυμασιώτερον¹⁰ ἰδεῖν, ὅταν τινὲς τῶν ἀδήκτων ἢ ἐμβῶσι τοῖς ἀπολούτροις¹¹ τῶν

¹ περὶ μὲν . . . πολλοί] interpolation, H.

² ταῦτα.

³ ἐκεῖνα.

⁴ *Lacuna*: <ἔπονται> or <παρακολουθοῦσι> ex. gr. H.

⁵ *Grs*: ἐνδείκνυνται.

⁶ ταῦτα καὶ ἀλγοῦντες.

⁷ ἕκαστος.

⁸ <καὶ οἱ> add. H.

⁹ αὐτῶν.

¹⁰ θαυμασιωτάτων? H.

¹¹ ἀπολου τρ' V, -λουτρίους other MSS.

10. Boeotia is free of Moles, and this animal does not burrow through at Lebadea, and if by some chance Moles are introduced from elsewhere they die. [But in the neighbourhood of Orchomenus^a they abound.] The Mole, in Boeotia

In Libya there is an absence of wild swine and of stags. In the Euxine there are neither cephalopod mollusca nor testacea, except on rare occasions and in small numbers. And Dinon says that in Ethiopia there occur the one-horned birds,^b swine with four horns,^c and sheep destitute of wool but with the hair of camels. Peculiarities of Libya, the Euxine, and Ethiopia

11. Those who are skilled at testing and investigating such matters assert that in Zacynthus^d people who are bitten by Malmignattes^e are not only assailed by all the symptoms that assail other victims elsewhere but by even more, for their entire body is infected with a torpor and a kind of trembling and a violent chill, and <there follow> vomitings which produce convulsions, and their member stands up. They have violent earache too, and the sole of either foot is painful. Moreover even those who touch them with their hands exhibit all the symptoms which I have enumerated. But it is startling to learn, and even more amazing to see, how when some persons unbitten tread in the water in which the The Malmignatte

^a Orchomenus was in Boeotia, about 5 mi. NE of Lebadea.

^b The Hornbill.

^c Perhaps the Warthog is intended, its four prominent tusks being mistaken for horns.

^d Island off W coast of Peloponnese.

^e A kind of spider, small, black, and spotted with red; its bite is poisonous and may even be fatal.

δηχθέντων ἢ καὶ νῆ Δία ἀπονύβωνται τοὺς πόδας (οἷα δῆπου γίνεσθαι φιλεῖ πολλάκις· ἤδη δὲ ἄρα ἀπαντὰ τὰ τοιαῦτα καὶ κατὰ τινας ἐπιβουλάς ἐχθρῶν), πάντα καὶ ἐκείνοις γίνεται τὰ ἀλγήματα, ὅσα καὶ τοῖς δηχθεῖσι δῆπου.

12. Γένος τι φρύνης ἀκούω καὶ πιεῖν δεινὸν καὶ πικρὸν ἰδεῖν. πιεῖν μὲν, εἴ τις αὐτὴν συντρίψας εἰτα μέντοι τὸ αἷμα δοίῃ τῷ πιεῖν, κατ' ἐπιβουλήν ἐμβάλων εἴτε ἐς οἶνον εἴτε ἐς ἄλλα πόματα,¹ ὧν περ οἱ τούτων² κατάρατοι σοφισταὶ³ ἐπιτήδειον ἡγῆνται τὴν πρὸς ἐκεῖνο τὸ αἷμα κράσιν. καὶ ποθέν ἀπέκτεινεν οὐκ ἐς ἀναβολὰς ἀλλὰ παραχρῆμα. ἰδεῖν δὲ ἡ φρύνη κακὸν ἐστὶ τοιοῦτον· ἐάν τις θεάσῃται τὴν θῆρα,⁴ εἰτα αὐτῇ ἀντίος ὄρων προσβλέψῃ δριμύ, καὶ ἐκεῖνη κατὰ τὴν ἑαυτῆς φύσιν ἱταμὸν ἀντιβλέψῃ, καὶ τι καὶ φύσημα ἐμπνεύσῃ ἑαυτῇ μὲν συμφυές, χρωτὶ δὲ ἐχθρὸν ἀνθρώπινῳ, ὥχρον ἐργάζεται, ὡς εἰπεῖν τὸν οὐκ ἰδόντα⁵ ἀλλὰ ἐντυχόντα πρῶτον ὅτι νοσήσαντα εἶδεν ἀνθρωπον. μένει τε ἡ ὥχρότης ἡμερῶν οὐ πολλῶν, εἰτα ἀφανίζεται.

13. Χαραδριοῦ δὲ ἦν ἄρα δῶρον τοῦτο, ὃ οὐ μὰ Δία ἀτιμάζειν ἄξιον. εἰ⁶ γοῦν ὑπαναπλησθεὶς τὸ σῶμα ἱκτέρου τις εἰτά οἱ δριμὺ ἐνορώη,⁷ ὃ δὲ ἀντιβλέπει καὶ μάλα γε ἀτρέπτως, ὥσπερ οὖν ἀντιφιλοτιμούμενος,⁸ καὶ ἡ τοιάδε ἀντίβλεψις.⁹ ἱάται τὸ προειρημένον πάθος τῷ ἀνθρώπῳ.

¹ ἄλλο πόμα τι.

² τῶν τοιούτων? Η.

³ σοφισταὶ τὴν πονηρὰν ἀκριβοῦντες σοφίαν.

victims have washed, or simply bathe their feet in it (as of course frequently happens; indeed this has been brought about before now through the evil designs of enemies), they too suffer all the pains incurred by the victims of the bite.

12. I learn that there is a species of Toad which it is fatal to drink and dangerous to look at. It is fatal to drink if a man crushes a Toad and then offers the blood to another to drink after he has with malicious intent poured it into wine or such other beverages as accursed practitioners of these arts deem suitable for mixing with it. The draught brings not a lingering but an instant death. To gaze at a Toad is harmful in this way. If a man sees the beast and then looks intently at it, face to face, while it, following its nature, retaliates with a bold gaze and also breathes forth the breath which though natural to it has an adverse effect on the human skin, it turns the man pale, so that anyone who had not seen him but met him for the first time would say that he had seen a sick man. And the pallor lasts for a few days only and then disappears.

13. The Stone-curlew, it seems, has this gift, which assuredly is by no means to be despised. At any rate if a man who has become infected with jaundice gazes intently at it and it returns the gaze without flinching, as though it were moved by jealousy against the man, this retaliatory gaze heals the man of the aforesaid complaint.

⁴ Ges: θήραν.

⁵ ἦν.

⁶ ἀντιθυμούμενος.

⁷ εἰδότες.

⁸ Apostolius, Ges: ἐνορῶν.

⁹ Gron: ἀνάβλεψις.

14. Ἐγὼ μὲν οὐ πεπίστευκα, εἰ δὲ ἕτερος Εὐδόξῳ πείθεται, πιστευέτω ὃ φησιν Εὐδόξος, ὑπερβαλὼν τὰς Ἡρακλείους στήλας ἐν λίμναις ἑορακέναι¹ ὄρνιθας τινὰς καὶ μείζους βοῶν. καὶ ὅτι μὲν οὐ πείθει με ὁ λέγων, ἤδη εἶπον· ἃ δ' οὖν ἤκουσα, οὐκ ἐσίγησα.

15. Ἀριστοτέλης λέγει πέρδικα θῆλυν, ὅταν κατὰ ἄνεμον² γένηται τοῦ ἄρρενος, ἐγκύμονα γίνεσθαι φύσει τινὶ ἀπορρήτῳ.³ διαπλέκει δὲ ἄρα ὁ ὄρνις οὗτος ἐν ἡμέραις τὴν νεοττιὰν ἑπτὰ, καὶ ἐν ἑπτὰ μέντοι τίκτει, ἐν δὲ ταῖς τοσαύταις καὶ ἐκτρέφει τὰ νεόττια.

Τίμαιος δὲ καὶ Ἡρακλείδης καὶ Διοκλῆς⁴ ὁ ἱατρός λέγουσι τοὺς φρύγους δύο ἡπάτα ἔχειν, καὶ τὸ μὲν ἀποκτείνειν, τὸ δὲ ἐκείνου πεφυκέναι ἀντίπαλον· σῶζειν γάρ.

16. Θεόπομπος λέγει τοὺς περὶ τὸν Ἀδρίαν οἰκοῦντας Ἐνετούς, ὅταν τοῦ τρίτου ἀρότου καὶ σπόρου ἢ ὥρα,⁵ τοῖς κολοιοῖς ἀποστέλλειν δῶρα· εἴη δ' ἂν τὰ δῶρα ψαιστὰ ἅττα καὶ μεμαγμέναι μάζαι καλῶς τε καὶ εὖ. βούλεται δὲ ἄρα ἡ τῶνδε τῶν δώρων πρόθεσις μειλίσματα τοῖς κολοιοῖς εἶναι καὶ σπονδῶν ὁμολογίαι, ὥς ἐκείνους τὸν καρπὸν τὸν Δημήτρειον⁶ μὴ ἀνορύττειν καταβληθέντα ἐς τὴν γῆν μηδὲ παρεκκλέγειν. Λύκος

¹ ἑορακέναι.

² Schen : νότον.

³ ἀρρήτῳ.

⁴ Wellmann : Νεοκλῆς MSS, H.

⁵ Jac : ὅταν περὶ τὸν ἀρότον τρίτον καὶ σπόρον ἢ ὥρα ἢ most MSS, ἢ ὥρα V, τοῦ τρίτου δέ. H.

⁶ Δημήτριον.

14. For my part I do not believe Eudoxus, but if others are persuaded by him, then they may believe Eudoxus when he says that after passing the Pillars of Heracles ^a he saw upon some meres certain birds larger than oxen. That his statement fails to convince me I have already remarked. But what I have heard I do not suppress.

Gigantic
birds

15. Aristotle says [*HA* 541 a 27] that when the female Partridge gets to leeward of the male bird, by some mysterious process of nature she becomes impregnated. This bird builds its nest in seven days, and in seven days lays its eggs, and in the same number of days rears its chicks.

The hen
Partridge

Timaeus, Heraclides, and Diocles the physician state that Toads have two livers, and that one of them is deadly, while the other is its natural rival, for it brings health.

The Toad's
two livers

16. Theopompus says that at the season of the third ploughing and sowing ^b the Veneti who live on the shores of the Adriatic despatch presents to the Jackdaws, and these presents would be cakes of ground barley with honey and oil well and truly kneaded. The purpose of these presents is to placate the Jackdaws and to declare a truce, so that they shall refrain from digging up and collecting here and there the fruits of Demeter sown in the

The Veneti
and Jack-
daws

^a Straits of Gibraltar.

^b The 'third ploughing' began early in Sept.; the fourth shortly before the equinox when the soil was ribbed for the reception of the seed. Sowing began at the autumnal equinox (Sept. 22), or more usually after the setting of the Pleiades (Oct. 23); see Smith, *Dict. Antiqu.* I. 60, 62, art. 'Agricoltura.'

δὲ ἄρα καὶ ταῦτα μὲν ὁμολογεῖ, καὶ ἐκεῖνα δὲ ἐπὶ
τούτοις προστίθῃσι . . .¹ καὶ φοινικοὺς ἱμάντας
τὴν χροάν, καὶ τοὺς μὲν προθέντας ταῦτα εἰτα
ἀναχωρεῖν. καὶ τὰ μὲν τῶν κολοιῶν νέφη τῶν
ὄρων ἔξω καταμένειν, δύο δὲ ἄρα ἢ τρεῖς προηρημέ-
νους κατὰ τοὺς πρέσβεις τοὺς ἐκ τῶν πόλεων
πέμπεσθαι κατασκευομένους τῶν ξενίων τὸ πλῆθος.
οἵπερ οὖν ἐπανίاسι θεασάμενοι, καὶ καλοῦσιν
αὐτούς,² ἢ πεφύκασιν οἱ μὲν καλεῖν, οἱ δὲ ὑπακού-
ειν. ἔρχονται μὲν <οὖν>³ κατὰ νέφη. εἰάν δὲ
γεύσωνται τῶν προειρημένων, ἴσασιν οἱ Ἐνετοὶ
ὅτι ἄρα αὐτοῖς πρὸς τοὺς ὄρνιθας τοὺς προειρημέ-
νους ἔνσπονδά ἐστιν. εἰάν δὲ ὑπερίδωσι καὶ
ἀτιμάσαντες ὡς εὐτελῇ μὴ γεύσωνται, πεπιστεύ-
κασιν οἱ ἐπιχώριοι ὅτι τῆς ἐκείνων ὑπεροφίας
ἐστὶν αὐτοῖς λιμὸς τὸ τίμημα. ἄγεστοι γὰρ
μένοντες⁴ οἱ προειρημένοι καὶ ἀδέκαστοί γε⁵ ὡς
εἰπεῖν ἐπιπέτονται τε ταῖς ἀρούραις καὶ τό γε
πλεῖστον τῶν κατεσπαρμένων συλῶσι πικρότατά γε
ἐκεῖνοι, σὺν τῷ θυμῷ καὶ ἀνορύττοντες καὶ
ἀνιχνεύοντες.

17. Ἀμύντας ἐν τοῖς ἐπιγεγραφομένοις οὕτως ὑπ'
αὐτοῦ Σταθμοῖς κατὰ τὴν γῆν τὴν Κασπίαν καὶ
βοῶν ἀγέλας λέγει, πολλὰς καὶ ἵππων,⁶ καὶ
κρίττονας ἀριθμοῦ εἶναι. ἐπιλέγει δὲ ἄρα καὶ
ἐκεῖνο,⁷ ἐν ὧρων τισι περιτροπαῖς μυῶν ἐπιδημίας
γίνεσθαι πλῆθος ἄμαχον, καὶ τὸ μαρτύριον ἐπάγει

¹ Lacuna.

² τοὺς ἄλλους? H.

³ <οὖν> add. Jac.

⁴ ὄντες.

⁵ καὶ ἄ. γε] ἀδεκατεύτοις H.

⁶ καὶ ἵππων after εἶναι in MSS.

soil. And Lycus confirms this adding further the following details . . . ^a scarlet thongs, and after setting them out they withdraw. And the clouds of Jackdaws remain outside the boundaries, while two or three birds, selected like ambassadors from cities, are sent to take a good look and see how many presents there are. After their inspection they return and summon the birds, giving the call which is natural for them to utter and for the others to respond to. And the birds come in clouds, and if they eat the aforesaid presents, the Veneti know that there is a truce between them and the aforesaid birds. If however they ignore and scorn them as skimpy and refuse to eat them, the inhabitants are confident that a famine will be the price they have to pay for this rejection. For if the aforesaid birds remain unfed and, so to say, unbribed, they swoop upon the ploughlands and pillage in the most distressing way the greater part of what has been sown, digging up and tracking out the seeds in their anger.

17. Amyntas in the work which he entitles *Stages* ^{The Caspii} says that in Caspian territory ^b there are numerous herds of cattle and of horses and that they are past counting. And he adds the following statement: at certain changes of the seasons Rats visit the land ^{their land invaded by Rats} in countless hordes, and he adduces as evidence the

^a The sense of the missing words was perhaps: 'They mark the boundaries of their fields with scarlet thongs.'

^b The region lying below the S end of the Caucasus through which the river Cyrus flows and is joined not far from its mouth by the Araxes; it corresponds to the modern Transcaucasian province of Azerbaijan.

λέγων, τῶν ποταμῶν τῶν ἀενάων ¹ σὺν πολλῷ τῷ
 ῥοίῳ φερομένων, τοὺς δὲ καὶ μάλα ἀτρέπτως
 ἐπινήχεσθαι τε αὐτοῖς καὶ τὰς οὐρὰς ἀλλήλων
 ἐνδακόντας ἔρμα τοῦτο ἴσχει, καὶ τοῦ διαβάλλειν
 τὸν πόρον σύνδεσμόν σφισιν ² ἰσχυρότατον ἀποφαί-
 νειν τόνδε. ἐς τὰς ἀρούρας δὲ ἀπονηξάμενοί φησι
 καὶ τὰ λήια ὑποκείρουσι, καὶ διὰ τῶν δένδρων
 ἀνέρπουσι, καὶ τὰ ὠραία δεῖπνον ἔχουσι, καὶ τοὺς
 κλάδους δὲ διακόπτουσιν, οὐδὲ ἐκείνους κατατρα-
 γεῖν ἀδυνατοῦντες. οὐκοῦν ἀμννούμενοι ³ οἱ Κάσ-
 πιοι τὴν ἐκ τῶν μυῶν ἐπιδρομὴν τε ἅμα καὶ λύμην
 φείδονται τῶν γαμψωνύχων, οἷπερ οὖν καὶ αὐτοὶ
 κατὰ νέφη πετόμενοι εἰτα αὐτοὺς ἀνασπῶσιν, ⁴ καὶ
 ἰδίᾳ τινὶ φύσει τοῖς Κασπίοις ἀναστέλλουσι τὸν
 λιμόν.

Ἀλώπεκες δὲ αἱ Κάσπιοι, τὸ πλῆθος αὐτῶν το-
 σοῦτόν ἐστιν ὥς καὶ ἐπιφοιτᾷν οὐ μόνον τοῖς
 αἰλίοις τοῖς κατὰ τοὺς ἀγρούς, ἤδη γε μὴν καὶ ἐς
 τὰς πόλεις παριέναι. καὶ ἐν οἰκίᾳ ἀλώπηξ φανείται
 οὐ μὰ Δία ἐπὶ λύμῃ οὐδὲ ἀρπαγῇ, ἀλλὰ οἷα τιθασός
 καὶ ὑποσαίνουσί τε ⁵ καὶ ὑπαικάλλουσι . . . ⁶ τῶν
 παρ' ἡμῖν κυνιδίων. οἱ δὲ μύες οἱ τοῖς Κασπίοις
 ἐπίδημον ⁷ ὄντες κακόν, μέγεθος αὐτῶν ὅσον κατὰ
 γε τοὺς Αἰγυπτίων ἰχνεύμονας ὁρᾶσθαι. ἄγριοι δὲ
 καὶ δεινοὶ καὶ καρτεροὶ τοὺς ὀδόντας, καὶ διακόψαι
 τε καὶ διατραγεῖν οἱοί τε εἰσὶ καὶ σίδηρον. τοιοῦτοι
 δὲ ἄρα καὶ οἱ μύες οἱ ἐν τῇ Τερηδόνι τῆς Βαβυλω-
 νίας εἰσὶν, ὥνπερ οὖν καὶ τὰς δορὰς οἱ τούτων
 κάπηλοι ἐς Πέρσας ἄγουσι φόρτον. εἰσὶ δὲ

¹ ἀενάων.

² Wylt: φησιν.

³ ἀμννόμεναι.

⁴ Corrupt: perh. διασπῶσιν or ἀναρπάζουσιν H.

fact that when the perennial rivers come roaring down, the Rats have no hesitation in swimming them, and by fixing their teeth in one another's tails acquire support and make an unbreakable chain for the crossing of the strait. And when they have swum across to the ploughlands they cut the crops at the foot, creep up all over the trees, make a meal off the fruits, and cut through the branches, for they are capable of eating up even these. And so the Caspii to protect themselves against these raids and the ruin caused by the Rats, refrain from killing birds of prey, which in their turn come flying in clouds and snatch up the Rats and by some natural instinct of their own avert famine from the Caspii.

The Foxes in Caspian territory are so numerous that they not only constantly visit the sheepfolds in the country but actually come up into the towns. And a Fox will appear in a house not, you may be sure, with any mischievous or thievish intent but as though it were tame. And they fawn and wag their tails <just like> lapdogs in our country. And the Rats, which are a chronic plague to the Caspii, are as large as the ichneumons of Egypt. And they are savage, destructive, and have strong teeth, and are even able to cut and eat through iron. And the Rats of Teredon^a in Babylonia are just the same, and the traders there bring their skins to the Persians, for they are soft and when sewn together make tunics that keep men warm. And these garments

The Fox in
Oaspia

The Rats
of Teredon

^a Coastal town at the NW end of the Persian Gulf.

⁵ γε οἱ Κάσπιοι.

⁶ Lacuna: <βίκτην> Bernard, <τρόπον> Jac.

⁷ Jac: ἐπιδημοί.

ἀπαλαί, καὶ συνερραμμένοι χιτῶνές τε ἅμα γίνονται καὶ ἀλεαίνουσιν αὐτούς. καλοῦνται δὲ ἄρα οὗτοι κανδυτᾶνες,¹ ὡς ἐκείνοις φίλον. θαυμάσαι δὲ τῶν μικῶν τῶνδε ἄξιον ἄρα καὶ τοῦτο. εἰάν ἁλῶ μὴς κύουσα, κῆτα ἐξαιρεθῇ τὸ ἔμβρυον, αὐτῆς δὲ διατμηθείσης ἐκείνης εἴτα μέντοι καὶ αὐτὸ διανοιχθῇ, καὶ ἐκεῖνο ἔχει βρέφος.

18. Τῆς θαλαττίας τρυγόνος ἴδιον καὶ τοῦτο προσακήκοα. ἐπὶ τῆς ἀλιάδος² ὀρχεῖται τις, ὅταν αὐτὴν ὑπονέουσιν θεάσῃται, καὶ μέντοι καὶ ἀπέσκωψέ τι κέρτομον, καὶ πρὸς ἐπὶ τούτοις, εἰάνπερ ἀλχητικὸς ᾖ, καὶ τὸν αὐλὸν ὡς δέλεαρ φέρει καὶ ὑπαυλεῖ. ἡ δὲ ὑπερήδεται (καὶ γάρ τοι καὶ ὧτα ἔχει μονοικῆς ἐπαίοντα, ὡς φάσι, καὶ ὄμματα συνιέντα ὀρχηστικῆς) εἴτα κηλουμένη ἡσυχῇ πῶς ἀναπλεῖ. καὶ ὁ μὲν τὰς ἡγγας τὰς προειρημένας ἐνεργότατα (προσεῖλει),³ ἔθηκε δὲ τὸ φέρνιον τις ἕτερος, καὶ τὸν ἰχθὺν ἀνάγει καὶ (τοῦτο δῆπου τὸ καινότατον) κηλουμένη εἴτα ἐαυτὴν διαλέληθεν ἡρημένη.

19. Γαλάτας Εὐδοξὸς τοὺς ἐφους λέγει δρᾶν τοιαῦτα, καὶ εἰ φανείται τῷ πιστά, πιστευέτω, εἰ δὲ ἡπτον τοιαῦτα, μὴ προσεχέτω. ὅταν αὐτῶν τῇ γῇ νέφη παρνόπων ἐπιφοιτήσαντα εἴτα λυπήσῃ τοὺς καρπούς, οἶδε⁴ εὐχάς τινες εὐχονται, καὶ ἱερουργίας καταθύουσιν ὀρνίθων κατακληλητικὰς· οἱ δὲ ὑπακούουσι, καὶ ἔρχονται στόλῳ κοινῷ, καὶ

¹ W Dindorf: καναντᾶνες.

² Reiske: ἀλιάδος νεῦς.

³ ἐνεργότατός ἐστιν MSS, ἔ. ἐ. <προσεῖλον> Schk.

⁴ οἶδε οἱ Γαλάται.

they call *candytanes* or 'clothes-presses' according to custom. And here is another amazing phenomenon about these Rats. If a pregnant Rat is caught and the foetus is removed, and after the dissection of the female the foetus in turn is opened, it too is found to contain a young Rat.

18. Here is another characteristic of the Sting-ray which I have learnt. When a man sees it swimming below the surface, if he begins to dance in his fishing-boat and utters taunts and jibes, and moreover, should he chance to be a pipe-player, if he has his pipe as an attraction and will play a tune, the Sting-ray is delighted (you know it has ears that are sensitive to music, so they say, and eyes that can appreciate dancing) and in answer to the spell floats gently to the surface. Meantime the fisherman continues to put forth all his enchantments as described, while some other hand manages the creel and draws up the fish. And what is, I think, the most extraordinary feature is that the fish is so beguiled that it is unaware that it has been caught.

The
Sting-ray
and music

19. Eudoxus says that the eastern Galatians^a act as follows, and if anyone regards his account as credible, he may believe it; if not, let him pay no attention to it. When Locusts invade their country in clouds and damage the crops, they put up certain prayers and offer sacrifices warranted to charm birds.^b And the birds lend an ear and come in a

The Locust
in Galatia

^a Galatia, province in the centre of Asia Minor.

^b The birds in question are *σελευκίδες*, Rose-coloured Pastors
cp. Plin. HN 10. 75.

τοὺς πάρνοπας ἀφανίζουσιν. εἴαν δὲ τούτων τινὰ ¹ θηράσῃται Γαλάτης, τίμημά οἱ ἐκ τῶν νόμων τῶν ἐπιχωρίων θάνατός ἐστιν. εἴαν δὲ συγγνώμης τύχῃ ² καὶ ἀφεθῇ, ἐς μῆνιν ἐμβάλλει τοὺς ὄρνιθας, καὶ τιμωροῦντες τῷ ἐαλωκότι οὐκ ἀξιούσιν ὑπακοῦσαι, εἴαν γε καλῶνται αὖθις.

20. Ἀριστοτέλης λέγει γίνεσθαι ἐν Σάμῳ λευκὴν χελιδόνα· ταύτης γε μὴν εἴαν τις ἐκκεντήσῃ ³ τοὺς ὀφθαλμούς, γίνεσθαι μὲν αὐτὴν παραχρῆμα τυφλήν, μετὰ ταῦτα δὲ ἐξωμμάτωται καὶ λελάμπρυνται κόρας ⁴ καὶ ἐξ ὑπαρχῆς ὄρα, ὡς ἐκεῖνός φησι.

21. Τὸν κιννάμωμον ὄρνιν ἀκούω εἶναι, καὶ μέντοι καὶ κομίζειν κάρφη φυτοῦ τοῦ ὁμωνύμου ἐκ τῶν τῆς γῆς τερμάτων, καὶ καλιᾶς ὑποπλέκειν ἔνθα Ἡρόδοτοί τε ἄδουσι καὶ ἄλλοι, φιλοῦσι δὲ πῶς οἶδε οἱ ὄρνιθες τὰς ἐαυτῶν εὐνάς τε καὶ καταγωγὰς ὑφαίνειν. ⁵ οὐκοῦν οἷσπερ μέλει τῶνδε τῶν καρφῶν, οἷστούς βαρεῖς ροίζω βιαιοτάτῳ καὶ νευρᾷ ἐντάσει σφοδρᾷ ⁶ κατὰ τῶν καλιῶν ⁷ ἀφιάσιν· αἱ δὲ ῥήγνυνται, καὶ κατολισθάνει ⁸ τὰ κάρφη, καὶ μέντοι καὶ τὸ ἀδόμενον δῆπου κιννάμωμον ταῦτα ἐστίν.

22. Καὶ Κλειτάρχῳ χώρον δώμεν. λέγει δὲ Κλειτάρχος ἐν Ἰνδοῖς γίνεσθαι ὄρνιν, καὶ εἶναι

¹ Reiske: τις.

³ Valck: κεντήσῃ.

⁵ Some words are missing in the sentence: καταγωγὰς (ἐν πάγοις ἀποτόμοις) ἢ, φιλοῦσι δ' (ἐπ' ὄρεσιν) ὅτ' (ἐν σκοπέλοις)

Jac, *op. Hdt.* 3. 111 πρὸς ἀποκρήμνοισι οὐρεσι.

⁶ σφοδρᾷ λοχυρᾷ.

⁷ Reiske: κλάδων.

united host and destroy the Locusts. If however some Galatian should capture one of the birds, his punishment as laid down by the laws of the land is death. But if he is pardoned and let off, this throws the birds into a passion, and to avenge the captured bird they do not deign to respond if they do happen to be invoked again.

20. Aristotle says [*HA* 519 a 6; *Col.* 798 a 27] ^{A white Swallow} that a white Swallow occurs in Samos,^a and that if one puts out its eyes, it immediately becomes blind, but that later on 'sight is restored and the eyes are enlightened' [*Soph. fr.* 701 P], and once again it can see, according to his account.

21. I have heard that the *Cinnamomus* is a bird; ^{The Cinnamon-bird} also that it fetches twigs of the tree that bears its name from the ends of the earth and builds nests in places which our historians, Herodotus [3. 111] and others, describe. And these birds seem to like constructing their couches and lodgings (among sheer crags). Accordingly those who are anxious to obtain these twigs shoot heavy arrows that go with a tremendous whizz from a bowstring strained to the utmost, at the nests. And the nests are shattered and the twigs come tumbling down, and they are the celebrated *Cinnamon*.

22. Let us make room for Cleitarchus also. He ^{The 'Orion'} says that in India there occurs a bird with strongly

^a Ar. mentions white swallows, but Samos is not named in either passage, nor is anything said about the blinding and restoration of its sight. See *fr.* 524 (*Rose*, p. 520).

σφόδρα ἐρωτικόν, καὶ τὸ ὄνομα αὐτοῦ λέγει ὠρίωνα εἶναι. φέρε δὲ καὶ διαγράψωμεν ¹ αὐτὸν τῷ λόγῳ, ὡς ἐκεῖνος διδάσκει. τοῖς μὲν καλουμένοις ἐρωδιοῖς ² ὁμοῖος τὸ μέγεθος ὅδε <ὁ> ³ ὠρίων ἐστίν, ἔστι δὲ καὶ τὰ σκέλη ὡς ἐκεῖνοι φοίνιξ, ὀφθαλμοὺς δὲ κυανούς ἔχει (τοῦτο μὲν οὐχ ὡς ἐκεῖνοι), μέλος δὲ μουσουργεῖν ὑπὸ τῆς φύσεως πεπαιδευται, οἷα δῆπου μέλη ὑμεναιοῦται γλυκέα καὶ ⁴ προσείοντα σειρήνας.

23. Κατρέα <τὸ> ὄνομα, Ἰνδὸν <τὸ> ⁵ γένος, τῇ φύσει ὄρνιν λέγει Κλείταρχος εἶναι τὸ ⁶ κάλλος ὑπερήφανον· τὸ μέγεθος γὰρ εἴη ἂν κατὰ ⁷ τὸν ταῶν, τὰ δὲ ἄκρα τῶν πτερῶν ἔοικε σμαράγδῳ. καὶ ὀρώντος μὲν ἄλλοσε ⁸ οὐκ οἶσθα ⁹ οἷους ὀφθαλμοὺς ἔχει· εἰ δὲ ἐς σέ ἀπίδοι, ἐρεῖς κυναβάρινον ¹⁰ εἶναι τὸ ὄμμα πλὴν τῆς κόρης· ἐκεῖνη δὲ μηλιάδι ¹¹ τὴν χροάν προσείκασται ¹² καὶ βλέπει ὀξύ· τό γε μὴν τοῖς ἀπάντων ὀφθαλμοῖς λευκόν, ἀλλὰ τοῖς τοῦ κατρέως τοῦδε ὠχρόν ἐστι. τὰ <δὲ> ¹³ τῆς κεφαλῆς πτίλα γλαυκωπά, καὶ ἔχει ρανίδας οἷονει κρόκῳ προσεικασμένας ¹⁴ εἴτα ἄλλην ἄλλην διεσπαρμένας. πόδες δὲ αὐτῷ σανδαράκινοι. ἔχει δὲ καὶ φώνημα εὐμόνουσιν καὶ κατὰ τὴν ἀηδόνα τορόν. Ἰνδοὶ δὲ ἄρα ¹⁵ τὴν ἐξ ὀρνίθων τροφήν . . . ¹⁶ εἶχον, ἵνα καὶ οἱ ὀρώντες ἐστίαν τὴν οἷσιν δύνωνται. ἰδεῖν γοῦν αὐτοῖς πάρεστι καὶ

¹ γράψωμεν.

² Ges: καλοῦσιν ἐρωδιόν.

³ <ὁ> add. Bernhardt.

⁴ ὑμεναιοῦται γλυκέα καὶ] ὑμνεῖται ταῦτα γλυκέα καὶ πρὸς τὸν ἀδόμενον ὑμέναιον βλέπει θέλοντα γοῖν ὑπὸ [ὑμνῷ Τούρ] τῷ γαμικῷ.

⁵ <τό> . . . <τό> add. H.

amorous propensities and that it is called the *Orion*.^a Well now, let us depict it as he has described it. This 'Orion' is the same size as the birds they call herons and its legs are red like theirs; its eyes are dark (in this respect it is unlike them), and Nature has taught it to make melody sweet as any bridal song with its alluring charms.

23. Cleitarchus says that the *Catreus*,^b as it is ^{The} called, is a native of India, and is a bird of magnificent ^{'Catreus} beauty. It might be about the same size as a peacock; the tips of its feathers are the colour of an emerald, and when it looks in another direction you cannot tell what its eyes are like. If however it looks you in the face, you will pronounce them to be vermilion all except the pupil, and this has a grey hue and a keen glance. And what is white in the eyes of all other birds is pale brown^c in the *Catreus*. And its head feathers are a blue-grey with saffron-coloured speckles sprinkled here and there. Its legs are an orange colour, and its note is as melodious and clear as the nightingale. Now the use of these birds for food is <prohibited> by the Indians, in order that spectators may feast their eyes upon them. At any rate there are to be seen in India

^a Otherwise unknown, and fabulous.

^b Probably the 'Manâl pheasant.'

^c See W. Beebe, *Monog. of the Phasianidae*, I. 113ff.

⁶ *Ges*: τι.

⁸ ὁρῶν μὲν ἄλλους.

¹⁰ κιννάβαριν.

¹² παρείκασται.

¹⁴ παρεικασμένος.

¹⁶ *Lacuna*: <ἀπόρρητον> conj. H.

⁷ πρὸς.

⁹ οἶδας.

¹¹ μήλω.

¹³ <δέ> add. H.

¹⁵ ἄρα καί.

ὄλους πορφύρους καὶ τῇ καθαρωτάτῃ φλογὶ
προσευκόμενος· καὶ τούτων αἱ πτήσεις κατὰ
πλήθος εἰσιν, ὡς νομίζεω νέφη· ἄλλοι γε μὴν
ποικίλοι καὶ οὐ πάντι τὸ εἶδος εὐρητοί,¹
μελωδίαν δὲ καὶ εὐστομίαν καὶ εὐγλωττίαν
ἄμαχοι,² ὡς εἶναι, <εἰ>³ μὴ πῃ καὶ τραχύτε-
ρόν⁴ ἔστιν εἰπεῖν, Σειρῆνάς τινας.⁵ κατάπτεροι
γὰρ ὡς ἦσαν αἱ⁶ τοῦ μύθου κόραι,⁷ ποιηταὶ τε
ᾄδουσιν καὶ ζωγράφοι δεικνύουσιν.

24. Κύκνου δὲ ἦθη καὶ διατριβαὶ λίμναι τε καὶ
ἔλη καὶ τενάγη καὶ ἀέναοι⁸ ποταμοὶ πράως καὶ
ἡσυχῇ ρέοντες· εἰρηναῖοι δὲ εἰσι καὶ ἐς γῆρας
προΐασιν ἑαυτοῖς κοῦφον· εἰσὶ δὲ καὶ ἐς⁹ ρώμην
ἄλκιμοι, καὶ θαρροῦσιν αὐτῇ, οὐ μὴν ὥστε ἄρχεω
ἀδίκων ἀλλ' ἀμύνεσθαι τὸν ἄρξαντα· ῥαδίως οὖν
καὶ τῶν ἀετῶν περιγίνονται, ὅταν ἐκεῖνοι τολμήσω-
σιν ἐπιθέσθαι αὐτοῖς· καὶ εἶπον ἀνωτέρω τῆς
μάχης τὸν τρόπον.

25. Λέγει δὲ Κλείταρχος πιθήκων ἐν Ἰνδοῖς
εἶναι γένη ποικίλα τὴν χροάν, μεγέθει δὲ μέγιστα.
ἐν δὲ τοῖς χωρίοις τοῖς ὀρείοις τοσαῦτον αὐτῶν τὸ
πλήθος¹⁰ εἶναι, ὡς Ἀλέξανδρόν φησι τὸν Φιλίππου
καὶ πάντι καταπλαγῆναι σὺν καὶ τῇ οἰκείᾳ δυνάμει,
οἰόμενον ἀθρόους ἰδόντα στρατιὰν ὄρᾳ συνειλεγ-

¹ ἄλλοι . . . εὐρητοί] καὶ ἄλλα μὴν ποικίλα καὶ οὐ πάντι . . .
εὐρητα.

² ἄμαχα.

³ <εἰ> add. Schn.

⁴ παχύτερον.

⁵ τινας ἢ καὶ τοῦτό γε ἐγγύθεν.

⁶ καὶ MSS, καὶ <αἱ> Abresch.

birds entirely scarlet, the colour of the purest flame, and they fly in such multitudes that one would take them for clouds. Others however are mottled and it is not very easy to say what they look like, but for beauty and clarity of tone their singing is unsurpassed; they might be, if the expression is not too strong, Sirens, for these fabled maidens as celebrated by poets and portrayed by artists had wings.

24. The Swan's customary haunts are lakes, marshes, pools, and rivers with a ceaseless, gentle, tranquil flow. They are creatures of peace and attain to an old age that has no burdens for them. Their strength is redoubtable and that gives them confidence, but not to the extent that they are the aggressors in an injury; against an aggressor they will defend themselves. And so they have no difficulty in getting the better of eagles when the latter venture to attack them. I have described earlier on ^a how they do battle.

The Swan

25. Cleitarchus says that in India there are Monkeys of a mottled hue and immense size. And in mountainous districts they are so numerous that, says Cleitarchus, Alexander, the son of Philip, and the army under his command also were quite terrified at the sight of their massed numbers, imagining that they saw an army marshalled and waiting in

An Indian
Monkey

^a See 5. 34.

⁷ κόραι καὶ τοὺς πόδας ὀρνίθες ἑδόκουν.

⁸ ἀένναοι.

⁹ πρὸς.

¹⁰ ἵασι : μέγεθος.

μένην καὶ ἔλλοχῶσαν αὐτόν. ὀρθοὶ δὲ ἄρα ἦσαν οἱ πίθηκοι κατὰ τύχην ἥνικα ἐφάνησαν. θηρῶνται δὲ οὔτοι οὔτε δικτύοις οὔτε κυνῶν ρινηλατούντων σοφία καὶ μάλα ἀγρευτικῇ. ἔστι δὲ τὸ ζῶον ὀρχηστικόν, εἰ θεῶτο ὀρχούμενον· καὶ θέλει γε αὐλεῖν, εἰ καταπνεῖν μάθοι.¹ πρὸς τούτοις εἰ θεάσαιτό τινα ὑποδήματα τοῖς ποσὶ περιτιθέντα, μιμεῖται τὴν ὑπόδεσιν· καὶ ὑπογράφοντος² τῷ ὀφθαλμῷ μέλανι,³ καὶ τοῦτο δρᾶσαι θέλει. οὐκοῦν ὑπὲρ τῶν εἰρημένων μολίβου πεποιημένα κοῖλα καὶ βαρέα ὑποδήματα προτιθέασι, βρόχους⁴ αὐτοῖς ὑποβαλόντες, ὡς ἐσβαλεῖν μὲν τῷ πόδε, ἔχεσθαι δὲ τῇ πάγῃ καὶ μάλα ἀφύκτω· δέλεαρ δὲ αὐτοῖς ὀφθαλμῶν πρόκειται ὑπὲρ τοῦ μέλανος⁵ ἱξός. κατόπτρῳ δὲ χρησάμενος ὁ Ἰνδὸς ὀρώντων ἐκείνων . . .⁶ οὐκ εἰσὶ δ' ἔτι τὰ κάτοπτρα, ἀλλὰ ἕτερα προτιθέντες.⁷ εἰτα καὶ τούτοις ἔρματα ἰσχυρὰ ὑποπλέκουσι· καὶ μὴν τὰ σκευή⁸ τοιαυτὰ ἔστιν. οἱ μὲν <οὖν>⁹ ἔρχονται, καὶ ἀτενῶς¹⁰ ὀρώσι¹¹ κατὰ μίμησιν¹² ὧν¹³ εἶδον· ἐκπηδᾷ δὲ ἰσχὺς τις κολλητικὴ βλεφάρων ἐκ τῆς πρὸς τὴν αὐγὴν ἀντιτυπίας,¹⁴ ὅταν ἴδωσιν ἀτενές· εἰτα οὐχ ὀρώντες αἰροῦνται ῥᾶστα· φυγεῖν γὰρ ἔτι

¹ μάθοι εἰδέναι.

² ὑπογράφοντα MSS, <εἰ> ὑπογρ. Schn.

³ μέλος τι.

⁴ μέλλοντος.

⁴ καὶ βρόχους.

⁶ Lacuna.

⁷ Schn : προστιθέντες MSS, H.

⁸ Jac : καὶ μέντοι καὶ MSS, H.

⁹ <οὖν> add. Jac.

¹⁰ Gron : ἀγεννῶς MSS, γενναίως H.

¹¹ δρώσι Jac, H.

¹² τὴν μίμησιν.

¹³ Jac : ἦν.

¹⁴ ἐκ . . . ἀντιτυπίας corrupt Jac.

ambush for them. You see, the Monkeys happened to be standing upright when they appeared. These creatures are not to be caught with nets or by means of hounds following a scent, however great their skill in hunting. But this Monkey is ready to dance if it sees a man dancing; it is even willing to play the pipe if it could learn how to blow. Further, if it catches sight of someone putting on his shoes, it imitates the action; and if a man underlines his eyes with lamp-black,^a it is anxious to do this too. Accordingly in place of the aforesaid objects men put out hollow, heavy shoes made of lead, to which they attach a noose underneath, so that when the Monkeys slip their feet into them they are caught ^{its capacity for imitation} in the snare and cannot escape. And as a bait for their eyes men put out bird-lime in place of lamp-black. And an Indian after using a mirror in sight of the Monkeys . . .^b displaying not genuine mirrors but ones of a different kind, on to which they lace strong nooses. Such then is the apparatus which they employ. And so the Monkeys come and gaze steadily, imitating what they have seen. And from the reflecting surface opposite their sight there is a surge of strongly gluey substance that gums up their eyelids, when they gaze intently into it. Then being unable to see, they are caught without any difficulty, for they are no longer able to escape. ^{how caught}

^a Op. Alexis *fr.* 98. 16. The *kohl* of modern India is a mixture of lamp-black and castor oil.

^b The text is defective; to fill the gap one might conjecture something on these lines: '[withdraws, leaving behind him an object resembling it. By such means the Indians attract the creatures,] though what they display are not genuine, etc.'

εἰσὶν ἡκιστοί. εἴρηται μὲν ὑπὲρ πιθήκων καὶ ἄλλα,
Ἰνδῶν τε καὶ οὐκ Ἰνδῶν· καὶ ταῦτα δὲ ἔχει τινα
τῷ συνιέντι οὐκ ἀσπούδαστα, οὐ μὰ Δία.

26. Λέοντας ἐν Ἰνδοῖς γίνεσθαι μεγίστους οὐ
διαπορῶ· τὸ δὲ αἷτιον, τῶν ζώων τῶν ἐτέρων ἢδε
ἡ γῆ μήτηρ ἐστὶν ἀγαθή.¹ εἰσὶ δὲ ἀγριώτατοι καὶ
θηριωδέστατοι. δέρη <δὲ>² ἐκείνων <τῶν>³
λεόντων μέλαινά τε ἰδεῖν, καὶ φρίξασα ὀρθή τε
ἀνίσταται καὶ συνεκπέμπει δέος ὅσον ἐκπληκτικόν.
εἰ δὲ ἀλῶναι δυνηθεῖεν, πραΰνονται,⁴ ἀλλ' οὐχ οἱ
μέγιστοι· καὶ ἡμεροῦνται τε καὶ γίνονται⁵ ῥᾶστα
τιθασοί, ὥς ἄγειν γε⁶ ἀπὸ ῥυτῆρος⁷ ἐπὶ θήραν
κεμάδων καὶ ἐλάφων καὶ σῶν καὶ ταύρων καὶ
ἀγρίων ὄνων. εἰσὶ γὰρ καὶ ῥινηλατῆσαι ὥς ἀκούει
δεινοί.

27. Ἐν τῇ Λιβύῃ χώρᾳ ἔθνος ἦν φασὶ τὸ
καλούμενον Νόμαιον. καὶ τὰ μὲν ἄλλα διεντυχοῦν-
τες εὐνόμου μάλα καὶ εὐδαίμονος ναὶ μὰ Δία
λήξεως εἴτα ἠφανίσθησαν⁸ τελέως, λεόντων αὐτοῖς
ἐπελθόντων πλήθει τε παμπόλλων καὶ μεγέθει
μεγίστων καὶ τὴν τόλμαν ἀμάχων, ὑφ' ὧν πανδημεῖ
τε καὶ παγγενεὶ διαφθαρέντες, εἴτα ἐς τὸ παντελὲς
ἀπώλοντο.⁹ λεόντων γὰρ ἀθρόων ἐπιδημία χρημα
ἀπρόσμαχον.

¹ ἀγαθὴ ὅσα γε ἐντυχῶν κατὰ πρόσωπον MSS, ἀγαθῆ. εἰσὶ δέ,
ὅσα γε εἰ. κ. π., Jac.

² <δὲ> add. H.

³ <τῶν> add. Reiske.

⁴ πραΰνονται γε.

⁵ γε καὶ γ. γε.

⁶ τε.

ON ANIMALS, XVII. 25-27

Now touching Monkeys both Indian and non-Indian I have written an account elsewhere,^a but the foregoing chapter contains facts that must assuredly interest any man of intelligence.

26. I have no doubt that in India the Lions are The Indian
Lion of the very largest, the reason being that this country is an excellent mother of other animals. And they are exceedingly wild and savage. The mane of these Lions is black in appearance, and when it bristles and stands upright it inspires such fear as to unnerve a man. But if once they can be captured, they can be tamed, though not the largest of them. And they become gentle and are easily domesticated, so that they can be led by a rein to hunt prickets, deer, swine, bulls, and wild asses, for they are (so I have heard) clever at tracking by scent.

27. It is said that in Libya there used to exist a The Nomaei
and Lions race of men called the Nomaei. They continued generally prosperous in a territory where the pastures were good and the land unquestionably rich, until finally they were wiped out when a vast horde of Lions of the very largest size and of irresistible boldness attacked them. The whole race to a man was destroyed by the Lions and perished utterly. A visitation by Lions in a mass is something that no creature can withstand.

^a See 5. 26; 7. 21; 6.10; 17. 39.

⁷ ὄντηρος καὶ κατὰ κυναγωγούς.

⁸ ἠφάνισθη.

⁹ ἀπώλοντο τὸ ἔθνος.

28. Εὐφορίων δὲ ἐν τοῖς Ὑπομνήμασι λέγει τὴν Σάμον ἐν τοῖς παλαιτάτοις χρόνοις ἐρήμην γενέσθαι· φανῆναι γὰρ ἐν αὐτῇ θηρία μεγέθει μὲν μέγιστα, ἄγρια δέ, καὶ προσπελάσαι τῷ δεινῷ, καλεῖσθαι γε¹ μὴν νηάδας. ἅπερ οὖν καὶ μόνῃ τῇ βοῇ ῥηγγύναι τὴν γῆν. παροιμίαν οὖν ἐν τῇ Σάμῳ διαρρεῖν τὴν λέγουσαν 'μεῖζον βοᾷ τῶν νηάδων'. ὅσα δὲ ἔτι καὶ νῦν αὐτῶν δεικνυσθαι μεγάλα ὁ αὐτὸς φησι.

29. Τοῦ Ἰνδῶν βασιλέως ἐλαύνοντος ἐπὶ τοὺς πολεμίους δέκα μυριάδες ἐλεφάντων προηγούνται μαχίμων. ἐτέρους δὲ ἀκούω τρισχιλίους τοὺς μεγίστους τε καὶ ἰσχυροτάτους ἔπεςθαι, οἵπερ οὖν εἰσι πεπαιδευμένοι τὰ τεῖχη τῶν πολεμίων ἀνατρέπειν, ἐμπεσόντες ὅταν κελεύσῃ <ὁ>² βασιλεὺς ἀνατρέπουσι δὲ τοῖς στήθεσι. καὶ λέγει μὲν ταῦτα Κτησίας,³ ἀκοῦσαι γράφων. ἰδεῖν δὲ ἐν Βαβυλῶνι ὁ αὐτὸς λέγει τοὺς φοίνικας αὐτορρίζους ἀνατρεπομένους ὑπὸ τῶν ἐλεφάντων τὸν αὐτὸν τρόπον, ἐμπιπτόντων τῶν θηρίων αὐτοῖς βιαιότατα· δρῶσι δὲ ἄρα, ἂν⁴ ὁ Ἰνδὸς ὁ πωλεύων αὐτοὺς κελεύσῃ δρᾶσαι τοῦτο αὐτοῖς.

30. Ζηγνόθεμις λέγει Παιονίδα λίμνην· τινὰς φέρειν ἰχθύς, οὗσπερ οὖν εἰ παραβάλῃ τις ἀσπαίροντας τοῖς βουσίν, οἱ δὲ ἐμφοροῦνται αὐτῶν μάλα ἀσμένως, ὥς οἱ λοιποὶ τοῦ χόρτου. νεκρῶν δὲ τῶν ἰχθύων οὐκ ἂν πάσαιντο ἔτι οἱ βόες, ἐκεῖνος λέγει.

¹ Mein: δέ.

² <ὁ> add. H.

³ καὶ K.

⁴ Jao: ἂν ἄρα.

28. Euphorion says in his *Commentaries* that in The Neades of Samos primaeval times Samos was uninhabited, for there appeared in the island animals of gigantic size, which were savage and dangerous for a man to approach, and they were called *Neades*. Now these animals with their mere roar split the ground. So there is a proverbial saying current in Samos, 'He roars louder than the *Neades*.' And the same writer asserts that their huge bones are displayed even to this day.

29. When the Indian King goes to battle against his enemies a hundred thousand Elephants of war Indian Elephants of war form the vanguard. And I learn that another three thousand of the largest and strongest bring up the rear, and these have been trained to overturn the enemies' walls by attacking them when the King gives the order; and they overturn them by the weight of their chest. Such is the account given by Ctesias, who writes that this is hearsay. But the same writer says that in Babylon he has seen date-palms completely uprooted by Elephants in the same way, the animals falling upon them with all their force. This they do if their Indian trainer orders them to do so.

30. Zenothemis says that a lake in Paeonia Fish as cattle-fodder produces certain Fish, and if these are given, while still gasping, to cattle, the cattle are glad to take their fill of them, as others do of fodder. But if the Fish are dead the cattle refuse to touch them, so he says.

* Mountainous district to the N of Macedonia. The lake is unknown.

31. Παρὰ Ἀρμενίους ἀκούω πέτραι εἶναι ὑψηλὴν, εἴτα ταύτην ὕδωρ ἐκβάλλειν πάμπολυ. ὑποκείσθαι δὲ τῇ πέτρᾳ πυνθάνομαι κρήνην τετράγωνον πάντη, καὶ ἐκάστην πλευρὰν σταδίου ἡμῖσι ἔχει, βάθος δὲ τριῶν ὀργυιῶν εἶναι. συνεκπίπτειν δὲ τῷ ὕδατι προσακούω τῷ προειρημένῳ καὶ ἰχθύας πολλάκις ἔχοντας τὸ μήκος καὶ πῆχεως καὶ ἔτι μείζους καὶ μέντοι καὶ ἐλάττονας, ἀλλ' οὐ κατὰ πολὺ. καὶ τοὺς μὲν αὐτῶν κατολισθαίνειν¹ ἡμῖν ἤσκει, τοὺς δὲ ἀσπαίροντας καὶ μάλα γε ἰσχυρῶς ἀποθνήσκειν. εἶναι δὲ αὐτοὺς ἡ φήμη λέγει πάνυ σφόδρα μέλανας καὶ ἰδεῖν ἀειδεῖς. ἂν δὲ τούτων² γεύσῃται ἢ ἄνθρωπος ἢ θηρίον, παραχρῆμα ἀπόλλυται. τοὺς μὲν οὖν Ἀρμενίους διὰ τὸ ἐνθηρον αὐτοῖς εἶναι καὶ πολὺθηρον τὴν γῆν ἀθροίζειν αὐτοὺς καὶ ἀναίνειν ὑπὸ τῇ εἰλῇ τοῦ ἡλίου, εἴτα κόπτειν ἐπιδήσαντάς³ τι⁴ ταῖς ῥίσι καὶ τῷ στόματι, ἵνα μὴ τῷ ἄσθματι σπάσαντες⁵ τὸν ἐκ τῶν πτισσομένων⁶ ἀέρα⁷ εἴτα ἀποθάνωσι. ποιήσαντες οὖν ἄλευρα τοὺς ἰχθύς ἐν τοῖς μάλιστα θηριωδεστάτοις⁸ χωρίοις κατασπεύρουσιν αὐτά,⁹ σὺκά γε μὴν¹⁰ παραμυγνύναι τοῖς ἀλεύροις ἔθος ἔχουσιν. οὕτω μὲν οὖν διαφθείρονται οἱ τε σὺς οἱ ἄγριοι καὶ αἱ δορκάδες καὶ οἱ ἔλαφοι καὶ οἱ ἄρκτοι καὶ οἱ ὄνοι οἱ ἄγριοι καὶ <οἱ>¹¹ αἶγες, ἄγριοι μέντοι καὶ οὐδοὶ. συκοτράγα γὰρ ταῦτα καὶ ἀλφιτοφάγα τὰ ζῷά ἐστίν.¹² λέοντας δὲ καὶ παρδάλεις καὶ λύκους σαρκοφάγα ὄντα ἐτέρως ἀναιροῦσι. τῶν γὰρ οἰῶν τῶν ἡμέρων καὶ τῶν

¹ κατολισθαίνειν H.² τι τούτων.³ ἐπιδήσαντάς.⁴ τι κάποι.⁵ Jac: ἐκοπάσαντες.⁶ ἐκ τῶν π.] Jac: ἐκπτισσομένων.

31. I have heard that in Armenia there is a lofty rock which discharges a copious stream of water. And I am told that at the foot of the rock there is a square fountain, each side measuring half a *stade*, and the depth is three fathoms. I learn further that along with the aforesaid water there descend Fish often a cubit long and even more, but sometimes less, though not much less. Some of them collapse half dead, others fall gasping and die a violent death. And report states that they are a deep black and unsightly to look at. And if man or beast eats of them, death follows immediately. Accordingly the Armenians, since their country is infested with numerous wild animals, collect these Fish and dry them by the heat of the sun; they then mince them, after bandaging nose and mouth in order to prevent themselves from inhaling the odours given off by the Fish in the process of being brayed, and so catching their death. Then after making the Fish into meal they sprinkle it about in the districts that are most infested with wild beasts; they even have a custom of mixing figs with the meal. And this is the way in which they destroy wild swine, gazelles, deer, bears, wild asses, and goats, and these too are wild. For these animals eat figs and meal. But they adopt a different device for killing lions, leopards, and wolves, which are carnivorous. They make a

A poisonous
Fish in
Armenia

⁷ ἀέρα, ἣ τὴν ἐχειρομένην ἐκ λεπτῶν τινῶν κόκκων ἀλφίτων.

⁸ Ges: θηριωτάτοις.

⁹ ἀδρά, ὡς γενομένα τὰ ζῶα ἀποθνήσκει MSS; the last five words would be appropriate if inserted after ἔθος ἔχουσιν, H (1858).

¹⁰ καὶ σῶκα μὴν.

¹¹ <οἱ> add. H.

¹² ἐστίν, ἀναιρεῖται δὲ τὸν τρόπον τοῦτον διὰ τὸ πλῆθος.

αἰγῶν παρασχίσαντες τὴν πλευρὰν ἐς ὅσον καθεῖναι τὴν χεῖρα, ἐμπάττουσι ¹ τῶν αὐτῶν ἀλεύρων, ² προκείσθαι κακὸν ναὶ μὰ Δία δέλεαρ τοῖς προειρημένοις. ὅταν οὖν ἡ λέων ἡ πάρδαλις ἡ λύκος ἡ ἄλλο τι τοιοῦτον ἐντύχη καὶ γεύσῃται, τέθνηκε παρὰ χρήμα. καὶ πᾶσα μὲν οὖν ἡ Ἀρμενία θηρίων ἀγρίων τροφός τε ἅμα καὶ μήτηρ ἐστίν, ἡ δὲ πεδιάς ἔτι καὶ μᾶλλον ἢ πρὸς τῷ ποταμῷ.

32. Ἐν τῇ Κασπίᾳ γῇ λίμνην ἀκούω μεγίστην εἶναι, καὶ ἰχθύς ἐν αὐτῇ γίνεσθαι μεγάλους, καὶ ὀξύρυγχοι καλοῦνται. ³ οὐκοῦν οἱ Κάσπιοι θηρώσιν αὐτούς, καὶ διαπάσαντες ἀλοὶ καὶ ταρίχους, ἐργασάμενοί τε καὶ ἀποφήναντες αὐούς, ἐπισάξαντες καμήλοις κομίζουσιν ἐς Ἑκβάτανα. καὶ ποιοῦσιν ἀλειφα ἐκ τῶνδε τῶν ἰχθύων ἀφελόντες τὴν πιμελήν, ⁴ τῷ δὲ ἰχθύϊνῳ ἐλαίῳ χρίονται λιπαρῷ σφόδρα καὶ οὐ δυσώδει, τὰ δὲ ἔντερα ἐξέλκουσιν αὐτῶν καὶ ἔβουσι, καὶ ἐξ αὐτῶν ποιοῦσι κόλλαν καὶ μάλα γε ἐν χρεῖᾳ γίνεσθαι δυναμένην· συνέχει γὰρ πάντα ἐγκρατῶς, καὶ προσέχεται οἷς ἂν προσπλακῇ, καὶ ἰδεῖν ἐστὶ λαμπροτάτη. οὕτω δὲ συνέχει πᾶν ὃ τι ἂν συνδήσῃ τε καὶ συνάψῃ, ὥς καὶ δέκα ἡμερῶν αὐτὴν βρεχομένην μήτε λύεσθαι μήτε μὴν ἀφίστασθαι. ἀλλὰ καὶ τοὺς τὸν ἐλέφαντα χειρουργοῦντας ⁵ χρῆσθαι τε αὐτῇ καὶ τὰ ἔργα ἐκπονεῖν κάλλιστα.

¹ ἐμπάττουσι.

² κρέων.

³ καλοῦνται κατὰ τὸ σχῆμα τοῦ προσώπου δηλονότι καὶ προῖεναι ἐς μῆκος καὶ ὀκτῶ πηχῶν.

⁴ πιμελήν καὶ τοῦ μὲν ταρίχου πιπράσκουσιν MSS, τοὺς . . . ταρίχους Oud.

⁵ Ges; χειροῦντας.

slit in the side of a tame sheep or goat deep enough to admit a hand, and sprinkle in some of that self-same meal, and deadly indeed is the bait which is set before the above-mentioned animals. And so whenever a lion or a leopard or a wolf or other savage beast comes across the body and tastes it, it dies immediately. The whole country of Armenia is in fact the nurse and mother of wild animals, especially the plainlands bordering the river.^a

32. I have heard that in the land of the Caspii there is a lake ^b of very wide extent, and that in it there occur large fishes which are called *Oxyrhynchi*.^c Now the Caspii hunt them and after salting, pickling, and drying them, pack them on to camels and transport them to Ecbatana. And after removing the fat they make meal from these fish; with the oil, which is extremely rich and free from any evil smell, they anoint themselves; but the inwards they extract and boil, and therefrom they make a glue ^d which can be of great service, for it holds all objects together firmly, and sticks to whatever it has been attached to, and is very clear. And it holds all objects which it binds and unites, so tight that even if soaked in water for as much as ten days it will not dissolve or come away. Moreover workers in ivory use it and produce most beautiful pieces.

The 'Oxyrhynchus' fish

^a The river Cyrus flows through the whole length of the Armenian plain.

^b The Caspian Sea.

^c 'Evidently a Sturgeon,' Thompson, *Gk. fishes*. This is not identical with the Nile fish of 10. 46.

^d Isinglass.

33. Λέγει τις λόγος ἐν Κασπίοις ὄρνεον γινεσθαι τὸ μὲν μέγεθος κατὰ τοὺς ἀλεκτρυόνας τοὺς μεγίστους, ποικίλον γε μὴν¹ καὶ πολυχροία διηνησιμένον. καὶ πέτεται² γε ὕπτια³ ὡς ἀκούω ὑποτεῖναν τῷ τραχήλῳ τὰ σκέλη καὶ οἶον ἀνέχον αὐτοῖς αὐτόν. κλαγγὴν δὲ προΐεσθαι σκυλακίου. ποιεῖσθαι δὲ τὴν πτῆσιν οὐκ ἐν ἀέρι βαθεῖ⁴ ἀλλὰ περὶ τὴν γῆν, ἐλαφρίζειν ἐς ὕψος ἑαυτὸ⁵ μὴ δυνάμενον.

Κάσπιος δὲ ἄρα καὶ οὗτος ὄρνις ἢ Ἰνδὸς μᾶλλον (λέγεται γὰρ καὶ ἐκείνῃ τὸ γένος οἱ καὶ ταύτῃ), καὶ εἷη τὸ μέγεθος κατὰ χῆνα ἄν. καὶ ἔχει κεφαλὴν πλατεῖαν μὲν λεπτήν δέ, καὶ τὰ σκέλη οἱ μακρά. καὶ κεκραμένη χροά οἱ καὶ μικτή· τὸ μὲν γὰρ νῶτον αὐτῷ πορφυροῖς ἡγλαίεται, τὰ δὲ ὑπὸ τὴν γαστέρα⁶ κόκκῳ γνησιωτάτῳ καὶ καλλίστῳ προσεΐκασται, κεφαλὴ δὲ καὶ δέρη λευκὰ ἄμφω. φθέγγεται δὲ κατὰ τὴν αἶγα.

34. Αἶγες δὲ Κάσπαι γίνονται λευκαὶ ἰσχυρῶς, κεράτων⁷ δὲ ἄγονοι, <καὶ>⁸ μικραὶ τὸ μέγεθος καὶ σιμαί.⁹ κάμηλοι δ' ἀριθμοῦ¹⁰ πλείους, αἱ μέγισται κατὰ τοὺς ἵππους τοὺς μεγίστους, εὐτρίχες ἄγαν. ἀπαλαὶ γάρ εἰσι σφόδρα αἱ τούτων τρίχες, ὥς καὶ τοῖς Μιλησίοις ἐρίοις ἀντικρίνεσθαι τὴν μαλακότητα. οὐκοῦν ἐκ τούτων οἱ ἱερεῖς ἐσθῆτας¹¹ ἀμφιέννυνται καὶ οἱ τῶν Κασπίων πλουσιώτατοί τε καὶ δυνατώτατοι.

¹ γε μὴν τοῖς πτεροῖς.

² πέταται.

³ ὕπτιον.

⁴ βαθεῖαν.

⁵ ἑαυτόν.

⁶ τὸ δὲ ὑπὸ τῇ γαστρί.

⁷ καὶ κεράτων.

33. There is a story that among the Caspii there occurs a bird as large as the largest cockerels, of variegated hue, and gay with many colours. And it flies, so I hear, upside down with its legs extended upwards beneath its neck, seeming to sustain itself by these means; and it utters a note like that of a puppy; and it flies not high up in the sky but along the ground, being unable to soar.

The following bird also is a Caspian, or rather an Indian, bird, for its generic type is spoken of both in the latter and in the former connection, and it may be the size of a goose. It has a broad but shallow head and long legs; its colour is variegated, for its back is beautified with purple markings while its belly beneath is the colour of the purest and most splendid scarlet, and its head and throat are both white. It makes a sound like a goat.^a

34. The Goats of the Caspii are a pure white but grow no horns; they are small and snub-nosed. Their Camels are past numbering, and the largest are the size of the largest horses and have beautiful hair. For their hair is so fine that it can compare with Milesian wool for softness. Accordingly their priests and the wealthiest and most powerful of the Caspii clothe themselves in garments made from Camels' hair.

^a These two birds have not been identified; they may even be legendary.

⁸ <καί> add. H.

⁹ Γεο: οἶμαι.

¹⁰ Jac: ἀριθμοῦνται.

¹¹ ἐσθῆρα.

35. Ἐν λόγοις Κρητικοῖς Ἀντήνωρ λέγει τῇ τῶν καλουμένων Ῥαυκίων¹ πόλει ἕκ τινος δαιμονίου προσβολῆς ἐπιφοιτῆσαι μελιττῶν σμῆνος, αἵπερ οὖν ᾄδονται² χαλκοειδεῖς, ἐγχριμπτούσας³ δὲ ἄρα αὐτοῖς τὰ κέντρα εἰτα μέντοι πικρότατα λυπεῖν. ὥνπερ οὖν ἐκείνους τὴν προσβολὴν οὐ φέροντας ἀναστῆναι τῆς πατρίδος καὶ μέντοι καὶ ἐς χώρον ἐλθεῖν ἄλλον, καὶ οἰκίσαι φιλία τῆς μητρίδος, ἵνα Κρητικῶς εἴπω, Ῥαῦκον,⁴ εἰ⁵ καὶ τοῦ χωρίου ὁ δαίμων ἤλαυνεν αὐτούς, ἀλλὰ γοῦν τελείως⁶ ἀποσπασθῆναι τοῦ ὀνόματος οὐχ ὑπομείναντες. λέγει δὲ ὁ Ἀντήνωρ καὶ ἔτι κατὰ τὴν Ἰδὴν τὴν Κρήσσαν ἐκείνου τοῦ γένους τῶν μελιττῶν εἶναι ἰνδάματα, οὐ πολλὰ μὲν, εἶναι δ' οὖν, καὶ πικρά⁷ ἐντυχεῖν, ὥς ἐκείναι ἦσαν.

36. Καμήλου κρέας ἡδεται λέων ἐσθίων. καὶ τὸ μαρτύριον, Ἡρόδοτος λέγει ταῖς Ξέρξου καμήλοις ταῖς τὸν σῖτον φερούσαις ἐπιθέσθαι λέοντας. τὰ δὲ ἄλλα οὐκ ἐσίνοντο, οὐχ ὑποζύγιον, οὐκ ἄνθρωπον, ἢ δ' ὅς. ὀλίγα δὲ Ἡρόδοτος ἡδεὶ ἐξετάζων τροφὴν⁸ λεόντων Θρακίων. ἴσασι δὲ καὶ Ἀραβες ταῦτα, καὶ ὅσοι λεόντων καὶ καμήλων μητέρα τε ἅμα καὶ τροφὸν γῆν ἔχουσιν. οὐκ ἂν γοῦν θαυμάσαιμι εἰ φύσει τινὶ ἀπορρήτῳ λέων ἡδεται καμήλου κρέας καὶ μὴ θεασάμενος φαγεῖν, εἰ ποτε

¹ Holstein : Δραυκίων, Ῥακίων.

² καλοῦνται.

³ ἐγχριμπτούσας.

⁴ Gea : Ῥάκον.

⁵ Ῥ. ἐν αὐτῇ τῇ Κρήτῃ, εἰ.

⁶ τελείως.

⁷ πικράς.

35. Antenor in his *History of Crete* says that by way of an attack ordained of heaven a swarm of Bees, celebrated as copper-coloured, invaded the city of the people known as Rhaucii^a and planting their stings in them, inflicted the most grievous pain. So as the people were unable to endure the Bees' attack they quitted their country and went to some other spot where through affection for their 'mother-city,' to use the Cretan idiom, they founded a second Rhaucus, since, even though the god drove them from their home, they could not endure to part utterly with the name. And Antenor states that there are still vestiges of this species of Bee on Mount Ida in Crete; they are not numerous, but they do still exist and are painful to encounter as the former were.

The Rhaucii
expelled by
Bees

36. The Lion delights to eat the flesh of Camels. Herodotus bears witness to this when he says [7. 125] that Lions fell upon the Camels of Xerxes which were carrying his provisions. But they did no damage to any other living beings, neither beast of burden nor man, so he says. But in his examination of the food of Thracian Lions Herodotus shows little knowledge. The Arabians however, and all whose country is at once the mother and the nurse of Lions, know these things. At any rate I should not be surprised if it were by some mysterious instinct that the Lion, in spite of having never seen one before, delights to eat the flesh of a Camel, if he chances to come across one. For a natural

Lion and
Camels

^a Of the two cities called 'Rhaucus' in Crete one may have lain between Cnossus and Gortyna, while the later foundation was on the eastern slopes of mt Ida.

^a τροφήν τήνδε καὶ τήνδε κατὰ τὴν ἡδονήν.

ἐντύχοι.¹ ἡ γὰρ φυσικὴ ἐπιθυμία καὶ τοὺς οὐκ ἰδόντας.² ἐς τὴν τῆς τροφῆς ἐπιθυμίαν ἀναφλέγει.

37. Ἀμῶντες³ ἄνθρωποι, τὸν ἀριθμὸν ἑκατάδεκα,⁴ τοῦ ἡλίου καταφλέγοντος δίψει⁵ πιεζόμενοι ἕνα ἑαυτῶν ἀπέστειλαν ἐκ πηγῆς γειτνιώσης κομίσαι ὕδωρ. οὐκοῦν ὁ ἀπὼν τὸ μὲν δρέπανον τὸ ἀμῆτικόν διὰ χειρὸς εἶχε, τὸ δὲ ἀρυστικὸν ἀγγεῖον κατὰ τοῦ ὤμου ἔφερεν. ἐλθὼν δὲ καταλαμβάνει αἰτὸν ὑπὸ τινος ὄφεως ἐγκρατῶς τε καὶ εὐλαβῶς περιπλακέντα.⁶ ἔτυχε δὲ ἄρα καταπτὰς μὲν ἐπ' αὐτὸν ὁ αἰτὸς, οὐ μὴν⁷ τῆς ἐπιβουλῆς ἐγκρατῆς ἐγένετο, οὐδὲ (τοῦτο δὴ τὸ Ὀμηρικόν) τοῖς ἑαυτοῦ τέκνοις τὴν δαῖτα ἐκόμισεν, ἀλλὰ τοῖς ἐκείνου⁸ περιπεσὼν ἔρμασιν ἔμελλεν οὐ μὰ Δί' ἀπολεῖν ἀλλ' ἀπολεισθαι. εἰδὼς οὖν ὁ γεωργὸς⁹ τὸν μὲν εἶναι Διὸς ἄγγελον καὶ ὑπηρέτην, εἰδὼς γε μὴν κακὸν θηρίον τὸν ὄφιν, τῷ δρεπάνῳ τῷ προειρημένῳ διακόπτει τὸν θῆρα, καὶ μέντοι καὶ τῶν ἀφύκτων ἐκείνων εἰργμῶν τε καὶ δεσμῶν τὸν αἰτὸν ἀπολύει. ὁδοῦ μέντοι πάρεργον τῷ ἀνδρὶ ταῦτα καὶ δὴ διεπέπρακτο, ἀρυσάμενος δὲ τὸ ὕδωρ ἤκε, καὶ πρὸς τὸν οἶνον κεράσας ὥρεξε πάσιν, οἱ δὲ ἄρα ἔπιον¹⁰ καὶ ἀμυστὶ καὶ πολλὰς ἐπὶ τῷ ἀρίστῳ. ἔμελλε δὲ καὶ αὐτὸς ἐπ' ἐκείνοις πίεσθαι· ἔτυχε γάρ πως¹¹ ὑπηρέτης κατ' ἐκείνο τοῦ καιροῦ ἀλλ' οὐ συμπότης ὢν. ἐπεὶ δὲ τοῖς χεῖλεσι τὴν κύλικα προσῆγεν, ὁ σωθεὶς αἰτὸς

¹ Jac: ἐντύχη MSS, followed by καὶ πρῶτον del. H.

² Ges: εἰδόντας.

³ Reiske: ἀλοῶντες.

⁴ τὸν ἀρ. ἐκ. in MSS after πιεζόμενοι.

⁵ δίψει.

⁶ περιπλακέντα ἀποπνιγόμενον ἤδη.

appetite kindles the desire for a specific food even in those who have never seen it before.

37. Some men, sixteen in all, reaping beneath a blazing sun and oppressed with thirst, despatched one of their number to fetch water from a spring near by. So the man went off with his reaping sickle in his hand and the pail for drawing water over his shoulder. On arrival he found an Eagle wrapped in the powerful grip of a snake. The Eagle happened to have swooped upon it but failed to achieve its design and could not, as in Homer [*Il.* 12. 219], carry their food to its young ones. Instead of that it fell into the serpent's coils and so far from killing was likely to be killed. So the husbandman knowing that the Eagle was the messenger and minister of Zeus and knowing too that the snake was an evil brute, cut the beast in two with the aforesaid sickle and released the Eagle from that inescapable grip that bound it. And yet all this was performed as a secondary purpose of the man's journey, and after drawing the water he returned, mixed it with the wine, and dispensed it to the company, whereupon they drained their cups at a single draught many times over at their luncheon. The man himself was intending to drink after the others, for he happened at that time to be rather their servant than their fellow at table. But when he raised the cup to his lips, the Eagle which

An Eagle's
gratitude

⁷ οὐ μὴν κελίῳ γενόμενος οὐδέ.

⁸ ταῖς ἐκείνου σελήπαις.

⁹ γεωργὸς ἢ ἀκοῦω.

¹⁰ ἐξέτισον.

¹¹ was after ἐκείνο in MSS.

ζωάγρια ἐκτίνων οἱ καὶ κατὰ τύχην ἀγαθὴν
ἐκείνου ἔτι διατρίβων περὶ τὸν χώρον ἐμπίπτει τῇ
κύλικι, καὶ ἐκταράττει αὐτήν, καὶ ἐκχεῖ τὸ ποτόν.
ὁ δὲ ἡγανάκτησεν (καὶ γὰρ ἔτυχε διψῶν) καὶ λέγει
'εἴτα μέντοι σὺ ἐκείνος ὢν' (καὶ γὰρ τὸν ὄρνιν
ἐγνώρισε) 'τοιαύτας ἀποδίδως τοῖς σωτήρσι τὰς
χάριτας; ἀλλὰ πῶς ἔτι ταῦτα καλὰ; πῶς δ' ἂν
καὶ ἄλλος σπουδὴν καταθέσθαι θελήσειεν ¹ ἐς τινα
αἰδοῖ Διὸς χαρίτων ἐφόρου τε καὶ ἐπόπτου; καὶ
τῷ μὲν ταῦτα εἶρητο, καὶ ἐφρύγετο· ὁρᾷ δὲ
ἐπιστραφεὶς τοὺς πίνοντας ἀσπαίροντάς τε καὶ
ἀποθνήσκοντας. ἦν δὲ ἄρα ὡς συμβαλεῖν ἐμμηκεῶς
ἐς τὴν πηγὴν ὁ ὄφις καὶ κεράσας αὐτὴν τῷ ἰῷ. ὁ
μὲν οὖν ἄετος τῷ σώσαντι ἰσότιμον τῆς ² σωτηρίας
ἀπέδωκε τὸν μισθόν. λέγει δὲ Κράτης ὁ Περγαμη-
νὸς ὑπὲρ τούτων καὶ τὸν Στησίχορον ἄδειν ἐν τινι
ποιήματι οὐκ ἐκφοιτήσαντί ³ που ἐς πολλούς,
σεμνόν τε καὶ ἀρχαῖον ὥς γε κρίνειν ἐμὲ τὸν
μάρτυρα ἐσάγων.

38. Ἐν θαλάττῃ τῇ Κασπίᾳ ⁴ εἰσὶ νῆσοί φασι,
καὶ γίνονται ἐν αὐταῖς ὄρνιθες διάφοροι μὲν καὶ
ἄλλοι, εἰς δὲ εἰληχῶς τοιαύτην ιδιότητα. εἶναι
μὲν γὰρ κατὰ τοὺς χῆνας τὸ μέγεθός φασιν
αὐτόν, ⁵ πόδας δὲ ἔχειν ⁶ ἐμφερεῖς γεράνῳ. καὶ τὰ
μὲν νῶτα κοκκοβαφῇ καὶ σφόδρα ἀκράτως, τὰ δὲ
ὑπὸ τὴν γαστέρα πράσινα· τὴν δέρην δὲ λευκὸν
εἶναι, καὶ τινας καὶ ῥανίδας οἶονεῖ διασπαρείσας
κροκοειδεῖς ἔχειν. μῆκος δὲ εἰληχέναι οὐ μείον

¹ Bernhardt: θελήσει.

² ἰσότιμον τῆς] ἀμοιβὴν τῆς ἰσοτίμου.

³ Ges: εἰσφοιτήσαντι.

he had rescued and which, fortunately for him, was still lingering about the spot, to reward him for saving its life swooped upon the cup, dashed it from his hand, and spilt the drink. The man was annoyed, for he was indeed thirsty, and exclaimed 'So it is you' (for he recognised the bird), 'yet this is how you thank those who saved your life! I ask you, is this fair? And how should a man hereafter want to do a good turn to another from respect for Zeus who marks and watches over kind actions?' Such were his words and he felt parched. But turning round he saw the men who had drunk gasping and at the point of death. It seems, at a guess, that the snake had vomited into the spring and mingled the water with its poison. And so the Eagle repaid its saviour by similarly saving his life.

Crates of Pergamum says that Stesichorus also sings of this in a poem which has not, I think, reached a wide public, and he has cited, in my opinion, a weighty witness from ancient times.

38. In the Caspian Sea, they say, there are islands in which there occur birds of different species, but one species has this peculiarity. It is said to be the size of a goose, though its legs resemble those of a crane. Its back is an intense scarlet, while its belly below is green. The neck is white and has saffron-coloured dots as it were sprinkled over it. It

A bird from
the Caspian
Sea

⁴ Reiske: τῆς Κασπίας.

⁵ αὐτὸν ἀλλὰ καὶ τὸν εὐγενῆ χῆνα καὶ τοὺς ἄλλους ἰδεῖν ὑπερέχει.

⁶ ἔχει.

πήχεων δύο, κεφαλὴν δὲ ἄρα λεπτήν τε ἅμα καὶ μακράν, τὸ ράμφος μέλαν· φωνὴν τε ἀφιέναι ἐμφερῇ τοῖς βατράχοις.

39. Ἐν τῇ Πρασιακῇ¹ χώρα (Ἰνδῶν δὲ αὕτη ἐστὶ) Μεγασθένης φησὶ πιθήκους εἶναι τῶν μεγίστων κυνῶν οὐ μείους, ἔχειν δὲ οὐρὰς πήχεων πέντε· προσπεφυκέναι δὲ ἄρα αὐτοῖς καὶ προκόμια καὶ πώγωνας καθειμένους καὶ βαθεῖς· καὶ τὸ μὲν πρόσωπον πᾶν εἶναι λευκούς, τὸ σῶμα δὲ μέλανας ἰδεῖν, ἡμέρους δὲ καὶ φιλανθρωποτάτους, καὶ τὸ τοῖς ἀλλαχόθι πιθήκοις συμφυῆς οὐκ ἔχειν τὸ κακότηες.

40. Ἐν Ἰνδοῖς ἐστὶ χώρα περὶ τὸν Ἀσταβόραν² ποταμὸν ἐν τοῖς καλουμένοις Ῥιζοφάγοις. κατὰ τὴν τοῦ Σειρίου τοῖνον ἐπιτολὴν κωνώπων νέφη τινὰ ἐκπληκτικὰ καὶ οἶα³ τὸν αἶρα καταλαβεῖν ἐπιφανέντα· εἰτα μέντοι ἐλύπησε πολλὰ.⁴ κατὰ μέντοι τὴν λίμνην τὴν καλουμένην Ἀορατίαν⁵ (Ἰνδῶν δὲ ἄρα καὶ αὕτη· πλησίον <δέ>⁶ ἐστὶ τοῦ προειρημένου ποταμοῦ) τοῦτο⁷ μὲν τὸ θηρίον τὸν κώνωπα ἐπιπολάζειν· ἔρημον δὲ καὶ εἶναι τὸν χώρον καὶ καλεῖσθαι. τὴν δὲ αἰτίαν ἐκείνην Ἰνδοὶ φασιν οἱ κύκλῳ περιοικοῦντες, τὸν χώρον τὸν προειρημένον οὐκ ἄνωθεν οὐδὲ ἐξ ἀρχῆς ἄγονον ἀνθρώπων γενέσθαι, σκορπίους δὲ ἐπιπολάσαι πλήθος ἅμαχον, καὶ φαλαγγίων τινὰ

¹ Schk : Πρασιακῇ.

² Gron : Ἀσταβάραν, Ἔστα- etc. mss., Ἀσταβόραν H.

³ Jac : οἶα τινα.

⁴ τινα πολλά.

⁵ Ἀορατίαν L.

⁶ <δέ> add. H.

⁷ καὶ τοῦτο.

measures not less than two cubits; its head is narrow and long, its beak black, and its cry is like a frog's.^a

39. Megasthenes says that in the country of the Prasii (this is a part of India) there are Monkeys as large as the largest hounds, and that they have tails five cubits long. They have also forelocks and thick, pendent beards. Their face is completely white, whereas their body is black, and they are tame and very fond of human beings, and they have not the naturally mischievous temperament of Monkeys elsewhere.^b

Monkeys of
Prasinae

40. In India there is a region that lies about the river Astaboras^c in the country of the *Rhisophagi* (root-eaters), as they are called. About the time of the rising of the Dog-star Mosquitoes, which appear in terrifying clouds such as to fill the sky, work widespread damage. It is about the lake called Aoratia^d (this too is in India, not far from the aforesaid river) that these insects, the Mosquitoes, abound, and the district not only is but is called a desert. And the Indians who live round about give the following reason for it: the aforesaid district was not formerly or originally barren of human beings, but scorpions overran the country in numbers that defied resistance, and in addition there came a

Population
expelled by
Mosquitoes,
Scorpions,
and Spiders

^a This reads like an imaginative account of the Flamingo (Thompson, *Gk. birds*, p. 131).

^b This is perhaps the *Presbytis johni* Fisch., Gossen § 239.

^c The Astaboras (mod. Atbara) rises about Lat. 12, in Abyssinia, and flows N to join the Nile. Ael. appears to regard India as embracing NE Africa.

^d Perhaps Lake Tana, not far from the sources of the river Atbara.

ἐπιφοιτῆσαι φοράν, φαλαγγίων δὲ ἅ καλοῦσι τετράγναθα. τεκεῖν δὲ ἄρα τὰ κακὰ ταῦτά φασιν αἰρών¹ πονηρίαν. καὶ τέως² μὲν ἐγκαρτερεῖν τοὺς ἐκεῖθι τλημόνως τοῦ κακοῦ τὴν προσβολὴν καὶ φιλοπόνως ὑπομεΐναντας· ἐπεὶ δὲ ἦν παντελῶς ἄμαχον, καὶ διεφθείροντο ἡλικία πᾶσα, εἴτα μέντοι τελευτῶντες ὑπ' ἀπορίας τοῦ ἀμύνεσθαι τὴν καταβολὴν τῆς ἐπιδημίας³ τῆς προειρημένης ἐξέλιπον τὴν χώραν, καὶ ἐρήμην εἶασαν τὴν φίλην καὶ πρότερον ἀρίστην πατρίδα·⁴ οὐχ ἁμαρτήσομαι δὲ ἴσως οὐδὲ μητρίδα εἰπὼν τὴν αὐτήν.

41. Μυῶν ἀρουραίων ἐπιφοίτησις καὶ στόλος οὐ μὰ τοὺς θεοὺς χρηστὸς τῶν ἐν Ἰταλίᾳ τινὰς ἐξήλασαν τῆς πατρώας γῆς, καὶ φυγάδας ἀπέφηναν⁵ δίκην αὐχμῶν ἢ κρυμῶν ἢ τινος ἀκαιρίας ὥρων ἐτέρας τὰ μὲν λῆμα κείροντες,⁶ διακόπτοντες δὲ τὰς ρίζας. τῇ Μηδικῇ δὲ ἐπιφοιτήσαντες στρουθῶν⁷ φορά, ἐξήλασαν καὶ ἐκεῖνοι τοὺς κατοικοῦντας, διαφθείροντες τὰ σπέρματα καὶ ἀφανίζοντες αὐτά. βάτραχοι δὲ ἡμιτελεῖς πεσόντες ἐξ αἰέρος πολλοὶ Λυταριάτας⁸ μετώκισαν⁹ ἐς χώρον ἕτερον. καὶ γένος μέντοι Λιβυστινόν, οὐ καὶ ἀνωτέρω μνήμην ἐποίησάμην, ἐπιφοιτησάντων αὐτοῖς λεόντων, εἴτα αὐτοὺς ἀναστῆναι τῆς πατρώας γῆς ἐξενίκησαν.

¹ Reiske: ὄμβραν.

² Jac: πῶς.

³ Jac: ἐπιμελείας.

⁴ Goss: τὴν φίλην πρότερον καὶ πατρίδα ἀρίστην corrupt H.

crop of certain spiders which they call 'four-jawed.' Now they say that these plagues tainted the air. For a time the inhabitants courageously held out against the invading plague and stood their ground energetically, but when resistance became utterly impossible and all their men-folk were destroyed, then at length, being at their wits' end how to defend themselves against the attack of the aforesaid visitants, they abandoned the country, and left their cherished and once most kindly fatherland a desert. Perhaps I shall not be wrong if I say that it was not even their 'motherland.'^a

41. The incursion of an army of Fieldmice, far from beneficial, I can assure you, drove certain people in Italy from their native country, and made them exiles, as a drought or frost or some other unseasonable event might have done, by shearing away the ears of corn and cutting through the roots. And a horde of Sparrows invaded Media and drove out the inhabitants by ruining and destroying the seeds. And half-formed Frogs fell in quantities from the sky causing the Autariatae^b to emigrate to some other place. Further, a tribe in Libya, whom I have mentioned earlier on,^c were compelled by an invasion of Lions to quit their native country.

^a Cp. Plato, *Rep.* 575 p.

^b A tribe in Mysia.

^c Ch. 27.

⁵ ἀπέφηναν λυμαινόμενοι καὶ λήμα καὶ φυρά.

⁶ λήμα κείροντες] διακείροντες.

⁷ Jac: τύθων.

⁸ Schn: Αὐτωριάτας.

⁹ Cas: Ἰνδῶν μετόπισαν.

42. Ἐν τῇ Βαβυλωνίᾳ γῇ γίνονται μύρμηκες, καὶ ἔχουσι τὸ παιδοποιὸν σῶμα ἐς τοῦπίσω μετεστραμμένον, ἀντίως τοῖς ἄλλοις καὶ ἔμπαλιν.

43. Πάρδαλις Καρικὴ καὶ Λυκιακὴ οὐκ ἔστι μὲν θυμική, οὐδὲ οἷα σφόδρα ἀλτική εἶναι, τὸ σῶμα δὲ μακρά· τιτρωσκομένη δὲ καὶ δόρασι καὶ αἰχμαῖς ἀντίτυπός ἐστι, καὶ οὐ ραδίως τῷ σιδήρῳ εἴκει, τοῦτο δὴ τὸ Ὀμηρικὸν δρώσα.

ἥ ρά τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει.

44. Ῥινοκέρωτος δὲ εἶδος γράφειν τρισέωλόν ἐστιν· ἴσασι γὰρ καὶ Ἑλλήνων πολλοὶ καὶ Ῥωμαίων τεθεαμένοι¹ τὰ δὲ ἴδια αὐτοῦ <τὰ>² κατὰ τὸν βίον εἰπεῖν οὐ χεῖρόν ἐστιν. ἐπ' ἄκρας τῆς ῥίνος τὸ κέρας φέρει, ἔνθεν τοι <καὶ>³ κέκληται· καὶ ἔστι μὲν ὀξύτατον ἐπ' ἄκρον, σιδήρῳ δὲ τὸ καρτέρον αὐτοῦ προσείκασται. ταῖς γε μὴν πέτραις⁴ αὐτὸ παρὰ τριβῶν εἰτα ἐπιθήσει ἐλέφαντι ὁμόσε ἰών, τὰ δὲ ἄλλα οὐκ ὦν ἀξιομαχος, διὰ τε τὸ ἐκείνου ὕψος καὶ τὴν ῥώμην τὴν τοῦ θηρὸς τὴν τοσαύτην. ὑπείσιν οὖν αὐτοῦ τὰ σκέλη, καὶ τὴν νηδὺν ὑποτέμνει τε καὶ ὑποσχίζει τῷ κέρατι· ὁ δὲ οὐ μετὰ μακρόν⁵ ἐκρύνετος οἱ τοῦ αἵματος κατολισθάνει· μάχη δὲ ῥινοκέρωτος πρὸς ἐλέφαντα ὑπὲρ τῆς νομῆς ἐστι, καὶ πολλοῖς γ' ἐλέφασιν⁶ ἐντυχεῖν ἐστι τεθνεῶσι τὸν τρόπον τούτον. εἰ δὲ μὴ φθάσῃ ὁ ῥινοκέρως δράσας

¹ οἱ τεθεαμένοι.

² <καὶ> add. H.

³ Ges: μικρόν.

⁴ <τὰ> add. H.

⁵ ταῖς πέτραις γε μὴν.

⁶ γέ φασιν.

42. In Babylonia there occur Ants^a with the generative part of their body turned in a backward direction, contrary to its position in Ants elsewhere. Ants of Babylonia

43. The Leopard of Caria and Lycia is not fierce-tempered, nor of a kind that can leap high, though its body is long. But when wounded with pikes and spears it offers resistance and does not readily yield to the steel, behaving as Homer describes [*Il.* 21. 577]: The Leopard of Caria

'Yet though pierced with a spear she does not cease.'^b

44. A description of the shape and appearance of the Rhinoceros would be stale three times over, for there are many Greeks and Romans who know it from having seen it. But there is no harm in describing the characteristics of its way of life. It has a horn at the end of its nose, hence its name. The tip of the horn is exceedingly sharp and its strength has been compared to iron. Moreover it whets it on rocks and will then attack an Elephant in close combat, although in other respects it is no match for it because of the Elephant's height and immense strength. And so the Rhinoceros gets under its legs and gashes and rips up its belly from below with its horn, and in a short space the Elephant collapses from loss of blood. Rhinoceros and Elephant fight for possession of a feeding ground, and one may come across many an Elephant that has met its death in the above manner. If however the Rhinoceros is fight with Elephant

^a These are fabulous.

^b Add 'from her courage,' ἀλεῖς in l. 578.

τοῦτο, ἀλλὰ ὑποτρέχων πως [ὑποπεσόντος]¹ πιεσθῇ, περιβαλλόμενος² τὴν προβοσκίδα κατέχει καὶ πρὸς ἑαυτὸν ἔλκει, ἐμπίπτων δὲ τοῖς κέρασι κατακόπτει ὡς πελέκεσιν. εἰ γὰρ καὶ φορὴν ὁ ῥινόκερως ἔχει στερεὰν καὶ δυσδιακόντιστον, ἀλλ' ἡ βία τοῦ ἐμπίπτοντος μάλα καρτερὰ.

45. Ἀγριώτατον δὲ ἄρα ἦσαν τῶν ζῴων οἱ τῶν Αἰθιοπῶν ταῦροι οἱ³ καλούμενοι σαρκοφάγοι. καὶ εἰσι μὲν τὸ μέγεθος τῶν παρὰ τοῖς Ἑλλήσι διπλασίους, ὠκιστοὶ δὲ τὸ τάχος. εἰσὶ <δὲ>⁴ πυρρότριχες, γλαυκοὶ τοὺς ὀφθαλμούς, καὶ ὑπὲρ τοὺς λέοντας οὔτοι. τὰ κέρατα δὲ τὸν μὲν ἄλλον χρόνον κινουσιν ὡς καὶ τὰ ὦτα, ἐν δὲ ταῖς μάχαις ἐγείρουσιν⁵ αὐτὰ καὶ ἀναστήσαντες ἰσχυρῶς,⁶ εἰτα οὕτω μάχονται· τὰ δὲ οὐ κλίνεται⁷ ὑπὸ τοῦ θυμοῦ ἀνεστώτα, φύσει ναὶ μὰ Δία θαυμαστῇ. ἄτρωτοι δὲ εἰσι καὶ λόγχαις καὶ βέλει παντί· ὁ γὰρ τοι σιδήρος⁸ οὐκ εἰσδύεται· φρίξας γὰρ ὁ ταῦρος ἐκβάλλει αὐτὸν μάτην προσπεσόντα. ἐπιτίθεται δὲ καὶ ἵππων ἀγέλαις⁹ καὶ θηρίων ἄλλων. οἱ τοίνυν νομεῖς ἐπαρκεῖν ταῖς ἑαυτῶν ἀγέλαις βουλόμενοι τάφρους¹⁰ κρυπτὰς ἐργάζονται βαθείας, καὶ ταύταις αὐτοὺς ἐλλοχῶσιν· οἱ δὲ ὅταν ἐμπέσωσιν, ὑπὸ τοῦ θυμοῦ ἀποπνίγονται. κέκριται δὲ παρὰ τοῖς Τρωγλοδύταις τοῦτο τὸ ζῷον δικαίως ἄριστον· ἔχει μὲν γὰρ λέοντος τὴν ἀλίστην, τὴν δὲ ὠκύτητα ἵππου, ῥώμην δὲ ταύρου, σιδήρου δὲ κρεῖττον ἔστι.

¹ [ὑποπεσόντος] del. H, ὑπ' ἐμπεσόντος Schn.

² περιβαλλόμενος. <ὁ ἐλέφας> add. Ges.

³ καί.

⁴ <δὲ> add. H.

not quick enough to do as described but is crushed as it runs underneath, the Elephant slings its trunk round it, holds it fast, drags it towards itself, falls upon it, and with its tusks hacks it to pieces as with axes. For even though the Rhinoceros has a hide so strong that no arrow can pierce it, yet the might of its assailant is extremely powerful.

45. It seems that those Ethiopian Bulls which they call 'flesh-eaters' are the most savage of animals. They are twice the size of Bulls in Greece, and their speed is very great. Their hair is red, their eyes blue-grey, more so than the eyes of lions. In normal times they move their horns as they do their ears, but when fighting they raise them, making them stand strongly up, and so do battle; and once raised in passion owing to some truly wonderful natural cause their horns do not go aslant. No spear, no arrow can wound them: iron, you see, does not penetrate their hide, for the Bull raises its bristles and throws off the weapons showered upon it in vain. And it attacks herds of horses and also wild animals. Accordingly herdsmen who wish to protect their flocks dig deep concealed ditches and by these means ambush the Bulls. And when they fall into these ditches they are choked with rage. Among the Troglodytes this is judged to be the king of beasts, and rightly so, for it possesses the courage of a lion, the speed of a horse, the strength of a bull, and is stronger than iron.

The flesh-eating Bull of Ethiopia

⁵ Wesseling: σπείρουν.

⁷ κλίνονται.

⁹ ἀγέλαις καὶ ποίμαις.

⁶ αὐτοὺς ἰσχυρῶς.

⁸ αἰθρος <αὐτοῦς> οὐκ? H.

¹⁰ τάρφους αὐταῖς.

46. Λέγει Μνασέας ἐν τῇ Εὐρώπῃ Ἡρακλέους¹ ἱερὸν εἶναι καὶ τῆς τούτου γαμετῆς, ἣν ἄδουσιν οἱ ποιηταὶ τῆς Ἥρας θυγατέρα. οὐκοῦν ἐν τῷ τοῦ νεῶ περιβόλῳ τιθασοὺς ὄρνιθας τρέφεσθαι πολλοὺς φησι, καὶ τοῦτο δέ, εἶναι ἀλεκτρυόνας τε καὶ ἀλεκτορίδας τούσδε τοὺς ὄρνεις.² νέμονται δὲ καὶ συναγελάζονται σφισι κατὰ γένος, καὶ δημοσίας ἔχουσι τροφάς, καὶ τῶν θεῶν ἀναθήματά εἰσι τῶν προειρημένων. αἱ μὲν οὖν ἀλεκτορίδες ἐν τῷ τῆς Ἥρας³ νέμονται νεῶ, οἱ δὲ ἐν Ἡρακλέους οἱ τῶνδε γαμέται. ὁχετὸς δὲ ἄρα ἀενάου⁴ τε καὶ καθαροῦ ὕδατος διαρρεῖ μέσος. θήλυς μὲν οὖν οὐδὲ εἰς ἐς Ἡρακλέους πάρεισιν· οἱ δὲ ἄρρενες, ὅταν ἦ καιρὸς ἐπιθόρνυσθαι, ὑπερπέτονται τὸν ὁχετόν, εἰτα ὁμιλήσαντες ταῖς θηλείαις ἐπανίσκωσι ἐς τὰ σφέτερα αὐθις παρὰ⁵ τὸν θεὸν ᾧ λατρεύουσι, καθηράμενοι τῷ διείργοντι τὰ γένη τῶν ὄρνιθων ὕδατι. τίκεται οὖν, οἷα εἰκός, πρῶτον μὲν⁶ ἐκ τῆς ὁμιλίας ᾧ· εἰτα ὅταν αὐτὰ θάλψωσι καὶ ἐκλέψωσι τοὺς νεοττοὺς αἱ μητέρες, τοὺς νιεῖς οἱ ἄρρενες παρ' ἐαυτοὺς ἄγουσι καὶ ἐκτρέφουσιν. αἱ δὲ ὄρνεις,⁷ ἐκεῖναις⁸ ἔργον ἐστὶ τρέφειν τὰς θυγατέρας.

¹ Εὐρώπῃ Διὸς Ἡ.

² Ges: Ἥρας.

³ Adresch: περί.

⁴ ὄρνις.

⁵ ὄρνις.

⁶ ἀενάου.

⁷ πρῶτα.

⁸ κακεῖναις.

46. Mnaseas in his work *On Europe* says that there is a temple to Heracles and to his spouse whom poets celebrate as the daughter of Hera. Now they say that in the precincts of these temples a large number of tame birds are kept, adding that these birds are cockerels and hens. They feed and consort together according to their sex, are fed at the public expense, and are consecrated to the aforesaid gods. The hens feed in the temple of Hebe while their mates feed in the temple of Heracles. And a never-failing channel of clear water flows between them. Now on the one hand not a single hen ever appears in the temple of Heracles. On the other hand at the season of mating the cockerels fly across the channel and after consorting with the hens return again to their own quarters at the side of the god whom they serve, cleansed by the water that separates the sexes. And so to begin with, as a natural result of this union eggs are laid; later on when the hens have warmed them and hatched the chicks, the cockerels carry off the male birds and rear them, while the hens make it their business to rear their daughters.

Cockerels
and Hens in
the temples
of Heracles
and Hebe

ΕΠΙΛΟΓΟΣ

Ὅσα μὲν οὖν σπουδὴ τε ἐμὴ καὶ φροντίς καὶ πόνος καὶ ἐς τὸ πλεόν μαθεῖν καὶ ἐν τοῖσδε ἡ γνώμη προχωροῦσα ἀνίχνευσέ τε καὶ ἀνεῦρε, δοκίμων τε ἀνδρῶν καὶ φιλοσόφων ἀγώνισμα θεμένων τὴν ἐπ' αὐτοῖς ἐμπειρίαν, καὶ δὴ λέλεκταί μοι, ὥς οἷόν τε ἦν εἰπεῖν, μὴ παραλείποντι ἅπερ ἔγνων μηδὲ βλακεύοντι, ὥς ἀλόγου τε καὶ ἀφώνου ἀγέλης ὑπεριδόντι καὶ ἀτιμάσαντι, ἀλλὰ κἀνταῦθα ἔρως με σοφίας ὁ σύνοικός τε καὶ ὁ συμφυῆς ἐξέκαυσεν. οὐκ ἀγνοῶ δὲ ὅτι ἄρα ¹ καὶ τῶν ἐς χρήματα ὀρώντων ὃξὺ καὶ τεθηγμένων ἐς τιμὰς τε καὶ δυνάμεις τινὲς καὶ πᾶν τὸ φιλόδοξον δι' αἰτίας ἔξουσιν, εἰ τὴν ἐμαντοῦ σχολὴν κατεθέμην ἐς ² ταῦτα, ἐξόν καὶ ὠφρυῶσθαι καὶ ἐν ταῖς αὐλαῖς ἐξετάζεσθαι καὶ ἐπὶ μέγα προήκειν πλούτου. ἐγὼ δὲ ὑπὲρ τε ἀλωπέκων καὶ σαυρῶν καὶ κανθάρων καὶ ὄφεων καὶ λεόντων καὶ τί δρᾷ πάρδαλις καὶ ὅπως πελαργὸς φιλόστοργον καὶ ὅτι ἀηδὼν εὖστομον καὶ πῶς φιλόσοφον ³ ἐλέφας καὶ εἶδη ἰχθύων καὶ γεράνων ἀποδημίας καὶ δρακόντων φύσεις καὶ τὰ λοιπὰ ὅσα ἦδε ἡ συγγραφή πεπονημένως ἔχει καὶ φυλάττει, περιέρχομαι· ἀλλὰ οὐ μοι φίλον

¹ ἄρα ὅτι.

² καὶ εἰς.

³ θυμόσοφον *Ges.*

EPILOGUE

All that my own application, reflection, and labour to augment my knowledge, all that the advance of understanding in these studies (as eminent scholars vied with each other in acquainting themselves with these matters) have traced out and discovered—all this I have now set down to the best of my ability. I have not through idleness omitted anything that I have learnt, as though animals, void of reason and of speech, were beneath my notice and to be despised; but here as elsewhere I have been fired by that love of knowledge which in me is inherent and innate. I am well aware that among those who keep a sharp look-out for money, or who are keen in the pursuit of honours and influence and all that brings reputation, there are some who will blame me for devoting my leisure to these studies, when I might have given myself airs and appeared in palaces and attained to considerable wealth. I however occupy myself with foxes and lizards and beetles and snakes and lions, with the habits of the leopard, the affectionate nature of the stork, the melodiousness of the nightingale, the sagacity of the elephant, and the shapes of fishes and the migrations of cranes and the various species of serpents, and so on—everything which in this account of mine has been carefully got together and observed. But it is no pleasure to me to be numbered among your rich men and to be compared with them. But if I exert myself and desire some-

σὺν ¹ τοῖσδε τοῖς πλουσίοις ἀριθμεῖσθαι καὶ πρὸς
ἐκείνους ἐξετάζεσθαι, εἰ δὲ ὧν καὶ ποιηταὶ σοφοὶ
καὶ ἄνδρες φύσεως ἀπόρρητα ἰδεῖν τε ἅμα καὶ
κατασκέψασθαι δεινοὶ καὶ συγγραφεῖς τῆς ² πείρας
ἐς τὸ μήκιστον προελθόντες ἑαυτοὺς ἡξίωσαν,
τούτων τοι καὶ ἑμαυτὸν ἀμωσγέπως ἕνα πειρῶμαι
ἀριθμεῖν καὶ ἐθέλω, δῆλον ὡς ἀμείνων ἑμαντῶ
σύμβουλός εἰμι τῆς ἐξ ἐκείνων κρίσεως. βου-
λοίμην γὰρ ἂν μάθημα ἐν γούν πεπαιδευμένον
περιγενέσθαι μοι ἢ τὰ ἀδόκιμα τῶν πάνυ πλουσίων
χρήματά τε ἅμα καὶ κτήματα. καὶ ὑπὲρ μὲν
τούτων ἱκανὰ νῦν. οἶδα δὲ ὅτι καὶ ἐκείνα οὐκ
ἐπαινέσσονται τινες, εἰ μὴ καθ' ἕκαστον τῶν ζώων
ἀπέκρινα μου ³ τὸν λόγον, μηδὲ ἰδίᾳ τὰ ἐκάστον
εἶπον ἀθρόα, ἀνέμιξα δὲ καὶ τὰ ποικίλα ποικίλως,
καὶ ὑπὲρ πολλῶν διεξηλθον, καὶ πῇ μὲν ἀπέλιπον
τὸν περὶ τῶνδε λόγον τῶν ζώων, πῇ δὲ ὑπέστρεψα
ὑπὲρ τῆς αὐτῶν φύσεως ἕτερα εἴρων. ἐγὼ δὲ
πρῶτον μὲν τὸ ἐμὸν ἴδιον οὐκ εἰμι τῆς ἄλλων
κρίσεως τε καὶ βουλήσεως δοῦλος, οὐδέ φημι δεῖν
ἔπεσθαι ἐτέρῳ, ὅποι μ' ἂν ἀπάγῃ· δεύτερον δὲ τῷ
ποικίλῳ τῆς ἀναγνώσεως τὸ ἐφορκὸν θηρῶν καὶ
τὴν ἐκ τῶν ὁμοίων βδελυγμίαν ἀποδιδράσκων,
οἷονεὶ λειμῶνά τινα ἢ στέφανον ὥραϊον ἐκ τῆς
πολυχροίας, ὡς ἀνθεσφόρων τῶν ζώων τῶν πολ-
λῶν, ὥθηθην δεῖν τήνδε ὑφᾶναι τε καὶ διαπλέξαι τὴν
συγγραφὴν. εἰ δὲ τοῖς θηρατικοῖς καὶ ἐν ζῶον
εὐρεῖν δοκεῖ πως εὐερμία, ἀλλὰ τό γε τῶν τοσούτων
οὐ τὰ ἔχνη, οὐδὲ τὰ μέλη συλλαβεῖν ἐγὼ φημι
γενναῖον, (ἀλλ') ⁴ ὅποσα ἡ φύσις ἔδωκε τε αὐτοῖς
καὶ ὅσων ἡξίωσεν ἀνιχνεῦσαι. τί πρὸς ταῦτα

¹ ἐν? H. ² Schn: ἐκ. ³ μοι. ⁴ (ἀλλ') add. Ges.

EPILOGUE

how to count myself one of that company to which learned poets, and men clever at detecting and probing the secrets of nature, and writers who have attained the greatest experience, claim to belong, it is obvious that my own counsel is better than the judgment of those men. For I would rather attain to expert knowledge in at least one branch than to the belauded riches and possessions of your wealthiest men. So enough of this for the present.

I am aware too that some will express disapproval because I have not in my discourse kept each creature separate by itself, and have not said in its own place all that is to be said about each, but have mixed the various kinds like a varied pattern in the course of describing a great number, at one point dropping the narrative about such-and-such animals, at another going back and stringing together other facts about their nature. Now in the first place, speaking for myself, I am no slave to another's judgment and will: I maintain that it is not my duty to follow another's lead wherever it may take me. And in the second place, since I was aiming to attract through the variety of my reading matter, and since I flee from the tedium arising from monotony, I felt that I ought to weave the tissue of this narrative of mine so as to resemble a meadow or a chaplet beautiful with its many colours, the many creatures, as it were, contributing their flowers. And although hunters regard the finding of even one animal as a piece of luck, I maintain that there is nothing splendid in finding the tracks or capturing the bodies of such a multitude of animals, whereas to track down the faculties which nature has seen fit to bestow upon them—that is splendid.

Κέφαλοί τε καὶ Ἱππόλυτοι καὶ εἴ τις ἐν ὄρεσιν ἀγρίοις θηρία μετελθεῖν δεινὸς ἕτερος ἢ αὖ πάλιν τῶν ἐν ὑδροθηρίαις δεινῶν ¹ Μητροδώρος ὁ Βυζάντιος ἢ Λεωνίδης ὁ τούτου παῖς ἢ Δημόστρατος ἢ ἄλλοι τινὲς θηραταὶ ἰχθύων οἱ δεινότατοι, πολλοὶ ναὶ μὰ Δία; καὶ γραφικοὶ δὲ ἄνδρες, μέγα αὐτοὺς φρονεῖν ἀνέπειθεν ἢ ἵππος γράφεις κάλλιστα, ὡς Ἀγλαοφῶντα, ἢ νεβρός, ὡς Ἀπελλῆν, ἢ ² πλασθὲν βοῖδιον, ὡς Μύρωνα, ἢ ἄλλο τι. εἰ δὲ εἰς τὰ τῶν τοσούτων ἐκδεικνύει καὶ ὑπ' αὐγὰς ἄγει καὶ ἦθη καὶ πλάσεις καὶ σοφίαν καὶ ἀγχίνοιαν καὶ δικαιοσύνην καὶ σωφροσύνην καὶ ἀνδρείαν καὶ στοργὴν καὶ εὐσέβειαν θηράσας, πῶς οὐκ ἤδη καὶ θαυμάσαι ἄξιος; ἦκων δὲ ἐνταυθοῖ τοῦ λόγου καὶ πάνυ ἄχθομαι, εἰ ζῶων μὲν εὐσέβειαν ἀλόγων ᾄδομεν, ἀνθρώπων δὲ ἀσεβείαν ³ ἐλέγχομεν. καὶ τοῦτο μὲν οὐκ ἐνταῦθα ἀποδείξομεν, ἐκείνο δὲ προσέτι εἰπεῖν δικαιοτάτον, οὐπερ οὖν καὶ ἐναρχόμενος τῶνδε τῶν λόγων μνήμην ἐποιησάμην, εἰ ταῦτα εἶπον, ὅσα πάντες, ἢ οἱ γε πλείστοι, οὐπω δίκαιον αἰτιάσθαι. ζῶα γὰρ αὐτὸς ἄλλα πλάσαι οὐκ ἡδυνάμην, ὅτι δὲ ἐγνων πολλὰ ἐπεδειξάμην. ἤδη μέντοι καὶ εἰπόν τινα, ὧν οὐκ ἄλλος εἶπε διὰ γε

¹ ὑδροθηρία οἶδεν (or ἦδει ὡς ἦ) most MSS, ἐνδροθηριῶν M.

² ἢ τό.

³ Ges: εὐσεβείαν.

* Cephalus and Hippolytus are examples drawn from mythology; C. with his dog Laelaps, which no quarry could escape, joined in the pursuit of the Teumessian Vixen, which none could catch. Dog and Vixen were changed into stone by Zeus.—Hippolytus, son of Theseus and Hippolyte, and a votary of the virgin Artemis, spent his days hunting; see Euripides' *Hippolytus*.

EPILOGUE

What have they to say to this, your Cephaluses and Hippolytuses,^a and all the others so skilful in the chase upon the wild mountains, or again, among those who were skilled in fishing, Metrodorus of Byzantium, or his son Leonidas, or Demonstratus, or any others who were past masters at the catching of fish? And there were many such, god knows! Painters too: the picture of a horse consummately drawn fills them with pride, as it did Aglaophon;^b or the picture of a fawn, as it did Apelles; or his statue of a calf, as it did Myron;^c or take any other work of art. But when one man displays and brings forth to the light of day his researches into the habits, the forms, the sagacity, the shrewdness, the justice, the temperance, the bravery, the affection, the filial piety of such a great number of animals, he cannot fail to claim immediate respect. Having reached this point in my discourse I am distressed that while praising the filial piety of unreasoning animals, I have to accuse men of the reverse. I shall not here enlarge on this subject, but this much I have every right to add—indeed I mentioned this point at the beginning of this treatise: it is not fair to censure me for repeating what all, or at any rate most, writers have said already. After all I could not create other animals, though I have given evidence that I have known a great many. Yet I have in fact mentioned certain characteristics

^b Aglaophon, of Thasos, painter, early in 5th cent. B.C.; father of Polygnotus and Aristophon; was the first to depict Nix as winged.

^c Myron, famous sculptor, of the first half of the 5th cent. B.C.; worked chiefly in bronze. His *Discobolus* and *Athena and Marsyas* survive in copies.

AELIAN

τῆς πείρας τῆσδε αὐτὸς ἐλθὼν· φίλη δὲ ἡ ἀλήθειά μοι τῇ τε ἄλλῃ καὶ ἐνταῦθα οὐχ ἥκιστα. ὅπως δὲ αὐτὰ εἶπον καὶ σὺν ὅσῳ πόνῳ, τό τε εὐγενὲς τῆς λέξεως ὁποῖον καὶ τῆς συνθήκης, τῶν τε ὀνομάτων καὶ τῶν ῥημάτων τὸ κάλλος, ὅπόσοις ἂν μὴ χρήσωμαι πονηροῖς κριταῖς, ἐκεῖνοι εἴσονται.

EPILOGUE

which no other writer who has attempted the work on my scale has mentioned. But I prize truth in all spheres, most of all in this, and critics who handle me without malice will realise the quality of my work, the labour it cost, the dignity of its style and composition, and the propriety of the words and phrases employed.

1891-1892

There will be a large number of people who will be interested in the results of the experiments. It is therefore necessary to make a careful record of the results of the experiments. The results of the experiments will be given in the following table.

Page 10

INDEXES:

I. GREEK

References to the passages in which a Greek word occurs are given under the English equivalent in INDEX II, *English*.

ἀβρόνυχος wormwood
ἀνδορέω peony
ἀγνος agnus-castus
ἀγρεῖς mynah
ἀγροστίς dog's-tooth grass
ἀδαντῶν maidenhair fern
ἀεικωφὸς owl, little horned
ἀετρίτης eagle-stone
ἀετός eagle
ἀηδὼν nightingale
ἀήνη awn, of corn
ἀίγυρος poplar-tree
αἰθαλῶν titmouse
αἰγίλος blue tit
αἰγοθήλας goatsucker
αἰγυπῖος aegyptian
αἰθυα (i) seagull (ii) shearwater
αἰλουρος cat
αἰμάροπος blood-letter (snake)
αἰξ goat; *αἰξ ἄγρος* *Αἰβυκός* udder
αιολέων merlin
Αἰτναίος Etna-fish
ἀκανθώδη sea-anemone
ἀκανθα thistle
ἀκανθός siskin
ἀκανθῶν goldfinch
ἀκοντίας acontias (snake)
ἀκρίς (i) cricket (ii) locust
ἀλδα oil
ἀλεκτορίς hen
ἀλεκτρουῖον chicken, cock
ἀλεπου meal
ἀλιδερός sea-eagle
ἀλός fishing-frog
ἀλκυὼν halcyon
ἀλς salt
ἀλυσσόν madwort
ἀλφρα barley-corns, -groats
ἀλφός leprosy
ἀλώπηξ (i) fox (ii) d. *θαλαρρία* fox-shark
ἀμύς pelamyd
ἀμπελός (i) vine (ii) ampelus (leopard)
 (iii) seaweed, see *Vine*

ἀμυγδαλή almond
ἀμυγδαλή almond-tree
ἀμφίβια, rd amphibians
ἀμφιβάνα amphibaena
ἀμμήλαι bumble-bee
ἀνθίας anthias (fish)
ἀνθός heron, buff-backed
ἀνθρίων wasps' nest
ἀστρακίος sturgeon
ἀψα windlass
ἀραχμή spider
ἀρεῖον areion (snail)
ἀρνη lamb
ἀσπερῶν vervain
ἀρκιός juniper
ἀρκίος leopard, young of
ἀρκτος bear
ἀρρὸν ἄγρος cuckoo-pint
ἀρρη
 (i) harpe
 (ii) sea-hawk
 (iii) shearwater
 (iv) d. *ἀρκτος* kite, mountain-
 (v) great rhea
ἀσκαλαβώτης gecko
ἀσπάλξ mole
ἀσπις asp
ἀστράκος lobster
ἀσπιδίς raisins
ἀσπερίας (i) golden eagle (ii) starling
ἀσπρη starfish
ἀσπιδυαλός knucklebones
ἀσπαλῶν bitumen
ἀτταγῆς francolin
ἀέλος (i) pipe (ii) blow-hole
ἀλμυτός aulopins (fish)
ἀένη sprat
ἀφρόν wormwood

Βακκαίος Vaccæi
βαρβήρον lyre
βασιλῶν touchstone
βασιλῶν basilisk
βαρίς skate

INDEX: GREEK

βάτραχος (i) frog (ii) β. θαλάσσιος fish-
ing-frog
βόλας leech
βολύνη (i) garfish (ii) pipe-fish
βλεφαρίδες, αἱ eyelashes
βληττά, τὰ sheep
βουβάλις antelope
βουσσινός buprestis
βοῦς ox; β. θήλυς cow
— θαλάσσιος horned ray
βούτυρον butter
βράγχια gills
βρέσθος brentus (bird)
βρόνον oyster-green
βύβλος papyrus
βύβκαλις buccalis (bird)

Γαυδής λίθος lignite
γάλα milk
γάλην (i) marten (ii) marten-fish
γαλέος (i) dog-fish (ii) shark
γαλέωντος gecko
γαυροπούς, τὰ birds of prey
γέρanos (i) crane (ii) γ. θαλάσσιος crane-
fish
Γαυρωμένης Causeway Day
γῆς ἄνερον earthworm
γάδος catfish
γάδρος blue-grey fish
γλαφῶ owl
γάγγρος conger-eel
γρύψ gryphon
γυρτός tadpole
γύψ vulture

δάφνη bay-tree
δαλφίς dolphin
δαδῆτης compass
δακτύλος dung-beetle
δαΐς dipsas (snake)
δαυδῆς gazelle
δάκων (i) snake [large] (ii) python
(iii) water-snake (iv) δ. θαλάσσιος
weever (fish)
δρομάς runner-crab
δρυοκόλδης woodpecker
δοῦς oak
δρυῶν βάλανος acorn

ἐγγραυλῆς, ἐγκροσφάλος anchovy
ἐγγύλις eel
Εὐαθναίαι Childbirth, Goddesses of
ἐλαία olive-tree
ἐλαιον oil

ἐλαος kite
ἐλάτη silver-fir
ἐλαφός deer; ε. θήλυς hind
ἐλέων elecampane
ἐλεφαντίνος elephantiasis
ἐλέphas (i) elephant (ii) ivory
ἐλλέβορος hellebore
ἐλλοφ sturgeon
ἐλμης worm
ἐμβρυον foetus
ἐντομα, τὰ, insects
ἐνυδρίς otter
ἐξωκένος Adonis (fish)
ἐπιληψίς epilepsy
ἐποφ hoopoe
ἐρεά wool
ἐρεθισμός pea
ἐρωβανός robin
ἐριον wool
ἐριφός kid
ἐρπετόν reptile
ἐρωδῆς (i) heron (ii) shearwater
εὐζωρον rocket
εὐλή caterpillar, worm
ἐώνια, anchor, mooring-stone
ἐφήμερα ephemera (insects)
ἐχνησίς sucking-fish
ἐχίνα viper
ἐχιδνῆς, αἱ acornys
ἐχίς many-plies
— θαλάσσιος sea-urchin
— χερσαίος hedgehog
ἐχς viper

ζάφς gazelle
ζόγυια hammer-headed shark

ήλεκτρον amber
ήμιονος mule
ήνιοτρον abomasum
ήπαρ liver
ήπατος hepatus (fish)
ήρακλέωνος λίθος magnet

θήρμωδης thermuthis (snake)
θηλυδένος acornite
θηλακήνη lettuce
θρίξ (i) hair (ii) seaweed
θρίον fig-tree, leaves of
θρίσσα sprat
θριαλλῆς wick
θρίον rush
θύμαλλος grayling
θύμαον thyme

INDEX: GREEK

θύνας tunny
 θύον citrus
 θύς jackal

ἰβίς ibis
 ἰσπᾶ νόσος epilepsy
 ἰσπᾶς falcon, hawk
 — θαλάσσιος flying-fish
 — πτερόνιος sea-hawk
 ἰκτερός jaundice
 ἰκτινός kite
 ἰφός bird-lime
 ἰουλίς rainbow-wrasse
 ἰσπᾶς lantern
 ἰσπᾶκαμος sea-horse
 ἰσπᾶκαμάς hippomanes
 ἰσπᾶς horse; ἰ. θήλια mare
 — ποτάμιος hippopotamus
 ἰσπᾶκος hippurus (fly)
 ἰρις iris
 ἰσχός fig, dried
 ἰσχίου πόσος sciatica
 ἰτέα willow-tree
 ἰνυγῆ wryneck
 ἰχθός fish
 ἰχθυέων ichneumon
 ἰχθυρ serum
 ἰσπᾶ minnow

καλαμίνθη薄荷 water-mint
 καλαμοθύτης reed-warbler
 κάλαμος (I) reed (II) cane (III) fishing-rod
 καλλομένιος star-gazer (fish)
 κάμηλος camel
 κάμπη caterpillar
 κασιθαρός blister-beetle
 κάρθαρος (I) beetle (II) scarab
 — θαλάσσιος black sea-bream
 κάπρος caprus (fish)
 κάρπαξ crayfish
 καρίς prawn
 καρκινός hermit-crab
 καρκινός crab
 καρτέζωνος cartazonus (= rhinoceros)
 καρτόν leek, chopped
 κάρυον nut
 καρυχόδοντα, τὰ saw-toothed animals
 καστορέας, αἱ sea-calves
 καστώρ beaver
 κατρεῖς manāl pheasant
 κατῶβλεπον gun
 κτύπων dipsas
 κεγχρηῖς kestrel

κεγχρηῖς ortolan
 κέγχρος millet
 κέδρος cedar
 κεκρύφαλος reticulatum
 κερμᾶς pricklet
 κερτράνης (I) dipsas (II) spiny dog-fish
 κερτράς dipsas
 κέρας horn
 κερδότης cerastes
 κερνάων mynah
 κερκόρανος mynah
 κερχηῖς kestrel
 κροτρεῖς mullet, grey
 κέφαλος mullet, grey
 κήλας adjutant (bird)
 κήμος, μασαλε, horse's
 κήπος kepos (monkey)
 κηρέλιος ceryl
 κήρυξ trumpet-shell, whelk
 κήτος sea-monster, cetacean
 κηφός drone
 κίγκλος wagtail
 κισθαροδός harper (fish)
 κιννάβαρι vermilion
 κιννάμωμον cinnamon
 κίρκη circe (bird)
 κίρκος falcon
 κίττα jay
 κιστός ivy
 κίχλη (I) thrush (II) wrasse
 κισθαρόρυγχος clapperbill
 κίσσμα clyster
 κισθη nettle
 κόγχη mussel, shellfish
 κόνκυς (I) cuckoo (II) piper (fish)
 κόλλας Spanish mackerel
 κόλλα glue
 κολαῖς (I) jackdaw (II) little cormorant
 κόνυλος rabbit
 κόνυζα sea-bane
 κορακίνος crow-fish
 κόραξ raven
 κορίαννον coriander
 κοροκόττας corocottas
 κορυβαλλός crested lark
 κύριδος lark
 κορώνη (I) crow (II) κ. θάλας shear-water, little Manx
 κόσκιμος sieve
 κίσσιφος (I) blackbird (II) κ. θαλάσσιος wrasse
 κόνιμος olive, wild
 κοττάνη, see 12. 43a.
 κοχλίας (I) snail (II) κ. θαλάσσιος sea-snail

INDEX: GREEK

κόχλος shellfish
 κρόμη (i) cabbage (ii) sea-cole
 κομμή cabbage-caterpillar
 κρίνεα cornel
 κρέξ cornsnake
 κριθή barley
 κριός (i) ram (ii) κ. θαλάσσιος ram-fish
 (iii) battering-ram
 κροκόδειλος crocodile
 κρίμμινον onion
 κρύσταλλος (i) ice (ii) κ. ὀρυκτός crystal,
 rock
 κύανος (i) lapis lazuli (ii) Syrian nat-
 hatch
 κύκνος swan
 κύμας night-hawk
 κυνίδιον lap-dog
 κυνοκέφαλος (i) baboon (ii) Κυνοκέφαλος
 Dog-heads
 κυνόκεφα dog-fly
 Κυνόκεφαλοι Dog-faces
 κυνόκεστος, see κυνοκέφαλος
 κυνέριος cypress
 κύωνος galingale
 κυπρίνος carp
 κύτιος tree-medick
 κύων dog
 — θαλάσσιος (i) dog-fish (ii) shark
 — ποταμῶς otter
 κυβίς goby
 κύωνος hemlock
 κύωνος mosquito

 λάβρα basse
 λαγώς (i) hare (ii) λ. θαλάσσιος sea-
 hare
 λαέρης laertes (ant, wasp)
 λάρος sea-mew
 λέαινα lioness
 λέωντος οὐρά lobster-tail
 λεοντοφόνος lion's-bane (insect?)
 λένος limpet
 λέπρα leprosy
 λευκόλευον flax, white
 λέων (i) lion (ii) λ. θαλάσσιος sea-lion
 λεβαντός rosemary frankincense
 λίθος stone
 λίον flax
 λίθρον sodium carbonate
 λυγυόριον amber
 λύγος withe
 λύγξ (i) lynx (ii) hiccup
 λυδίας year
 λυκοκρίνον wolf's-bane (herb)
 λύκος wolf

λυκοσπάδες lycospades (horses)
 λυκοστόμος anchovy
 λυκοφός twilight
 λύρα gurnard

 μαίης aprat
 μαίωτης maeotes (fish)
 μαλάκα, τὰ cephalopod mollusca
 μαλακόστρακα, τὰ crustaceans
 μάλαχ mallow
 μάλαχ maltha (fish)
 μάλλος wool
 μάραθον fennel
 μαργαρίτης pearl
 μαργαρος pearl-oyster
 μαργαρίτης mantichore
 μελαγχόρος marsh-tit
 μέλαν lamp-black
 μελανόροπος (i) melanurus (fish) (ii)
 dipsas (snake)
 μελαγρίς guinea-fowl
 μέλι honey
 μέλα ash-tree
 μέλισσα bee
 μεμβρός smelt
 μέμινον ruff
 μέμινος marmarus (bird)
 μέμινος bee-eater
 μέμινος πύλα lucerna
 μέμινος poppy
 μήλα apple-tree
 μεμινόστρον, τὰ ruminants
 μέλας bindweed
 μέλον seaweed
 μέλλος lead
 μελοβόρος pig, wild
 μεμινέρον day-fly
 μονόκερος, (i) ἱππος, δῖος unicorn
 (ii) ὄρνις hornbill
 μόσχος aurochs
 μόσχος calf
 μυγαλὴ shrew-mouse
 μυελός marrow of spine
 μυία fly
 μυλλός myllus (fish)
 μόρα moray
 μύρμηξ (i) ant (ii) marmot
 μύρος scent
 μύρος myrus (fish)
 μυρτίνη myrtle
 μῦς (i) mouse (ii) μ. ἀγροῦ field-
 mouse (iii) rat
 — δῖος jerboa
 — θαλάσσιος turtle
 μύρμηξ horselly

INDEX: GREEK

ἄβιον mustard
 ἀράβη fennel
 ἀράκη torpedo (fish)
 ναυτίλος argonaut
 νεβρός lawn
 νεφρός kidney
 νερίτης Nerites
 νήττα duck
 νητροφόνος duck-killer (bird)
 νυκτερίς bat
 ξιφίας sword-fish
 οὐδός rock-dove
 οἶς sheep
 οἰστρος gadfly
 ἀλλολεγνών frog, croak of male
 ἀλλόχαιμος club-rush
 ὀνοκένταυρα onocentaure (ape)
 ὄσος ass
 — ὀσάδριος hake
 ὄξος vinegar
 ὀξύρυγχος (i) oxyrhynchus (fish) (ii)
 sturgeon
 ὄπς rennet
 — ῥαπαρσίος silphium-juice
 ὄρεϊνός orites (hawk)
 ὄρεϊς mule
 ὀρέγανον marjoram
 ὄρεανος great tunny
 ὄρεος bird; ὄ. θήλεια hen
 ὄρεος bitter vetch
 ὄρεάλεος bird, young of
 ὄρεψ quail
 ὄρεζα rice
 ὄρεξ antelope
 ὄρεφός great sea-perch
 ὀσμύλιος osmylus (mollusc)
 ὀσπιον pulse
 ὀστρακόδερμα, τὰ crustaceans
 ὀστρακόδοντα, τὰ testaceans
 ὀστρεον oyster
 ὀυράρις rhacilla
 οἶον urine
 ὄφας snake
 πανγκύνιον pancynium (seaweed)
 πάριος crab, common
 πάθηος panther
 πάπιος pappus (bird)
 παρδαλλογός aconite
 παρδαλός (i) leopard (ii) leopard-fish
 παρείας pareas (snake)
 πάριος locust
 παρείας, see παρείας
 πελαγός stork

πελεός dove
 πελεός pelican
 πέπρος pepper
 περδικοθήρας partridge-catcher
 πέρεξ partridge
 περσεοειδής dove, pigeon
 πέρεξ perch
 περσέα perseae-tree
 περσεύς perseus (fish)
 περηλίας crab, flying
 πεύκη pine-tree
 πήγανον ras
 πελαμύς pelamyd
 πιθήκη monkey-spider
 πιθήκος (i) monkey (ii) π. θαλάσσιος
 sea-monkey
 πιερύς pteris (plant)
 πίννη pinna
 πίττα pitch
 πίνος pine-trees
 πλάτανος plane-tree
 πνεύμων (i) lungs (ii) jelly-fish
 πός grass
 — Μηδική lucerne
 πούμη lamb
 πολύπους octopus
 πομπίλος pilot-fish
 Πόντος Euxine Sea
 πορφύρα purple shellfish
 πορφύρεος purple coat
 πορφύρεος ὄφας purple snake
 ποταμογέτωμα pond-weed
 προσκοιπέας leek-cutter (insect)
 πρόσσον leek
 πρόσσον prepon (fish)
 προστή (i) dipens (ii) prester (snake),
 (iii) waterspout
 προστis pristis (fish)
 πρόσιος ilax
 προβαρεία flocks
 πρόβατον (i) sheep (ii) sea-sheep
 πρόσξ roe-deer
 πρύλλαν spittle
 πρύλλαντος antelope
 πρύος box-tree
 πυρραλλίς pyrrallis (bird)
 πυρραλλίς wax-moth
 πυρρίος fire-stick
 πυρρίος fire-flies
 πυρός wheat
 πωλίον foal
 ῥάβδος (i) fishing-rod (ii) lister's rod
 ῥάμος buck-thorn
 ῥάξ grape-spider

INDEX: GREEK

ῥινοκέρας rhinoceros
ῥοδοδάφνη rose-laurel
ῥόδον rose
ῥόμβος turbot
ῥοές sumach
ῥυάδες migrants

σαγήνη drag-net
σαλαμάνδρα salamander
σάλη saure
σάλπιγξ (i) trumpet (ii) salpinx (bird)
σαργός sargus
σάτυρος satyr
σαύρος (i) lizard (ii) horse-mackerel
σειρην (i) siren (bee) (ii) siren (bird)
Σείριος Dog-star
σελευκός rose-coloured pastor
σελήνη (i) moon (ii) moon-fish
σεληνιασμός epilepsy
σέλινον celery
σέρφος gnat
σπεῖδων sepedon (snake)
σιπρία cuttlefish
σῆψ seps (snake)
σίδη pomegranate
σίδηρος iron
σίουρος (i) sheat-fish (ii) Nile perch
σίζη cockroach
σittaκος parrot
σκάρος parrot-wrasse
σκεπητός thunderbolt
σκίαυα maigre
σκίλλα squill
σκολοπενδρα (i) centipede (ii) σ. θαλάσσια sea-scolopendra
σκόμβος mackerel
σκόραδος garlic
σκορπίος (i) scorpion (ii) scorpion-fish
σκόληξ earthworm, grub, worm
σκόψ owl, little horned
σμέραγθος emerald
σμίλος yew-tree
σμήθος mouse
σμίριων Oretan alexanders
σπόλαξ blind-rat
σπάρτον esparto
σπίνδαλος spindalus (bird)
σπίνος chaffinch
σπλάγχνα intestines
σπογγή sponge
σπίνδαλος, see σπίνδαλος
σταφυαί grapes (seaweed)
στρυγαστάδα, rd web-footed birds
στρόμβος (i) whelk (ii) trumpet-shell
 (iii) spiral-shell

στρουθός plaice
στρουθός μεγάλη ostrich
 — *σπαρκός* sparrow
στωαλός beccafico
στυκή fig-tree
σῦκος fig
σύμφυτος comfrey
συνόδους sparus, four-toothed
συρματισμός purge
συρσέρδις sand-partridge
σὺς pig
σφήξ wasp
σφήξ sphinx-ape
σφουδαλή beetle
σφόδραλος red thorax oyster
σφαδών larva (of bee)
σχύος mastic tree
σχοίνος rope

τάμνος curdled milk
ταυροπτερος wide-wing
τάρανδος tarandus (? elk)
τάραχος fish, smoked
ταύρος bull
ταός peacock
τέρμαθος flax
τέντις (i) cicada (ii) τ. θαλάσσιος sea-cicada
τευθίς squid
τευρίων beet
τηκεδών consumption
τίγρις tiger
τιθόμαλλος spurge
τίφη cockroach
τοξικόν arrow-poison
τοξότης globe-fish
τράγος goat, he-
τράχυρος horse-mackerel
τρίγλη mullet, red
τρυόχος buzzard
τροχίλος Egyptian plover
τροχός trochus (fish)
τρυών turtle-dove
 — *θαλαττίνα* sting-ray
τρώκτης gnawer (fish)
τρωγυλλίς grasshopper
τυρός cheese
τυφλώψ typhlops (lizard)

δαιμα (i) hyena (ii) hyena-fish
διδρύσιος drópsy
ἄδρος water-snake
ἄλοδρόμος monkey-spider
ἄσκηλαμος henbane
ὄνοζύονα, rd beasts of burden

INDEX: GREEK

ἀσπὴν bag-net
 ἀσπίς cataract (of the eyes)
 ὄρ pig
 ὀσπίς porcupine
 φάγρος (i) sea-bream (ii) phagrus, 10.
 19
 φαίδριος malmignatte, spider
 φαίδριος spider
 φάλασσα (i) whale (ii) moth
 φαεινός pheasant
 φαεινοφόνος dove-killer (bird)
 φάρα ring-dove
 φαντάρι pangolin
 φέλλοι corks
 φένη lämmergeier
 φέσις (i) louse (ii) sucking-fish
 φέλιος mullein
 φαικίον palm-grove
 φοῖνιξ (i) phoenix (ii) φ. ὕψος water-
 phoenix
 — (i) date-palm (ii) φ. χαμαζήλος
 dwarf-palm
 φολιδωτά, τὰ scaly creatures
 φρόνη, φρόνος toad
 φάκος grass-wrack
 φινίς wrasse
 φίκος seaweed
 φύσα (i) globe-fish (ii) physa (fish)
 φύσαλος (i) globe-fish (ii) whale
 φυσήτης blow-hole
 φύκωρα porpoise
 φύκη seal
 φωτίζων flangelet

χαλκός John Dory
 χαλκίς sardine

χαλκός bronze
 χαμαιλέον chameleon
 χάνα sea-perch
 χαλαβρός stone-curlew
 χάρας charax (fish)
 χαυλοδόντα, τὰ teeth, animals with
 projecting
 χελιδών (i) swallow (ii) flying gurnard
 χελιδρύς chelydrus (snake)
 χελώνη (i) θαλαττία turtle (ii) χερσαία
 tortoise (iii) penthouse
 χελωνία tortoise-stone
 χήμη clam
 χήν goose
 χηναίωσις Egyptian goose
 χίμαιρα (i) goat, she- (ii) Chimaera
 χλωρίς, greenfinch
 χλωρίς, χλωρίων golden oriole
 χοίρος (i) pig (ii) schall (fish)
 χολή gall
 χρέμης chromis (fish)
 χρώμις chromis (fish)
 χρυόδερος golden eagle
 χρυός gold
 χρυσοφύς gilt-head
 Ξάννα Pots, Festival of
 ψάκαλος crocodile, young
 ψαλτήριον harp
 ψάρ starling
 ψήγνα flounder
 ψευδαίς parrot
 ψώρα itch

οὐκίπτερος ocypterus (bird)
 ὀρίων orion (bird)
 ὀρίς bustard

II. ENGLISH

- Abdera 15. 25
 Abisares, an Indian 16. 39
 Abomasum (*Ἀβωμασόν*, fourth stomach of ruminant) 5. 41
 Aborras, river 12. 30
 Abortion, burnt wick causes 9. 54; eagle-stone prevents 1. 35; horse-mackerel causes 13. 27
 Abydos, in Egypt 10. 28
 Acanthus, isthmus 13. 20
 Achæmenes, and eagle 12. 21
 Achilles, his spear 1. 56; also 1. 43; 2. 18; 5. 1; 7. 27
 Acorn (*ἄκων*, cf. 'prickly mice') 15. 26
 Aconite (*Ἀκονίτιον*), and scorpions 9. 27; (*Ἀκονιτίων*) and wolf 9. 18; (*καυδαλίων*) and leopard 4. 49
 Acontias (*Ἀκοντίας*, 'javelin-snake') 6. 18; 8. 13
 Acorn (*ἄκων* *ἄκωνος*) 5. 45; 10. 30
 Acrisius, king of Argos 12. 21
 Acropolis, at Athens, no crows on 5. 8
 Actium 13. 19
 Adjutant (*ἄδης*), bird 16. 4
 Adonis, fish 9. 38
 —, son of Cinyras 9. 38
 Adranus, Sicilian city and divinity 11. 20
 Adultery, punished by elephant 11. 15; — by stork 8. 20; revealed by lap-dog 7. 25
 Aegialus, in Paphlagonia 10. 8
 Aegina 10. 41
 Aegium, in Achaia 5. 29
 Aegyptus (*αἰγυπτός*), and eagle 5. 48; male and female 2. 46
 Aeneas, son of Anchises 1. 34; 11. 16
 Aeneas, in Thrace, dolphins at 5. 6
 Aeolians 12. 5
 Aeschylus, death of 7. 16. *See also* INDEX IV.
 Agathocles, Tyrant of Syracuse 16. 28
 Aglaophon *epil.*
 Agnus-castus (*ἀγνός*), charm against sorcery 1. 35; and marsh-tit 6. 46; and snakes 9. 26; used at Thesmophoria 9. 26
 Ajax, son of Oileus 15. 24
 Alba Longa, founded by Ascanius 11. 16
 Alcestis, dau. of Pelias 1. 15.
 Alcinoë, adulteress 8. 20
 Alcmæon 1. 24
 Alcmena 12. 5
 Aleuas, a Thessalian, loved by snake 8. 11
 Alexander II, king of Epirus, and swallows 10. 34
 Alexander III, king of Macedon, 'the Great', and Bucephalus 6. 44; dedicates ass's horn 10. 40; defeats Darius 6. 25; in India 15. 21; 16. 3, 39; 17. 25; and Indian hounds 8. 1; and peacocks 5. 21; swallows poison 5. 29; also 7. 37; 12. 6
 Alexandria, temple of Zeus at 11. 40; also 1. 38(1); 6. 15; 16. 39
 Almond (*ἀμυγδαλή*) 10. 30; a tree (*ἀμυγδαλή*) 4. 26
 Alopecia, hedgehog cures 14. 4
 Alphæus, river 5. 17
 Alps, the 14. 23
 Amannus, mt 5. 56
 Amarnycæus 5. 1
 Amarynthus, in Euboea 12. 34
 Amasis, king of Egypt 9. 17; 17. 6
 Amastris 15. 5
 Amber (*ἄλεκτρον*) 4. 46(1); (*ἀγγυρόπιον*) 4. 179.
 Ambracia, lioness honoured at 12. 40
 Amisodarus, king of Lycia, and Chimæra 9. 23
 Amœbeus, harper 6. 1
 Ampelus (*ἀμπελος*), leopard 10. 39
 Amphiaræus 13. 22
 Amphibians (*ἀμφίβια*, *τα*) 11. 37
 Amphilochous, boy from Olenus 5. 29
 Amphibaena (*ἀμφίβαενα*), movements of 9. 23; slough of 8. 8
 Amphitrite 12. 45
 Anaitis, goddess 12. 23

INDEX: ENGLISH

- Anaxagoras, philosopher, as weather-prophet 7. 8
 Anchises 8. 11; 11. 16
 Anchor (*αγκυρά*) 12. 48
 Anchovy (*ἀγγούρι*) 8. 18; (*ἀνδροεινός*) *ib.*; 13. 2
 Androcles, and lion 7. 48
 Angler (*ἀλσός*), *see* Fishing-frog
 Animals, battles of 15. 15; as body-guard 7. 46; 'care of', words denoting 8. 8; courage 6. 1; enmities 1. 32; 4. 5; 5. 48; 6. 22; foreknowledge of disasters 8. 16; friendships 5. 48; 6. 2; gratitude in 10. 48; heart in, position of 4. 20; incest in 3. 47; 4. 7; instinct for numbers 4. 53; 7. 1; in love with human beings 1. 6; 4. 56; jealousy of 11. 15; love of man 12. 21; maimed, sacrificed to Artemis 12. 34; and memory 6. 10(11); 7. 48; names of young 7. 47; reasoning power 6. 59; sensitive to beauty 8. 11; spitefulness 4. 17; snodding of young 6. 50(11); various sounds made by 5. 51; as weather-prophets 6. 16; 7. 8
 Ant (*ἀντί*), in Babylonia 17. 42; bears eat 6. 3; cleanses sacred grove 11. 16; and dead bodies 5. 49; Indian 3. 4; 18. 15; industry 2. 25; 4. 43; knowledge of time 1. 22; nest 6. 43; reasoning power 6. 50; white 4. 4
 Antandris 8. 21
 Antelope (*ἀντιλόκος*), and lion 5. 48; young of 7. 47; also 10. 25; 12. 26; (*ἀντί*) disrespect to Sun 10. 28; and Dog-star 7. 8; four-horned 18. 14; also 13. 25; (*ἀντιπύρος*) 7. 19
 Antenor, Trojan hero, founds Patavium 14. 8
 Anteros, origin of 14. 28
 Anthias (*ἀνθίας*), fish 1. 4; 3. 28; 8. 28; 12. 47
 Antigonus Gonatas 11. 14; 15. 2; 16. 36
 Antilochus, son of Nestor 1. 42
 Antimachus, Trojan 14. 8
 Antioch, in Pisidia 16. 7
 —, in Syria 7. 43
 Antiochus, called 'the Hawk' 7. 45(11)
 — I, king of Syria, 'Soter', his horse 6. 44
 — III, king of Syria, 'the Great' 7. 44
 Antiochus VII, king of Syria, and swallow 10. 34
 Antipater (11.) 16. 36
 Aoratis, lake 17. 40
 Apamea, in Syria, lake at 12. 29
 Ape, *see* Monkey
 Apelles, mistake by 4. 50; also *epit.*
 Aphrodisiacs, for animals 9. 48; brain of crane 1. 44; 'hippomane' 3. 17
 Aphrodite, and Eros 14. 28; festivals of, in Sicily 4. 2; and Nerites 14. 28; and Paris 10. 1; swallows sacred to 10. 34; temple of, at Bryx 10. 50; turtle-doves sacred to 10. 33; Urania, worship of 10. 27
 Apis, birth, treatment, prophetic gifts 11. 10; slain 10. 28
 Apollinopolis, in Egypt, crocodiles at 10. 21
 Apollo, *δέσποιν* 6. 13; birds sacred to 12. 4; Epirotes worship 11. 2; and hawk 10. 14; Hyperboreans worship 11. 1; and Pomphilus 15. 23; and raven 1. 47; 7. 18; Sminthian 12. 5; and swans 2. 32; 14. 13; temple of, at Clarus 10. 49; — Ooptos 7. 18; — Didyma 13. 21; — Leucas 11. 8; — Myra 12. 1; — refuge for deer 11. 7; and wolf 10. 26; also 10. 40; 11. 10, 40. *See also* Horus
 Apollodorus, Tyrant of Cassandrea 5. 15
 Appetite, of elephants 17. 7; loss of, cured 14. 4
 Apple-tree (*ἰσχυρία*) 9. 39
 Apsyrtus, and Medea 14. 25
 Arabia, cows of 12. 20; fauna of 10. 13; lizards in 16. 42; people of 17. 36; sheep of 7. 27; 10. 4; winged snakes in 2. 38
 Arcadia 11. 6
 Archer (*ὀρεδόν*), fish, *see* Globe-fish
 Arcturus 4. 47; 12. 28
 Areion (*ἀρεΐων*), kind of snail 10. 5
 Ares, and Areopagus 15. 11a.; *see* sacrificed to 12. 34
 Arete, dau. of Aristippus 3. 40
 Arethusa, fountain of, at Syracuse 8. 4(1)
 Argades, river, snakes in 16. 42
 Argonaut (*ἀργοναύτης*) 9. 34
 Argos, dogs at 12. 34; priestess of Hera at 9. 65; Pyrrhus killed at 7. 41; 10. 37; snakes immune in 12. 34

INDEX: ENGLISH

- Argus, dog of Odysseus 4. 40; 7. 29
 Ariana, Chasm of Pluto in 16. 16
 Arion of Methymna, rescued by dolphins 12. 45; also 2. 6; 6. 15.
See also INDEX IV
 Ariphron, father of Xanthippus 12. 35
 Aristippus, philosopher 3. 40
 Aristodemus, (i) Spartan 4. 1; (ii) descendant of Heracles 12. 31
 Aristomachus, father of Aristodemus (ii) 12. 31
 Aristophanes of Byzantium 1. 38(i).
See also INDEX IV
 Aristoxenus, musician 2. 11. *See also* INDEX IV
 Arithmetic, animal aptitude for 4. 53; 7. 1
 Armenia, fish and wild animals in 17. 31
 Arneis, festival at Argos 12. 34
 Arrow-poison (*rafada*), from Hydra 5. 16; Scythians use 9. 15; also 18. 11
 Arsinoe, in Egypt, crocodiles at 10. 24
 Artachaoes, Tomb of 12. 20
 Artapates, eunuch of Cyrus II 6. 25
 Artaxerxes III, king of Persia, outrages in Egypt 10. 28
 Artemis, bird sacred to 12. 4; maimed animals sacrificed to 12. 34; and partridge 10. 35; her permission to hunt required 11. 9; temple of, at Ephesus 12. 9; — Icarus 11. 9; — Rhoea 12. 22; 14. 20; also 3. 27; 7. 15; 12. 89; 15. 29
 Arum, Wild (*dpor dypce*), *see* Chickoo-pint
 Ascanius, son of Aeneas, founds Alba Longa 11. 16
 Asclepius, and pareas 8. 12; restores woman to life 9. 33; snakes in temple of 16. 89; temple of, at Athens 7. 13; also 10. 49
 Ash-tree (*uclia*) 10. 49; spear of Achilles from 1. 55
 Asp (*dowis*), bite curable 2. 5; — incurable 1. 54; 6. 38; 9. 15, 62; — invisible 9. 61; blinds with its breath 3. 33; 6. 38; and Cleopatra 9. 11, 61; fangs 9. 4; four cubits long 16. 39; and ichneumon 3. 22; 5. 43; 8. 38; 10. 47; loves boy 4. 54; nest of 5. 52; poison of 2. 24; 9. 61; sacred, slain 11. 22; scorpions eat 8. 13; symbol of invincibility 6. 38; tame, in Egypt 17. 5; also 11. 33
 Ass (*deor*), and blue-tit 5. 48; braying stopped 9. 55; couples with mare 2. 10; 12. 16; and dipsas 6. 61; Egyptians hate 10. 28; female, cannot bray 3. 7; —, never bears twins 10. 28; flesh of, as medicine 11. 35; horned 4. 52; 10. 40; 13. 25; 15. 15; Libyan 12. 16; nature of 7. 19; and raven 2. 51; small kind 16. 37; teeth, hoofs 11. 37; and Typho 10. 28; in war 12. 34; wild, in Armenia 17. 31; —, in India 4. 52; 16. 9; 17. 26; —, in Mauretania 14. 10; and wolf 8. 6; also 5. 50(i); 10. 28.
See also Unicorn
 Astaboras, river 17. 40
 Astarte 12. 2
 Asterias (*dorepler*), (i) perh. Starling 5. 36; (ii) Golden eagle 2. 39
 Astracus, river 15. 1
 Astronomy 1. 22
 Astypalaea, island, no snakes in 5. 8
 Athena, goddess, birds sacred to 12. 4; A. Ergane 1. 21; 6. 57; and heron 10. 37; of Lindus 9. 17; temple in Daunia 11. 5; also 12. 34; 14. 18; 15. 29
 —, Island of 14. 1
 Athens, festivals at 4. 43; partridges round 3. 35; and Persian war 12. 36; and Phocion 12. 6; pigs sacrificed at 10. 16; winds worshipped at 7. 27;
See also Acropolis, Cerameicus, Parthenon, Poekile Stoa, Prytaneum
 Athletes, aged, at Prytaneum 8. 49; chastity of 6. 1
 Athos, mt 13. 20
 Atlantic Ocean, islands of 3. 23
 Atlantis, kings of 15. 2
 Atlas, mt, forests of 7. 2
 Atossa, wife of Darius I, desires Attic handmaids 11. 27
 Atotthis, king of Egypt 11. 40
 Attica, and Dionysus 7. 28; handmaids from 11. 27; women of 9. 28
 Augaeus, of Eleusis 10. 41
 Augury 8. 5
 Augustus, Roman Emperor 9. 11, 61
 Aule, in Arcadia, shrine of Pan at 11. 6
 Aulopias (*aulomias*), fish 13. 17
 Aurochs (*uassas*), dung of 7. 3
 Autariatae, Illyrian tribe 17. 41

INDEX: ENGLISH

- Awn (*ἀνθή*), of corn, dog eats 8. 9
 Axius, river 14. 25; 15. 1a.
- Baboon (*κυνεόβαλος*), apt at learning 6. 10; food 10. 30; lecherous 7. 19
 Babylon, elephants in 17. 29
 Babylonia, ants in 17. 42; fish of 5. 27; astronomy in 1. 22
 Bactria, camels of 4. 55; gold in 4. 27; also 15. 8
 Bag-net (*ἀσπράς*) 13. 17
 Baits, for fish 14. 22; 15. 10
 Bambyce, in Syria, sacred fish at 12. 2
 Barley (*κριθή*) 10. 10; 17. 7; b.-corns (*ἀλφρα*), divination by 8. 5; b.-grouts 17. 7
 Basilis, of Crete 11. 35
 Basilisk (*βασιλίσκος*), and cock 3. 31; 5. 50(i); 8. 28; deadly powers 2. 5; 16. 19; scares other snakes 2. 7
 Basse (*ἀδραξ*), bears twice a year 10. 2; in Indian Ocean 16. 12; and mullet 5. 48; otolith in 9. 7(i); and prawn 1. 30; quick hearing 9. 7(i); three kinds 1. 30; also 3. 28; 14. 22
 Bat (*νυκτερίς*), and stork 1. 37; 6. 45
 Battering-ram (*κρούς*) 5. 3
 Bay-tree (*δάφνη*), charm against sorcery 1. 35; crown of, at Pythian games 6. 1; geese avoid 5. 29; also 12. 7
 Bear (*ἄρκτος*), in Armenia 17. 31; and bull 6. 9; and cubs 2. 19; 6. 9; and dead bodies 5. 49; and lions 3. 21; pregnancy and hibernation 6. 3; tame 4. 45; also 1. 31; 8. 1
 Beasts of burden (*θεοζόγια, τὰ*), and moon 9. 6; and shrew-mouse 6. 23; as weather-prophets 7. 8
 Beauty, animals sensitive to 8. 11
 Beaver (*κιστρινός*) 6. 34; 11. 37
 Beonafico (*βουκαλός*) 13. 25
 Bee (*μέλισσα*), age and faculties 1. 11; amorous 12. 37; and bee-eater 8. 6; born from dead ox 2. 57; in Cappadocia 5. 42; degrees and names 1. 10; 5. 42; and drones 1. 9; enemies of 1. 58; 5. 11; hives 1. 59; 5. 11; honey-combs 5. 13; industry 5. 12; life and habits 5. 11; no lungs 11. 37; and music 5. 13; none on Myconus 5. 42; a plague of bees 17. 35; in Scythia 2. 53; smells hateful to 1. 58; as weather-prophet 1. 11; 5. 13; also 11. 37
 Bee, King-, 1. 60; 5. 10, 11
 Bee-eater (*μέροψ*), filial conduct 11. 30; flight 1. 49; also 5. 11; 8. 6
 Beet (*πεντλίον*) 12. 42
 Beetle (*κρίθαρος*), killed by perfume 1. 38(ii); 4. 18; 6. 46; (*σφονδύλη*) 8. 13; 11. 19
 Belching 4. 20
 Bellerophon 5. 34
 Berenice [? queen of Ptolemy III], and tame lion 5. 39
 Bercea 15. 1
 Bessus, kills Darius 6. 25
 Bile (*χολή*), in dog 8. 9
 Bindweed (*μύλας*) 6. 42
 Bird (*ὄρνις*), birds and gods 12. 4; called after Memnon 5. 1; divination by birds 8. 5; four-headed 11. 40; bb. of India 16. 2-5; larger than ox 17. 14; and locusts 17. 19; mutual enmities of birds 4. 5; 6. 45; — and friendships 5. 48; notes and power of mimicry 6. 19; 17. 23; plants fatal to 6. 46; bb. presented to Indian king 13. 25; seeds disseminated by 9. 37; as weather-prophets 7. 7; young of, names for 7. 47. See also Birds of prey
 Bird-fime (*ἡξός*), and monkeys 17. 25
 Birds of prey (*γυμναισχυα, τὰ*) 4. 20; 5. 27; 11. 37; 17. 17
 Birth, Goddesses of (*Εὐαίθεαι*), see Childbirth
 Bisaltia, hares in 5. 27; 11. 40
 Bistonis, lake 15. 25
 Bit, horse's (*ἐκμάς*) 13. 9
 Bitch, see Dog
 Bite, human, poisonous 2. 24; 9. 15
 Bithynia, ship from 14. 23
 Bitter Vetch (*ἀσπράς*) 9. 39
 Bitumen (*ἀσφαλτός*), and curlew 6. 46; also 9. 20
 Black paint, divers use 15. 11. See also Lamp-black
 Black Sea (*Ἰόνιος*), see Euxine
 Black Sea-bream (*κρίθαρος θαλάσσιος*) 1. 26
 Blackbird (*κόκκυφος*), changes colour 12. 28; and pomegranate 6. 46; song of 12. 28; white 5. 27; also 6. 19
 Blind-rat (*ὀνδραξ*) 11. 37

INDEX: ENGLISH

- Blindness, asp causes 3. 33; lizard cured of 5. 47
 Blister-beetle (*καθαρίδι*) 9. 39
 Blood-letter (*αιμαδορέας*), snake, effects of bite 15. 13; also 15. 18
 Blow-hole (*αἰσίδα*), of dolphin and whale 2. 52; (*δονηρία*) of porpoise 5. 4
 Blue-gray fish (*ψαλιδας*), paternal instincts 1. 16
 Blue Tit (*αἰγυθαίος*), and ass 5. 48
 Boar, Wild (*ὁ ἄγριος*), see Pig, Wild
 Boasting, Greek characteristic 5. 49
 Boccalis (*Βόκκαλος*), bird 13. 25
 Bocchoris, king of Egypt, and Mnemeis 11. 11; also 12. 3
 Boeotia, no moles in 17. 10; partridges in 3. 35
 Bones, as fuel 12. 34; of lion 4. 34
 Boreas, sons of 11. 1; also 5. 45
 Bosphorus, Thracian, crabs in 7. 24; pearl-oysters in 15. 8
 Box-tree (*καστός*), honey from 5. 42
 Boy, loved by asp 4. 54; — dolphin 6. 15; 8. 11; — goose 5. 29; — horse 6. 44; — jackdaw 1. 6; — snake 6. 63
 Brahmins (*Βραχμῆνες*), as historians 16. 20; and hoopoe 16. 5; and parrots 13. 18
 Bream, see Black Sea-bream
 Brenthus (*Βρενθος*), bird, and sea-mew 5. 48
 Britain, pearl-oysters from 15. 8
 Britannicus, son of emperor Claudius, poisoned 5. 29
 Bronze (*χαλκός*) 16. 6
 Bubastus, fishes at 12. 39
 Buccaphala, in India 16. 3
 Buccaphalus, horse of Alexander the Great 6. 44
 Buck-thorn (*ἀκάνθες*), charm against sorcery 1. 35
 Budini, their sheep 3. 32; 16. 33
 Bull (*ταύρος*), angry 4. 48; blood of, medicinal 11. 35; as body-guard 7. 46; of Chaonia 12. 11; flesh-eating bulls of Ethiopia 17. 45; and golden eagle 2. 39; horns 2. 20; hunted 17. 26; and lion 5. 48; lungs as bait 14. 25; performing 7. 4; and raven 2. 51; 5. 48; self-training 6. 1; wild 15. 15; and wolf 5. 19. See also Apis; Cattle, Mnemeis, Onaphis
 Bumble-bee [?] (*δωθόβη*) 15. 1
 Buprestis (*Βοδωπρεστis*), kills cows 6. 35
 Burial customs, of ants 6. 43
 Busiris, people of 10. 28
 Bustard (*ὄρνις*), and dogs 5. 24; and fox 6. 24; and horses 2. 28
 Butter (*βούτυρον*) 9. 54; 13. 7
 Buzzard (*ραυδοβυζας*) 12. 4
 Byzantium, dolphins at 8. 3; whales at 7. 32
 Cabbage (*καπάβη*) 9. 39; kind of seaweed 13. 2
 Cabbage-caterpillar (*καπαβήτης*) 9. 39
 Cabiri, gods of Samothrace 15. 23
 Caecinus, river 5. 9a
 Caeneus, changes his sex 1. 25
 Calf (*καῖρος*), flesh of, for fishes 12. 1; a freak 11. 40; sacrificed to Dionysus 12. 34; and wolves 8. 14
 Calingae, Indian people 16. 18
 Callias, Athenian 3. 42
 Callimachus, Athenian Polemarch 7. 88
 Calypso 15. 28
 Cambyzes, king of Persia, outrages in Egypt 10. 28
 Camel (*καμήλος*), anatomy of 10. 3; of the Caspi 17. 34; castrated 4. 55; drinks muddy water 17. 7; and horses 3. 7; 11. 36; and incest 3. 47; lions eat 17. 36; longevity of 4. 55; mating of 6. 60; races 12. 34; also 5. 50(i)
 Campylus, river 3. 4
 Cane (*καλαμῶς*), wine from 13. 8
 Cannibalism, see Fish, Hippopotamus, Pig, Wolf
 Canobus, helmsman of Menelaus 15. 13
 Cappadocia, bees in 5. 42
 Caspius (*κάσπιος*), fish 10. 11
 Car, son of Zeus and Oreta 12. 30
 Caria, fishing in 13. 2; leopards in 17. 43; mercenaries from 12. 30
 Cariscus, river 16. 33
 Carmania, dogs of 3. 2
 Carmel, mt 5. 56
 Carp (*κωπύλας*) 14. 23, 26
 Cartaxonus (*καρτάξωνες*), 'Indian unicorn' (rhinoceros) 16. 20
 Caspian Sea, birds on islands in 17. 38; sturgeon in 17. 32
 Caspi, foxes among the 17. 17; their goats and camels 84; horses and cattle 17; plagued by mice 17; and

INDEX: ENGLISH

- sturgeon 32; unknown birds among 33
 Cassandrea 5. 15
 Cassiope [?], town in Epirus 12. 30a.
 Castration, of camels 4. 55; self-c. of beaver 6. 34
 Cat (αἰλουρος), dislikes bad smells 6. 27; ibis avoids 10. 29; male, lustful 6. 27; and monkey 5. 7; tame 4. 44; also 5. 50(1)
 Cat-fish (γάδος) 12. 14
 Cataract (ὀρόσυρος), cures for 7. 14; 14. 27
 Caterpillar (κίτρινος) 6. 36; 9. 39; (εἰς) 16. 14
 Cattle, in Caspian territory 17. 17; change colour 12. 36; fed on fish 15. 25; 17. 30; Libyan, horns and ears of 16. 33; 4b. graze backwards —; lion and 5. 89; small 16. 37; wild, of Ethiopia 16. 31; — of India 16. 20; — of Libya 14. 11
 Causeway Day (Γεφυριόμης), festival of 4. 43
 Cedar (κέδρος), and reed-warbler 6. 46
 Celandine, Greater, and swallow 3. 25a.
 Celery (σέλινον), and cockroaches 1. 27
 Celts (i.e. Gauls), feed cattle and horses on fish 15. 25; sack Rome 12. 33; and tunny 13. 16
 Centaurs 17. 9
 Centaurus, a cockerel 12. 27
 Centipede (σκολόδενδρα), co. quit Helice 11. 19; swarm of co. at Rhoeum 11. 23; 15. 26; also 7. 35
 Centaureas, a Gaul 6. 44
 Ceos, sheep of 16. 32
 Cephalonia, goats in 3. 33; river in 5. 9
 Cephalopod Mollusca (μαλάνια, rd) none in Euxine 17. 10; also 11. 37
 Cephalus, epil.
 Cerameicus, in Athens 12. 40
 Cerastes (κεράστρις), and Paylli 1. 57; 16. 28
 Cercopes 6. 58
 Ceryl (κερύλιος), and haleyon 5. 48; 7. 17; also 12. 9
 Cerynea 11. 19
 Cetaceans (κετήν, rd), kinds named 9. 49; 11. 37; viviparous 2. 53
 Ceylon, see Taprobane
 Chaffinch (σίνκος) 4. 60
 Chaldeans, and astronomy 1. 22; 12. 21
 Chameleon (χamaeleon), changes colour 2. 14; and snake 4. 23
 Chaonia, bulls of 12. 11; war with Illyria 11. 27
 Charax (χάρας), fish 12. 25
 Charondas 6. 61
 Chasm of Pluto, see Pluto
 Chastity, of actors and athletes 6. 1; test of 11. 16
 Cheese (τυρός), from Ceos 16. 32; small (τυρόσκος), divination by 8. 6
 Chelron, centaur 2. 13
 Chelydrus (χελύδρος) 8. 7
 Chicken (ἀλεκτροπούς), young of 7. 47. See also Fowls, domestic
 Childbirth, cock present at 4. 29; Goddesses of (Εὐελθούσαι), and ichneumon 10. 47; also 7. 15
 Chimaera 9. 23
 Chimpanzee 17. 9a.
 Chione, wife of Boreas 11. 1
 Chios, gigantic snake in 16. 39; tame fish in 12. 30; also 5. 29
 Chromis (χρόμις), fish, otolith in 9. 7(1); vocal 16. 11; (χρόμις) 15. 11
 Chrysermus, cured by bull's blood 11. 35
 Chrysippus, son of Pelops 6. 15
 Chusae, in Egypt, Aphrodite worshipped at 10. 27
 Cicada (τέττιξ), dumb 3. 25; of Locris, Rhagium, Cephalonia 5. 9; male superior to female 11. 26; many kinds 10. 44; song 1. 20; 3. 33; 6. 19; and swallow 8. 6
 —, Sea- (τέττιξ ἁλίου), see Sea-Cicada
 Cilicia, rivers of 12. 29
 Cinnabar, see Vermilion
 Cinnamon (κιννάμωμον), bird and tree 2. 34; 17. 21
 Cinyras, father of Adonis 9. 36
 Circe (κύκλις), bird, and siren and falcon 4. 5, 58
 —, sorceress 1. 54; 2. 14
 Cirrha, partridges of 4. 13
 Cissus, servant of Serapis 11. 34
 Cithaeron, mt 5. 43
 Citrus (ὄλιον), tables of 2. 11
 Clam (χάρη), habits 15. 12; also 14. 23
 Clapperbill (κλαπάροπυγος), and crocodile 12. 15. See also Egyptian Plover

INDEX: ENGLISH

Clarus, in Asia Minor, free of poisonous creatures 10. 49
 Claudius, Roman Emperor, poisoned 5. 29
 Clazomenae 12. 38
 Cleantes 4. 45; and ants 6. 50
 Clearchus, of Heracles 5. 15
 Cleisophus, Athenian, and Philip of Macedon 9. 7
 Cleodaeus, grandson of Heracles 12. 31
 Cleomenes, son of, and lion 5. 39
 Cleonae, in Argolis 12. 31
 Cleonymus, (i) Athenian, cowardice of 4. 1; (ii) father of Thersander 12. 31
 Cleopatra, and asp 9. 11, 61
 Clitomachus, pancratiast 6. 1
 Club-rush (*δάκρυον*) 12. 43
 Clyster (*κλύσμα*), origin of 2. 35. *See also* Purge
 Cobra, Egyptian (*δωρίς*), *see* Asp
 Cock (*ἀλεκτρυών*), affected by damp 3. 38; feathers as bait for fish 15. 1; and francolin 6. 45; how to keep 2. 30; incontinence of 4. 16; in India 16. 2; lion and basilisk dread 3. 31; 5. 50(i); 6. 22; 8. 28; loves boy 12. 37; at moon- and sunrise 4. 28; and purple coot 5. 28; present at childbirth 4. 29; when silent 45.; silent at Nibae 15. 20; superior to hen 11. 26; at temple of Heracles 17. 46; as weather-prophet 7. 7; also 5. 5
 Cockroach (*σκόλη*), and swallows 1. 37; (*ρίφη*) scorpions eat 8. 13
 Codling-moth, caterpillar of 9. 89
 Coeraneus, promontory 8. 3
 Coeranus, of Paros, and dolphins 8. 3
 Coins, of Iassus 6. 15
 Colophon, merchant of, and dog 7. 29
 Colour, change of, in birds 12. 28; in cattle 12. 36; in chameleon 2. 14; in fish 12. 28; in jackal 45.; in octopus 7. 11; in sheep 8. 21; in tarandus 2. 16
 Colunda, region of India, monkeys in 16. 21
 Comfrey (*σμηδονας*), and eagle 6. 46; and golden oriole 4. 47
 Compass (*δυσβήτης*) 5. 13
 Conger-eel (*γέργρος*), and moray 5. 48; also 11. 37
 Conopeum, in Scythia 6. 65
 Consumption (*ρυκεδών*) 4. 36
 Contraceptive, marten's testicles 15. 11

Coot, *see* Purple Coot
 Coptes, crocodiles at 10. 24; Isis worshipped at 10. 23; ravens at 7. 18; scorpions at 10. 24
 Corcyra, snakes in 8. 13; also 5. 56
 Coriander (*κορίανδρος*) 12. 42
 Corinth, Gulf of 15. 9
 Corks (*πέλλες*) 12. 43
 Corn-crake (*κρέξ*), and sea-gull 4. 5
 Cornel-wood (*κρέτανα*), clubs of 5. 3; fishing-rod of 1. 23; 12. 43
 Corocottas (*κοροκόττας*), mimics human voice 7. 22
 Corsica, strait between O. and Sardinia 15. 2; also 12. 41
 Corydallus, Attic dema 3. 35
 Cosa, in Etruria, field-mice at 17. 41
 Cosmetic, from sea-lion (ii) 14. 9. *See also* Lampblack
 Cossinites, river 15. 35
 Cow (*βοῦς* *θήλυς*), amorous 10. 27; of Arabia 12. 20; and buprestis 6. 35; of Epirus 3. 33; and memory 6. 10(ii); of Phoenicia 16. 33; of Susa 7. 1; also 5. 50(i). *See also* Bull, Cattle, Ox
 Coytha, Indian village 16. 35
 Crab (*καρκίνος*: generic term), as charm against sorcery 1. 35; large 17. 1; and moon 9. 6; and pinna 3. 29; and snakes 16. 28; various kinds 7. 24; also 5. 52; 6. 28; 11. 37. *See also* Hermit-crab, Runner-crab
 — (*πύργουρος*: common or edible), and moon 9. 6; and music 6. 31; none in Buxine 4. 9; shell 9. 43; also 11. 37
 —, Flying (*πτερύλας*) 7. 30
 —, River- (*καρκίνος ποταμικός*), remedy against monkey-spider 6. 26
 Crane (*γέρανος*), begets crane-fish 15. 9; brain of 1. 44; cry of 1. 44; and golden eagle 2. 39; and gum of vine 6. 46; migration of 2. 1; 3. 13; and Pygmies 15. 29; a sign of wind 3. 14; two-headed 11. 40; vigilance 3. 13; as weather-prophet 1. 44; 7. 7; also 13. 25
 Crane-fish (*γέρανος θαλάσσιος*) 15. 9
 Crannon, in Thessaly 8. 20
 Crassus, M. Licinius, and moray 8. 4(i)
 Crathis, river, turns cattle white 12. 30; also 6. 42

INDEX: ENGLISH

- Crathis, goatherd 6. 42
 Crayfish (κράβας), and moon 9. 6;
 and octopus 1. 32; 9. 25; 10. 38;
 also 11. 37; 13. 23, 26; 16. 13
 Crested Lark (κορυδαλλός), and gold-
 finch 4. 5; and mustard-seed 6. 46
 Cretan alexanders (αμείνων) 9. 48
 Crete, dogs of 3. 2; exiles from, found
 Hamaxitus 12. 5; fisherman of
 14. 20; hostile to wolves and rep-
 tiles 3. 32; labyrinths of 6. 43;
 lovers in 4. 1; no owls or poisonous
 creatures in 5. 2; Zeus concealed in
 5. 2
 Cricket (δράς) 6. 19
 Crimson dye 4. 46(i)
 Crocodile (κροκόδilos), and Egyptian
 plover 3. 11; 8. 25; 12. 15;
 Egyptians and 10. 21, 24; excep-
 tional length 17. 6; in Ganges
 12. 41; growth 9. 58; guile 5. 23;
 12. 15; and ichneumon 10. 47;
 prophetic power 3. 4(ii); scorpions
 born from 2. 33; tame 4. 44; 8.
 4(ii); young of 7. 47; 9. 3; also 5.
 52; 11. 37
 —, Land- (κροκόδilos χερσαίος), and
 bees 1. 58; also 16. 6
 Crocodilopolis, in Egypt 6. 7
 Crotus, king of Lydia 3. 7
 Cronus 2. 18
 Orotan, at war with Sybaris 16. 23
 Crow (κορώνη), and carrion 6. 46;
 conjugal fidelity 3. 9; and eagle
 15. 22; and falcon 6. 45; and heron
 5. 48; as messenger 6. 7; none on
 Acropolis 5. 8; omen at weddings
 3. 9; and owl 3. 9; 5. 48; and
 sorcerers 1. 35; as weather-prophet
 7. 7
 • Crow-fish (κορυντός) (i) as bait 13. 17;
 (ii) of the Danube 14. 23, 26
 Crustaceans (δορυκαύδεμα, rd), and
 moon 9. 6; (μαλακόδερμα) 11. 37
 Crystal, Rock- (κρυστάλλος δρυκτός)
 15. 8
 Otesippus, Athenian 3. 42
 Cuckoo (κόκυς), its habits 3. 30
 Cuckoo-pint (δρον δρυον), induces
 flatulence 6. 3
 Curdled Milk (ρίμιος), of seal 3. 19
 Curius, in Cyprus 11. 7
 Cuttlefish (σημέλα), bite of 5. 44; clings
 to rocks in storm 5. 41; escapes
 capture 1. 34; also 11. 37
 Cybele, Mother of the Gods 12. 4
 Cydnus, river 12. 29
 Cyllene, blackbirds in 5. 27
 Cynamolgi (Κυνάμολγοι), Ethiopian
 tribe, their dogs 16. 31
 Cynegirus, bro. of Aeschylus 7. 38
 Cynopolis, in Egypt 10. 45
 Cynospastus (κυνόσπατος), see Peony
 Cypress-tree (κινεράρος) 12. 43
 Cyprus, fishermen of 15. 4; stags
 swim to 5. 56
 Cyrene, frogs in 3. 35; mice in 15. 28
 Cyrnus, see Corsica
 Cyropolis 16. 3
 Cyrus, river of Armenia 17. 31
 Cyrus the Elder 1. 59; 3. 7; 7. 11;
 11. 36
 — the Younger, death 6. 25; his
 gardens 1. 59; guilty of incest 6.
 39
 Cythera, sea-monsters round 17. 6;
 also 11. 19
 Cynthian cheese 16. 32
 Cynicus, birds round 5. 1
 Dabchick, 12. 9n.
 Damon, musician 2. 11
 Damp, cocks and 3. 38
 Dance, sting-ray and 1. 39; 17. 15;
 of elephants 2. 11; Lydian d.-girls
 12. 9; named after owl 15. 28
 Danube, see Ister
 Daphnis, neatherd, his hounds 11. 13
 Darius I, king of Persia, founds Susa
 1. 59; and Paconians 7. 12
 — III, king of Persia, defeated at Issus
 6. 48; his dog 6. 25
 Date-palm (δωνάς), and elephants
 7. 6; 10. 10; 17. 29; this nests in
 10. 29; and sea-monsters 16. 18
 Daunii 11. 5
 Day-fly (μεσημέριον) 5. 43. See also
 Ephemera
 Dead bodies, animals dislike 5. 49;
 and falcon 2. 42; horses dread 16.
 25; and vulture 2. 46
 Decoy-birds 4. 16; 13. 17
 Deer (έλαδες), in Armenia 17. 31; as
 bodyguard 7. 46; and fawns 6. 11,
 39; frugality 6. 13; hoofs 11. 37;
 horns 6. 5; 12. 18; — four 11. 40;
 — right-hand 3. 17; — shed 14. 5;
 — burnt, expel snakes 9. 20; in
 India 17. 26; kidneys 11. 40; and
 music 12. 46; none in Libya 17. 10;

INDEX: ENGLISH

- and snakes 2. 9; 8. 6; stag superior to doe 11. 26; swim the sea 5. 56; at temple of Apollo 11. 7; also 8. 1; 12. 26. *See also* Hind
- Delos, island, Aphrodite and 4. 4
- Delphi, dedications at 10. 28, 40; 11. 40; oracle at 7. 28; 12. 5, 31; sacrilege at 2. 43; 12. 40; wolf honoured at 12. 40
- Demeter, hymn to 11. 4; and river Styx 10. 40; turtle-doves sacred to 10. 33; worshipped at Hermione 11. 4; also 9. 65
- Depilatory 12. 27
- Diagoras, of Melos 6. 40
- Dicaearchia (i.e. Puteoli) boy and dolphin at 6. 15; octopus at 12. 6; shower of frogs at 2. 56
- Didyma, in land of Miletus, temple of Apollo at 12. 21
- Digestion, pebbles as aid to 14. 7
- Dikairon, Indian 'bird', *see* Dung-beetle
- Dinner-party, upset 1. 38(ii)
- Diognes, tragic actor 6. 1
- Diomedes, island 1. 1
- Diomedes, king of Argos 1. 1; 10. 37; 12. 25
- , Birds of 1. 1
- , king of the Bistones, his mares 15. 25
- Dionysia, festivals of 4. 43
- Dionysius, the elder, Tyrant of Syracuse, and swallows 10. 34; also 5. 15
- , the younger, Tyrant of Syracuse 5. 10, 15
- Dionysus 7. 28; D. *dispanopolorv* worshipped in Tenedos 12. 34; D. *sevrads*, temple in Samos 7. 48
- Dipsas (*δῖψας*), snake, and ass 6. 51; various names for *ib.*; (*κορπύνης*) 9. 11. *See also* Prester
- Diseases, of dogs 4. 40
- Diuretic, sea-urchin as 14. 4
- Diver (*κολυμβήτης*), blackens hands and feet 15. 11; loved by seal 4. 56; also 12. 12; 15. 8
- Divination, raven and 1. 48; snakes and 11. 16; various methods of 8. 5
- Doe (*δαφες θήλις*), *see* Hind
- Dog (*κύων*), as adulterer 7. 19; barking stopped 9. 55; in battles 7. 28; belches 4. 20; bite of 9. 15; brand from pyre scares 1. 38(ii); and bustard 5. 24; causes battle 11. 27; characteristics of 4. 40; Cretan, Molossian, Carmanian 3. 2; Cynamolgi and 16. 31; of Daphnis 11. 13; devotion to master 6. 25, 63; 7. 10, 29, 40; 12. 34; diseases 4. 40; dreads heights 8. 22; drinks running 6. 53; Egyptians honour 10. 45; of Eretria 7. 40; 17. 8; of Brigone 6. 25; 7. 28; of Eupolis 10. 41; helps Isis 10. 45; how to retain 9. 54; hyena and 3. 7; 6. 14; Hyrcanian 7. 38; 16. 10; Indian ferocity of 4. 19; 8. 1; — mated with tiger *ib.*; — wild 16. 20; intelligence 6. 59; *ib.* kill Pantheas 11. 19; as king of Ethiopian tribe 7. 40; loves Glauce 1. 6; mad 9. 15; 12. 22; — cure for bite of 14. 20; manner of hunting 8. 2; medicine for 5. 46; 8. 9; paws 12. 14, 24; prolife 12. 16; pregnant bitch and hare 7. 13; presented to Indian king 15. 14; pulls up peony 14. 27; puppies 7. 47; 9. 5; 10. 45; reveals adulterer 7. 25; — master's death 1. 8; — murder 7. 10; — sacrilege 7. 13; sacred to Adranus 11. 20; — Athena 11. 5; — Hephaestus 11. 3; sacrificed at Rome 12. 35; as servant 6. 10(i); shameless 7. 19; shares food 7. 19; slain at Argos 12. 34; and tame bear 4. 45; temple of Apollo not entered by 11. 7; wild, in India 16. 20; worms in 5. 46; 8. 9; of Xanthippus 12. 35; also 5. 50(ii); 6. 16; 11. 37. *See also* Lap-dog
- Dog-faces (*κυνοπρόσωπα*) 10. 25
- Dog-fish (*γαλός*), Eleusinian mystae avoid 9. 65; produces young from mouth 2. 55; 9. 65; (*κύων θαλάσσιος*) how caught 1. 55; three kinds *ib.*; and young 1. 17; also 15. 11
- Dog-fly (*κυνοβόμα*) 4. 51; 6. 37
- Dog-heads (*κυνοκέφαλοι*) in India 4. 46(ii)
- Dog-star (*Σελήνη*), rising of 3. 30; 6. 30; 7. 8; 9. 28; 10. 45; 14. 24; 15. 3; 17. 40
- Dog's-tooth grass (*δυσσέρος*), charm against sorcery 1. 35
- Dolphin (*δελφίς*), accompanies ram-fish 15. 2; and Arion 2. 6; 12. 45; behaviour when caught 11. 12; care of its dead 12. 6; compared to lion 15. 17; in Euxine 4. 9; female, and

INDEX: ENGLISH

- young 1. 18; 10. 8; and fishermen 2. 8; no gills in 2. 62; and gnawer-fish 1. 5; gratitude of 8. 3; in Indian Ocean 16. 18; loves boy 2. 6; 6. 15; 8. 11; — its own kin 5. 6; — music 11. 12; 12. 45; in perpetual motion 11. 22; and pilot-fish 15. 23; power of leaping 12. 12; and sucking-fish 9. 7(ii); tears nets 15. 6; viviparous 11. 37; and whale 5. 48; also 9. 59; 14. 28
- Domitius, Gnaeus, and three wives 8. 4(i)
- Donkey, *see* Ass
- Doris, mother of Nereids 14. 28
- Dove (πελάς), as decoy 13. 17; in India 16. 2; (σερποτέρα) cause of war 11. 27; untamable 15. 14. *See* also Ring-dove, Rock-dove, Turtle-dove
- Dove-killer (φασσαφόντης), bird 12. 4
- Dragnet (συνήνη) 1. 41; 11. 12
- Dragon (δράκων), *see* Snake [large]
- Drinking-horn, from wild ass 4. 52
- Drone (ενόνη) 1. 9; 5. 11, 42
- Dropsy (οἰσμήνεια), cure for 14. 4
- Drought, lion foretells 7. 8
- Drugs, India rich in 4. 26
- Duck (ψήττα), and ducklings 5. 33; as weather-prophet 7. 7; also 13. 26
- Duck-killer (ψήττοφόντης), kind of eagle 5. 33
- Dugong 16. 18a.
- Dung-beetle (βόκκρον) 4. 41
- Dwarf-palm (φολιὸν χαμαίηλος), worm in 14. 13
- Eagle (δέρς), and aegyptius 5. 48; and comfrey 6. 46; and cranes 3. 13; and crows 15. 22; devotion to keeper 2. 40; and falcon 2. 42; in falconry 4. 26; feathers 9. 2; fosters baby 12. 21; gall of, cures dim eyes 1. 42; and Gordius 13. 1; greed 9. 10; Menelaus compared to 1. 42; and octopus 7. 11; Pyrrhus called 'E.' 7. 45(iii); its sight 1. 42; and snake 2. 26; 17. 27; and sorcerers 1. 35; and swan 5. 34; 17. 24; tame, and boy 6. 29; thirst unknown to 2. 26; and tortoise 7. 16; 15. 19; and young 2. 40; — exposed to sun 2. 26; 9. 3; of Zeus 9. 30; also 5. 50(i); 11. 37; 12. 4; 13. 11; 15. 19. *See* also Duck-killer
- Eagle, Golden (χρυσόδερς), *see* Golden Eagle
- Eagle-stone (δερίτης), charm against sorcery 1. 35
- Earthquake, animals can foretell 6. 16; 11. 19
- Earthworm (γῆς σέρπον) 9. 3; (σκώληξ) 6. 50
- Ecbatana 3. 13; 10. 6; 13. 18; 17. 32
- Edom 6. 17
- El (ἐγγελευς), how caught 14. 8; sacred 8. 4(i)
- Egypt, animals of, tamed 4. 44; Artaxerxes in 10. 28; asp in 17. 8; Cambyses in 10. 28; cranes in 2. 1; 3. 13; dogs in 6. 63; drug in 4. 41; francolins in 15. 27; hawks in 2. 43; 7. 9; 12. 4; ibis in 2. 38; 10. 29; jerboas in 15. 28; lions in 12. 7; Menelaus in 9. 21; mice in 6. 41; Osis of 10. 25; ravens in 2. 48; 7. 18; scorpions and snakes in 16. 42; also 11. 40
- , kings of, asp as symbol of 6. 38; and peacock 11. 33
- , people of, and Apis 11. 10; on oysters and purges 2. 35; 5. 46; and crocodiles 10. 21; deify animals 12. 5; hate ass 10. 28; — lying 11. 11; — pigs 10. 16; honour dogs 10. 45; — Egyptian goose 10. 16; — hawks 10. 14; — hoopoe 10. 16; — storks 10. 16; — wolves 9. 18; and magic 6. 33; and Mneuis 11. 11; and Onuphis 12. 11; and scarabs 10. 15; and vultures 10. 22; also 7. 8, 20; 9. 21; 12. 3
- , priests of, and crocodiles 8. 4(ii); and phoenix 6. 58; special water for 7. 45(i)
- Egyptian Goose (χρηκαίσις), described 5. 30; honoured in Egypt 10. 16; young of 7. 47; 11. 38
- Plover (τροχίλος), and crocodile 3. 11; 8. 26; 12. 15
- Elam, province of Babylonia 12. 23
- Elecampane (ἐλέκων), and snakes 9. 21
- Elephant (ἐλέφας), anatomy and habits 4. 31; appetite 17. 7; avoids Phalacra 8. 15; battles between 15. 15; beauty attracts 1. 38(i); before battle 6. 1; as bodyguard 13. 22; of Ceylon 16. 18; and chickens 5. 50(i); continence 8. 17; crosses ditch 8. 15; dreads fire

INDEX: ENGLISH

7. 6; 8. 11; edible portions of 10. 12; fat of, and poisonous creatures 1. 37; 10. 12; and flowers 1. 38(i); 13. 8; and flower-seller 7. 43; and Greek language 11. 25; growth 9. 58; heart double in 14. 6; helps kin 7. 15; hunted 7. 6; 8. 10; and Indian language 11. 14, 25; jealousy 10. 1; lions dread 7. 36; longevity 9. 58; 17. 7; love of home 10. 17; medical skill 2. 18; 7. 45(ii); moon worshipped by 4. 10; and music 12. 44; nurses baby 11. 14; performing 2. 11; and pigs 1. 38; 8. 28; 16. 36; of Porus 7. 37; of Prasieae and Taxila 13. 8; and Ptolemy II 11. 26; punishes adultery 11. 15; and Pyrrhus 7. 41; and python 5. 48; 6. 21-2; and rams 1. 38(i); refuge for old 7. 2; respects its dead 5. 49; — old age 6. 61; reveals murder 8. 17; and rhinoceros 17. 44; sense of smell 9. 58; sick, care of 13. 7; snakes kill 2. 21; stampedes 7. 26; strength 17. 29; in summer 9. 56; taming of 10. 10; 12. 44; and thief 6. 52; and trainer 3. 46; training of 4. 24; tusks 6. 56; 14. 5; uproots trees 5. 55; in war 13. 9, 26; white 3. 46; worships sun 7. 44; wounded and dying 5. 49; young of 8. 27; 9. 8; also 4. 21; 5. 50(i); 6. 10(i); 11. 37; 16. 15

Elephantiasis (*elephantiasis*), cure for 14. 4

Elephantine, people of, revere insects 10. 19

Eleusinian Mysteries, initiates of 9. 51, 65; pigs sacrificed at 10. 16

Elis, produces no mules 5. 8; also 5. 17

Elk, see Tarandus

Elymials, see Elam

Emerald (*emeraldos*), c.-mine in Egypt 7. 18; also 3. 18; 13. 2

Emetic, for dog 8. 9

Euphros, son of Io, Greek name of Apis 11. 10

Ephemera, insects, generated in wine 2. 4

Ephesus, temple of Artemis at 12. 9; war against Magnesia 11. 27

Ephialtes, slave of Eupolis 10. 41

Epicharmus 6. 51. See also INDEX IV

Epidamnus 14. 1

Epidauros, people of, and crane-fish 15. 9; temple of Asclepius at 9. 33

Epilepsy (*epilepsia*), and honey 5. 42; remedy for 3. 17, 19; (*icad edeos*) 4. 52; (*oekyma*) 14. 27

Epirus, Apollo worshipped in 11. 2; cows of 3. 38; fish in 12. 30; stags in 5. 56; also 12. 11; 13. 19

Epizelus, Athenian 7. 38

Epopsus, fisherman 15. 23

Eretasus, river, eels in 14. 8

Eretria, dogs of 7. 40; 17. 8; maimed animals in 12. 34; also 15. 5

Ergane, see Athena Ergane

Bridanus, river, fishing in 14. 29; also 14. 8

Erigone, dau. of Icarus, and her dog 6. 25; 7. 28

Erinyes ('*Eumenides*'), turtle-doves sacred to 10. 23

Eros, preferred to Nerites 14. 28; also 6. 15, 17

Erymanthus, mt 3. 27

Erythrae, oxen of 2. 20

Eryx, in Sicily, worship of Aphrodite at 4. 2; temple of A. at 10. 50

Esparto (*ondaprov*), fishing-line of 1. 2, 12; ropes of 12. 43

Ethiopia, flesh-eating bulls in 17. 45; horned pigs in 5. 27; lake-dwellers of 6. 10(i); Menelaus in 9. 21; scorpions in 8. 13; snakes in 2. 21; 18. 29; strange animals in 17. 10; tribe in, ruled by dog 7. 40; also 3. 13; 5. 51. See also INDEX IV

Etina, town, temple of Hephaestus at 11. 3

Etna-fish (*Atraxos*) 1. 13

Etruria, boars and stags in 12. 46; effeminate practices in 13. 27; also 8. 19

Baboea, fishermen of 2. 8; oxen in 12. 36; partridges in 3. 35

Euclid, of Alexandria, geometer, 6. 57

—, of Philus, soothsayer 8. 5

Eucratides, king of Bactria 15. 8

Euphrates, river 2. 29; 12. 30

Eupolis, comic poet, his dog 10. 41

Euryphylus, Greek hero in Trojan war 13. 7

Eurythenes, king of Sparta 12. 31

Euxine Sea (*Helespont*), fish breed in 4. 9; 9. 59; island in 6. 40; no cephalopods or testacea in 17. 10;

INDEX: ENGLISH

- Spanish mackerel in 10. 6; tides in 7. 24; tunny in 9. 42; 15. 2, 5, 6; also 14. 23, 25
- Evadne, dau. of Iphis 1. 15; 6. 25
- Evagoras, of Sparta 12. 40
- Evil eye, flax averts 11. 18
- Exocoetus, *see* Adonis, fish
- Eyelashes (*ὀφθαλμίδες*, *oi*), no lower, in horse 4. 50
- Eyesight, defective, cure for 1. 42; 2. 43; of eagle 1. 42; restored 5. 47; 17. 20
- Falcon (*αἰσῶς*), and circe 4. 5, 38; and crow 6. 45; and fox 5. 48; and pomegranates 6. 46; and sorcerers 1. 35; and turtle-dove 6. 45; also 3. 45; 5. 50(1); (*ἰδραξ*) in Thrace 2. 42; and water 16.
- Falconry, in India 4. 26; in Thrace 2. 42
- Famine, animals' presentiment of 6. 18
- Fates (*Μοῖραι*), turtle-doves sacred to 10. 33
- Fattening, of domestic animals 9. 54
- Fawn (*κέρδος*) 2. 39; 5. 40; 6. 39; 7. 19; 10. 48
- Feathers, as bait for fish 12. 43; 15. 10
- Females (*θῆλειαι*, *oi*), animals fight for their 1. 26; inferior to males 11. 26
- Fennel (*μαράθρυ*), sharpens snakes' eyesight 9. 16; (*αἰσῶς*), numbs moray 1. 37; used in fishing 12. 43
- Festivals, of Aphrodite 4. 2; of Greece 4. 43
- Fleld-mouse (*μὲν ἀρουραῖος*), plague of f. mice 17. 41; also 9. 41
- Fig (*κέρδος*), dried, and hedgehog 3. 10; also 10. 10; (*οὐκὸν*) 17. 31
- tree (*οὐκὸν*), blister-beetles on 9. 39; leaves of 16. 32; on olive-tree 9. 37
- Fingers, snapping of, as call to snakes 17. 5
- Fire, elephants dread 7. 6; 8. 10; from lion's bones 4. 34; lion dreads 6. 22; 7. 6; and salamander 2. 31
- Fire-flies (*μυρμηκὸν*) 2. 2
- stick (*μυρμηκὸν*) 12. 43
- Fish (*ἰχθύς*), of Argubia 10. 13; baits for 14. 22; black 10. 38; in boiling lake 14. 19; cannibal 7. 19; as cattle-fodder 15. 25; 16. 35; 17. 30; colour-changes in 12. 28; deep-sea 9. 38; and divination 8. 5; on dry land 5. 27; enmity among 1. 32; in Euxine 4. 9; food 13. 3; and fox 6. 24; fresh water nourishes 9. 64; haunts 13. 2; in India 16. 13; in Indian Ocean 8. 7; 16. 12; large ff. need leader 2. 15; mating seasons 4. 9; 10. 2; migrant 9. 46; movements 9. 53; in Nile 10. 43; otolith in 6. 30; 9. 7(1); parasites among 9. 7(1); poisonous 2. 60; 8. 7; 17. 31; sacred 12. 2; smoked, from Spain 13. 6; spawning of 9. 59, 63; swallows young 1. 16, 17; tame 8. 4(1); 12. 30; 13. 18; various species 11. 37; vocal 10. 11; in winter 9. 57
- Fishing, with artificial fly 15. 1; four methods of 12. 43; in shallows 14. 3
- Fishing-frog (*δέρων*) 9. 24; (*βέρωνες* *βαλδωνες*) 13. 5
- Fishing-rod (*αἰσῶς*), length 15. 1; (*δέρων*), of cornel-wood 1. 23; 12. 43; of juniper 13. 2
- Flageolet (*δερμυλόν*) 6. 31
- Flatulence 6. 3, 4
- Flax (*αἰσῶς*), and evil eye 11. 18; (*τέρωνες*) 12. 43
- , White (*λευκὸν*) 5. 3; 12. 43
- Fliebane (*κέρων*), protects beehives 1. 53
- Flocks (*προβατρία*, *i.e.* sheep and goats), in India 4. 32
- Flounder (*φάρμα*) 2. 50; 14. 3
- Flowers, elephant and 7. 43; 13. 8
- Flute, Cross- (*αἰσῶς ἡλίας*) 8. 19
- Fly (*μύα*), artificial, for fishing 15. 1; avoids festival of Apollo 11. 8; — Olympic Games 5. 17; 11. 8; bite intensified 9. 15; drowns easily 2. 29; plague of ff. at Megara 11. 28; shameless 7. 19
- whisk (*μυρμηκὸν*) 15. 14
- Flying-fish (*ἰδραξ βαλδωνες*) 9. 52
- Flying Gurnard (*χελιδόν*), flight 9. 52; poisonous 2. 50
- Foal (*παιδίον*), and hippomanes 14. 18; kills groom 4. 8; and mare 4. 7; sacrificed to Sun 14. 18
- Foam (*ἀφρός*), sturgeon's food 14. 26
- Foetus (*ἐμβρυόν*), containing second foetus 17. 17; in warm climates 12. 17
- Fortune, Goddess of (*Τύχη*), temple of 12. 30

INDEX: ENGLISH

- Fowls, Domestic, dead, in wine 9. 19; friendships and enmities 5. 50(1); as weather-prophets 7. 7. *See also* Chicken, Cock, Hen
- Fox (*δίσωρξ*), and bastard 6. 24; and Caspii 17. 17; and falcon 2. 42; 5. 48; and falconry 4. 26; and fish 6. 24; and hare 13. 11; and hedgehog 6. 24, 64; and hounds 5. 24; tests ice 6. 24; 14. 26; various names for 7. 47; and wolf 1. 36; young of 7. 47; also 9. 12
- Fox-Shark (*δίσωρξ θαλαττία*) 9. 12
- Francolin (*στρυγίς*), and cock 6. 45; its note 15. 27; also 4. 42; 13. 25
- Frog (*βέρρυξ*), and bees 5. 11; dumb in Cyrene 3. 35; — in Seriphus 3. 37; mating of 9. 13; shower of 11. 2. 56; 17. 41; and water-snake 12. 15; as weather-prophet 9. 13; also 9. 15
- , Fishing-, *see* Fishing-Frog
- , Male (*δίσωρξ*), croak of 6. 19; 9. 13
- Funeral pyre (*νυρπ*), brand from 1. 33(11)
- Furries (*Ερυνες*), *see* Erinyes
- Gadfly (*όλορπος*) 4. 51; 6. 37
- Galatia, locusts in 17. 19
- Galba, Roman Emperor, his dog 7. 10
- Galingale (*κρίταρπος*), cord from 12. 43; also 14. 14
- Gall (*χολή*) of eagle cures dim sight 1. 42; of fish 13. 4; of shearwater 6. 46; g.-bladder of crane-fish 15. 9; — of sheep 11. 29; sheep lack 16. 26; wild ass lacks 4. 52
- Ganges, river 12. 41; 16. 13
- Gardens, of Cyrus 1. 59
- Garfish (*βελόνη*) 9. 17
- Garlic (*σκόδαρος*), partridges eat 4. 14; and starling 6. 46; also 10. 10
- Gauls, *see* Celts
- Gazelle (*δραγός, ζάφ*), of Armenia 17. 31; at Oxytus 10. 23; fat of, and hoopoe 6. 46; on Icarus Isl. 11. 9; Isis and 10. 23; of Libya 14. 14; synonyms for 7. 47; also 5. 40; 7. 19; 10. 25; 13. 25
- Gecko (*δωκαταδάρτης*), and scorpion 6. 22; (*γυλαδάρτης*) dead, in wine or oil 9. 19; as remedy for epilepsy 3. 17; sloughs its skin 3. 17
- Gedrosia, horses of 15. 25; sea-monsters off 17. 6
- Gelon, Tyrant of Syracuse, his dog 6. 62; and wolf 13. 1
- Gerana, queen of the Pygmies 15. 29
- Germanicus Caesar, gives show in Rome 2. 11
- Geryones, oxen of 12. 11
- Getas, their horses 15. 24
- Gibbon, monkey 16. 15a
- Gigamos, king of Babylon 12. 31
- Gills (*βελύγνα*), dolphins and whales lack 2. 52
- Gilt-head (*χρυσόκεφαλος*), how caught 13. 28; in Indian Ocean 16. 12
- Girl, loved by serpent 6. 17
- Glass-snake, *see* Typhlops
- Glauce, harpist, loved by dog 1. 6; — goose 5. 29; — ram 40.; 8. 11
- Glaucus, son of Minos 5. 2
- Globe-fish (*ροδόρως*) 12. 25; (7 δόνα) 12. 13; (*δίσωρξ*) 3. 18
- Glue (*κόλλα*), from fish 17. 32
- Gnat (*όσφρος*) 9. 3; 14. 22
- Gnawer (*τροκίτης*), fish, and dolphins 1. 5
- Gnu (*καυράβλεσσος*) 7. 5
- Goat (*αίγ*), in Armenia 17. 31; its breathing 1. 53; of the Caspi 17. 34; in Cephalonia 3. 32; cures cataract 7. 14; in Egypt 3. 33; fed on fish 16. 35; and goatsucker 3. 39; horns and hide 12. 43; and human spittle 7. 26; on Icarus Isl. 11. 9; in Illyria 5. 27; in India 4. 32; 16. 20; in Libya 16. 33; in Lycia 16. 30; on Mimas 5. 27; sagacity 7. 26; in Sardinia 16. 34; and sargues 1. 23; in Seyros 3. 33; sexual stimulants 9. 48; and sheep 5. 48; 7. 26; teeth and hoofs 11. 37; as weather-prophet 7. 8; wild 16. 20; 17. 31; also 5. 40; 6. 16; 9. 31. *See also* Flocks, Ibex, Udad
- , He- (*σπύρος*), leads flock 7. 26; lecherous 7. 19; sexual stimulants 9. 54
- , She (*χίμαιρα*), and Crathis 6. 42; 12. 43
- Goatsucker (*αίγοςβελος*) 3. 39; 16. 22
- Goby (*αυβός*), poisonous 2. 50; in Red Sea 17. 6; also 3. 18
- Gods of the Household (*θεοί μύκας*), and swallows 10. 34
- Gold (*χρυσός*), ants guard 3. 4;

INDEX: ENGLISH

- gryphons guard 4. 27; magnet for 10. 14; touchstone for 3. 13
 Golden Eagle (*χρυοδερος*), and bull 2. 39; called *doreptas* *id.*
 Golden Oriole (*χλωρος, χλοοπλαν*), and cuckoo 3. 30; habits 4. 47
 Goldfinch (*δυναθιδας*), and crested lark 4. 5
 Goose (*γας*), diet 5. 29; eggs eaten 14. 13; and golden eagle 2. 39; Lacydes and 7. 41; loves boy 5. 29; — Glaucus *id.*; saves Capitol 12. 33; silent over mt Taurus 5. 29; young of 7. 47; also 5. 50(f); 9. 10; 11. 37; 13. 25
 —, Egyptian (*χρηαλωθη*), see Egyptian Goose
 Gordius, and eagle 13. 1
 Gorilla 17. 9n.
 Grafting, of trees 9. 37
 Grape-spider (*αδς*) 3. 86
 Grapes (*σταφυλας*), a kind of sea-weed 13. 3. See also Vine
 Grass (*πας*), medicine for dog 5. 46
 — wrack (*πασιαν*) 13. 3
 Grasshopper (*τραυθαλλας*) 8. 19
 Gratitude, of animals 4. 44; 6. 44; 8. 3, 22; Persians and 8. 3; of serpent 10. 48
 Grayling (*θραυαλλας*), how caught 14. 22
 Great Sea, see Indian Ocean
 Great Sea-perch (*ερεως*) 5. 18; 12. 1
 Great Tunny (*δρακωνας*), how caught 1. 40
 Greek language, and elephant 11. 25
 Greenfinch (*χλωπεας*), and turtle-dove 5. 48
 Groom, killed by foal 4. 8
 Grub (*ακαδης*) 2. 52
 Gryphon (*γρυψ*), guards gold 4. 27
 Guinea-fowl (*ακκαυπας*), in Leroc 5. 27; myth of 4. 42
 Gurnard (*λαπα*) 10. 11
 —, Flying (*χελιδων*), see Flying Gurnard
 Gyarus, island, rats in 5. 14(f)
 Haemonia, spring on mt Oesa 8. 11
 Hailstorm, mice produced in 2. 56
 Hair (*δρις*), depilatories 13. 27; dyeing of 1. 48; kind of seaweed 13. 3; loss of 8. 15; — caused by snake-bite 15. 18; 17. 4; — cure for 14. 4; of yak 16. 11. See also Horse-hair
 Hake (*δωρ θαλδριος*) 5. 20; 6. 30; 9. 38
 Halcyon (*δαμων*), and ceryl 5. 48; 7. 17; and fair weather 1. 36; nest of 9. 17; vocal 6. 19
 Hallex, river 5. 9n.
 Halia, dau. of Sybaris 12. 39
 Hamaxitus, mice worshipped at 12. 5
 Hamilcar, Carthaginian general, loots temple at Eryx 10. 50
 Hammer-headed Shark (*δρυαυα*) 9. 49
 Hand, left 5. 37
 Hanno, Carthaginian general, his tame lion 5. 39
 Hare (*αγριος*), characteristics 2. 12; double liver 5. 27; 11. 40; ears 13. 14; and fox 13. 11; and golden eagle 2. 39; habits 13. 13; and hounds 5. 24; 6. 59; and hunters 6. 47; 13. 14; on Icarus isl. 11. 9; male, bears young 13. 12; mountain h. 13. 14; tame, and falconry 4. 26; as weather-prophet 7. 8; in winter 13. 24; young of 7. 47; 13. 11; also 7. 19; 9. 10
 Harp (*παλινδρον*) 17. 6
 Harpe (*δωρη*), bird 4. 5. See also 1. 35n.
 Harper (*καθαροδης*), fish 11. 33
 Hatred, mutual, of animals 1. 32; 4. 5; 5. 48; 6. 22; of birds 4. 5; 6. 45
 Hawk (*ιδας*), Antiochus called 'H.' 7. 45(ill); cures defective eyesight 2. 43; diet and habits 10. 14; in Egypt 2. 43; and fowls 5. 50(f); moulting of 12. 4; and pigeons 3. 45; reveals sacrilege 2. 43; sacred in Egypt 7. 9; 10. 14; sends dreams 11. 39; and snakes and scorpions 10. 14; tame 4. 44; at Tentyra 10. 24; three-legged 11. 39; various kinds 2. 43; 12. 4; also 11. 37. See also Sea-hawk
 Heart (*καρδια*), double 10. 35; 11. 40; 14. 6; position of, in men and animals 4. 20
 Hebe, temple of 17. 46
 Hebrus, river 2. 1
 Hecate, and marten 15. 11
 Hector, Trojan hero 6. 8, 50
 Hedgehog (*χθονος χερσας*), and fox 6. 24, 64; guile of 6. 54; medicinal uses of 14. 4; spitefulness of 4. 17; stores fgs 3. 10
 Helen, of Troy, and blood-letter snake

INDEX: ENGLISH

15. 13; and Thonis 9. 21; also 1. 26; 4. 41a.; 7. 19; 11. 27; 14. 8
 Helice, in Achaia, earthquake at 11. 19
 Heliopolis, lions at 12. 7; phoenix at 6. 58
 Hellesbore (ἑλλήβορος), white, and scorpion 9. 27; also 1. 58
 Hellespont 6. 13
 Helorus, in Sicily 12. 30
 Hemlock (κίονος), fatal to man 4. 23; — to swans 3. 7; pigs eat 4. 23
 Hēn (ἡν), at temple of Hebe 17. 46; also 13. 28; (ἡν ὀφθαλμὸν) defeats cock 5. 5
 Henbane (σκονδαλινός) 9. 32
 Hepatus (ἡπατος), fish 9. 38; 15. 11
 Hephaestus, lion sacred to 12. 7; temple of, at Btina 11. 3; also 2. 80
 Hera, bathing of 12. 30; bird sacred to 12. 4; and Gerana 15. 29; and Nemean Lion 12. 7; priestess of 9. 65; temple of, at Lavinium 11. 16; vulture sacred to 10. 22; also 7. 15; 12. 40; 17. 46
 Heraclea, in Macedonia 14. 25
 — Pontica 15. 5
 — Stone of ('Ἡρακλειδὴς λίθος), see Magnet
 Heraclia, woman of Tarentum, and stork 8. 22
 Heracleopolis 4. 54; 10. 47
 Heracles, Egyptian district named after 4. 54; and Hind of Ceryneia 7. 39; and Hydra 5. 16; 9. 23; and mares of Diomedes 15. 25; mice reverse 6. 40; nursed by marten 12. 5; temple of 17. 46; also 12. 3
 —, Pillars of, see Pillars of Heracles
 Hermes, and Apis 11. 10; bird sacred to 12. 4; and ibis 10. 29
 Hermione, Demeter worshipped at 11. 4
 Hermit-crab (καρκινός) 6. 28; 7. 31
 Hermopolis, in Egypt, priests of 10. 29; also 10. 27
 Herod, king of Judaea 6. 17
 Heron (ἡρὼς), and crow 5. 48; as omen 10. 37; and oysters 5. 35; and sea-mew 4. 5; and sorcerers 1. 55; and young 3. 28; also 17. 22
 —, Buff-backed (ἀσπός), and horse 5. 48; imitates horse neighing 6. 19
 Herostratus 6. 40
 Hibernation, of bears 6. 3
 Hiocups (ἡϊός) 9. 31

Hierapolis, see Bambyce
 Hiero, 'the Tyrant' 7. 8
 Hind (ἡνδορ ὄνυξ), horned 7. 39
 Hipparchus, astronomer 7. 8
 Hippolytus epul.
 Hippomanes (ἵππομανές, 'mare's-frenzy') 3. 17; 14. 18
 Hippon, of Samos, philosopher 6. 40
 Hippopotamus (ἵπποπόταμος), a cannibal 7. 19; devours crops 5. 53; also 11. 37
 Hippurus (ἵππουρος), fly 15. 1
 Honey (μέλι), cure for epilepsy 5. 42; and eagle's gall 1. 42; in India 15. 7; and pepper as stimulant 9. 48; from Scythia 2. 58; from various lands 5. 42; also 2. 57; 10. 10
 Hoofs, cloven and solid 11. 37
 Hoopoe (ἑοῦφ), Egyptians worship 10. 16; and gazelle's fat 5. 46; myth rel. to 16. 5; nest of 3. 26; and sorcerers 1. 35
 Horn (κέρας), of Arabian cows 12. 20; of bulls 2. 30; of doe 7. 39; effect of removing 9. 54; of Ethiopian bulls 17. 45; a gigantic 3. 34; of ibex 14. 16; of Indian wild ass 4. 52; loss of 8. 15; of oxen 5. 27; 12. 19; of Scythian ass 10. 40; of stag 3. 17; 6. 5; 12. 18; — and snakes 9. 20; stops poison 3. 41; 4. 52; 14. 18
 Hornbill (μορσέρος) 17. 10
 Horned Ray (βορὴ θαλάσσιος) 1. 19; 11. 37
 Horse (ἵππος), age of 15. 25; before battle 6. 10(ii); in battle 6. 6; as bodyguard 7. 46; and buff-backed heron 5. 48; and camels 3. 7; 11. 36; in Caspian territory 17. 17; cured by Serapis 11. 31; dances 6. 10(i); 10. 23; of Diomedes 15. 25; docility of 16. 23; dreads corpses 18. 25; enjoys being washed 11. 35; fed on fish 15. 25; feeds with mare 4. 8; of the Getae 15. 24; gratitude of 6. 44; of India 13. 9, 25; 18. 9; of Libya 3. 2; 14. 10, 14; likes marshland 4. 6; maddened 15. 25; no lower eye-lashes 4. 50; numbed by wolf 1. 36; and perfumes 18. 24; of Persia 3. 3; 18. 25; pride 2. 10; racing 15. 24; retention of urine 11. 18; hh. of Rhesus 16. 25; small kind 16. 37;

INDEX: ENGLISH

- at Sybaris 6. 10(I); 16. 23; teeth 11. 37; trained for war 16. 25; wasps born from carcase 1. 28; wild 16. 8; also 5. 50(I); 11. 37. See also Foal, Lycospades, Mare
- Horse-fly (*μῦσας*) 4. 51; 6. 37
- Horse-hair, for fishing-line 12. 43
- Horse-mackerel (*γαῖος*), in Red Sea 12. 25; (*ρῶδωπος*) causes miscarriage 13. 27
- Hortensius, Roman orator, and peacocks 5. 21; also 3. 42
- Horus (Apollo) 7. 9; 10. 14; 11. 10
- Hound, see Dog
- Household Gods, see Gods
- Hundred, cows count a 7. 1
- Hunter (*δυσκός*), bird, see Mynah
- Hunuman, monkey 16. 10a
- Hydra, of Lerna 5. 16; 9. 23
- Hyena (*ἄενα*), changes its sex 1. 35; and dogs 3. 7; 6. 14; 7. 22; gull of, and ibis 6. 46; imitates human voice 7. 22; and leopard 6. 22; stupefying power 6. 14
- fish (*ἄενα*), causes nightmare 13. 27; ill-omened 9. 49
- Hyllus, son of Heracles 12. 31
- Hypanis, river 5. 43
- Hyperboreans 4. 4; 11. 1, 10
- Hyrcania, dogs of 7. 38; 16. 10
- Iasus, in Caria, dolphin and boy at 6. 15; 8. 11
- Iberia (Spain), merchants from 13. 6; rabbits in 13. 15; smoked fish from 13. 6
- Ibex (*αἰγὸς*), of Libya 14. 16
- Ibis (*ἰβίς*), and clysters 2. 35; feathers of, and snakes 1. 38(II); habits 10. 29; and hyena's gull 6. 46; and moon 2. 35, 38; never leaves Egypt 16; prefers clean water 7. 45(I); and snakes 2. 38
- Icaria, island in Aegean 15. 23
- Icarus, first to cultivate vine 7. 28
- Icarus, island in Persian Gulf 11. 9
- Iccus, of Tarentum, athlete 6. 1
- Ice (*κρύσταλλος*), on the Eridanus 14. 29; fox tests 6. 24; 14. 26; on the Ister 14. 26; also 15. 8
- Ichneumon (*ἰχνημὼν*), and asp 3. 22; 5. 48; 6. 38; 10. 47; bisexual 10. 47; and crocodile 8. 25; 10. 47; sacred to Leto 10. 47; also 17. 17
- Ichthyophagi, pearl-fishers 15. 8
- Ida, mt in Crete 17. 35
- , mt in Phrygia 8. 11; 10. 14
- Idomeneus, king of Crete 15. 24
- Idumaea, see Edom
- Ilex (*εἰλεξ*), numbs lion 1. 36
- Ilium, see Troy
- Illyria, goats of 5. 27; jackdaws in 3. 12; war with Chaonia 11. 27
- Impregnation, of mares by wind 4. 6; of partridges 17. 15; of vultures by wind 2. 46
- Incest, animals abhor 3. 47; 4. 7; 6. 39; instances of 3. 47; 6. 39
- India, Alexander the Great in 15. 21; 16. 3; animals of 16. 15, 20; ants in 3. 4; 16. 15; birds of 13. 18; 16. 2-5; 17. 23; cinnamon in 2. 34; crimson dye from 4. 46(I); Dog-heads in 4. 46(II); elephants in 4. 24; 5. 55; 12. 44; 13. 7, 8, 25; falconry in 4. 26; fishes in 16. 12, 13; goats in 4. 32; gryphons in 4. 27; honey in 15. 7; hoopoe in 16. 5; horn from 3. 34; horses in 13. 25; hounds of 4. 19; 8. 1; lions in 17. 26; Macedonians settled in 16. 3; manāḥ pheasant in 17. 23; mantichore in 4. 21; medicinal plants in 4. 36; 12. 32; monkeys in 17. 25; orion in 17. 22; ox-races in 15. 24; pangolin in 16. 6; pearl-oysters in 15. 8; pigs not found in 3. 8; 16. 37; poisons in 4. 41; 12. 32; Payll of 16. 37; pythons in 6. 21; scorpions in 16. 41; sheep in 3. 3; 4. 32; snakes in 12. 32; 15. 21; 16. 41; 17. 2; trees in 13. 18; unicorns in 3. 41; wild asses in 4. 52; 16. 9; wild horses in 16. 9; yak in 16. 11
- , king of, and animal contests 15. 16, 24; his elephants 13. 22; 17. 29; his food 14. 13; and hoopoe 16. 5; his parks 13. 18; presents for 13. 25; 15. 14; also 3. 46; 4. 41
- Indian historians 16. 20
- language, and elephant 11. 14, 26
- Ocean, called the 'Great Sea'
16. 17, 18; deadly fish in 8. 7; monsters in 16. 12; sea-hare in 16. 19; snakes in 16. 8; turtles in 16. 17
- Indus, river, prawns in 16. 13; snake in 5. 3
- Inflator (*δούλος*), fish, see Globe-fish
- Ingratitude, punished in Persia 8. 3

INDEX: ENGLISH

- Insects (*ἔρποντα*), and oil 4. 18; also 11. 37
- Intestines (*σπλάγχνα*), worm in 9. 33
- Io, mother of Baphus 11. 10
- Ionian Sea 13. 19; 14. 1
- Ios, boy and dolphin at 2. 6
- Iphis 1. 16; 8. 26
- Iris (*ἰρῖς*), charm against sorcery 1. 35
—, goddess 7. 27
- Iron (*σίδηρος*), rats eat ore 5. 14(i); 17. 17; ring of, aids eyesight 5. 47; also 16. 6
- Ischomachus, character in Xen. Oec. 6. 43
- Isinglass, see Glue
- Isis, and dogs 10. 45; and gazelles 10. 23; represented as horned 10. 27; statues decorated with asps 10. 31; — with vultures' feathers 10. 22; worshipped at Coptos 10. 23
- Issedonians 3. 4
- Issus, battle of 6. 48
- Ister, river, fish in 14. 23; ice-bound 14. 26; sheat-fish in 14. 25
- Isthmian Games 6. 1
- Istrian Sea, clams in 15. 12
- Italy, field-mice in 17. 41
- Itch (*ῥάψα*) 14. 4
- Ivory (*ἰβάριον*), tables of 2. 11; workers in 17. 32
- Ivy (*κιστός*), charm against sorcery 1. 35; elephants eat 7. 6; 10. 10
- Jackal (*θαῖς*), its coat 12. 28; friendly to man 1. 7; young of 7. 47
- Jackdaw (*καλαδὴς*), fed at public expense 3. 13; how caught 4. 30; and locusts 3. 12; loves boy 1. 6; 12. 37; and Veneti 17. 16; as weather-prophet 7. 7
- Jaundice (*ἰκτερός*), remedy for 14. 2; 17. 13
- Jay (*αἰάρα*) 6. 19
- Jealousy, in animals 3. 17; 6. 42; 7. 25; 8. 30; 11. 15; in elephants 10. 1; 11. 15; in fishes 1. 14, 36; 9. 63; in purple coat 3. 42; 5. 28; 7. 25; in seal 3. 19; in stork 8. 20
- Jelly-fish (*σινέκων*), flesh of, as depilatory 13. 27
- Jerboas (*μῆρ θίρως*) 15. 26
- John Dory (*χαλκεὶς*) 10. 11
- Juba I, king of Numidia 7. 23; 9. 58
- Judaea 6. 17
- Juniper (*δάρυδρος*), fishing-rod of 13. 2
- Kepos (*κῆπος*), monkey 17. 8
- Kestrel (*καρχαρῆς*), never drinks; love of mate 2. 43; (*καρχαρῆς*) 12. 4
- Kid (*ῥόδος*), and leopard 6. 2; also 5. 50(ii); 7. 8; 9. 10
- Kidney (*νεφρός*), fourfold in stags 11. 40; medicine for 14. 4
- Killer Whale 15. 3a
- Kite (*ἰάσος* s.v.l.), and pondweed 6. 46; and shearwater *ib.*; (*ἰετός*) in falconry 4. 26; and fowls 5. 50(i); and raven 4. 5; 5. 48; and shearwater 5. 48; and sorcerers 1. 35; steals meat 2. 47
- , Mountain- (*ἄσκη θρεός*) 2. 47
- Knucklebones (*δορδάλας*), of the wild ass 4. 52
- Labranda, temple of Zeus at 12. 30
- Labyrinth, in Crete 6. 43
- Lac-insect 4. 46(i)
- Lacedaemon 17. 6. See also Sparta
- Laconia, purple wool from 15. 10
—, Gulf of, sea-monsters in 17. 6
- Lacydes, philosopher, and goose 7. 41
- Laenilla, and her sons 7. 15
- Laertes (*λαέρτης*), (i) kind of ant, (ii) kind of wasp 10. 42
- Latus, king of Thebes 3. 47; 6. 15
- Lake-dwellers, of Ethiopia 6. 10(i)
- Lamb (*ῥάως*), a freak 12. 3; also 5. 25; 7. 8; (*πρόωρον*) 5. 50(ii)
- Lammergeier (*φάβη*) 12. 4. See also Aegypius
- Lamp-black (*μέλας*), as cosmetic 17. 25
— wick, see Wick
- Languages, variety of 5. 51
- Lantern (*ἰνός*), fishing with 2. 8
- Lanarium, see Lavinium
- Lap-dog (*κυνέσκω*), devotion to master 7. 40; Melitean 16. 6; reveals adulterer 7. 25
- Lapis lazuli (*λαζούρι*) 13. 17; 14. 9
- Lark (*καρπούριος*), myth rel. to 16. 6; and sorcerers 1. 35; also 3. 30
—, Crested, see Crested Lark
- Larva (*εὐαλόη*), of bee 5. 11
- Latage, Indian city 16. 10
- Latinus, king of Latium 11. 16
- Latnus, mt, scorpions on 5. 14(ii)
- Laurel, see Bay-trees
- Lavinia, dan. of Latinus 11. 16
- Lavinium, temple of Hera at 11. 16
- Lead (*μολύβη*) 12. 43; 14. 25; 15. 28; 17. 25

INDEX: ENGLISH

- Leader, large fish used 2. 13
 Lebadea 17. 10
 Leech (*σέλλα*), and crocodiles 3. 11; 12. 15
 Leak (*πράσιος*) 9. 39; (*καπρόν*) chopped 1. 12. 42
 — cutter (*πρασικομπίς*), insect 9. 39
 Lemnos, isl., jackdaws in 3. 12
 Leness, festival of 4. 43
 Lenessus, cavalry officer, and horse 11. 31
 Leontopolis 12. 7
 Leopard (*λεοπαρδάλις*), in Armenia 17. 31; in Caria 17. 43; how caught 13. 10; and hyena 6. 22; and kid 6. 2; in Lycia 17. 43; and monkeys 5. 34; 8. 6; scent of 5. 40; 8. 6; toes of 4. 49; young of 5. 50(ii); 7. 47; also 1. 31; 7. 48; 11. 37. *See also* Ampelus, Panther
 Leopard-fish (*λεοπαρδάλις*) 9. 49; 11. 24
 Leopard's-choke (*λεοπαρδαλίζων*), *see* Aconite
 Leprosy (*ἀλφός*, *λέπρα*), conveyed by pigs 10. 16
 Lerna, Hydra of 5. 16; 9. 23
 Lernea, isl., gulnea-fowls in 4. 42; 5. 27
 Lesbos, isl., people of 2. 6; also 12. 41
 Leto, goddess, cock attends 4. 29; goes to Delos 4. 4; ichneumon sacred to 10. 47; as she-wolf 10. 26
 Lettuce, Wild (*θραδικήν ἀγρία*), cures defective eyesight 2. 43
 Leucas, isl., temple of Apollo in 11. 8
 Leucatas, promontory 13. 19
 Libanus, mt 5. 56
 Libya, Aphrodite goes to 4. 2; asps in 3. 33; 6. 38; asses of 12. 16; boiling lake in 14. 19; cattle of 16. 33; crocodiles in 17. 6; dangers of travel in 3. 31; gazelles of 14. 14; gun bred in 7. 6; goats in 7. 8; 16. 33; grape-spider in 3. 36; horses of 3. 2; 14. 10, 14; ibex of 14. 16; islands off 2. 43; lions in 17. 27; mares of 12. 44; mules in 2. 7; Nomads of 6. 10; porcupines of 12. 36; Paylli of 16. 27-8; scorpions in 6. 23; stags not found in 17. 10; tortoises of 14. 17; wild cattle of 14. 11; wild swine not found in 17. 10; also 3. 13; 12. 32
 Libyan Sea 10. 36
 Libyans, and elephants' tusks 6. 56; and snakes 1. 57; their horses 3. 2
 Lictors' rods (*πάβλοι*) 10. 22
 Lignite (*λίγνις λίθος*) 5. 47
 Liguria, tunny-fishers of 13. 16; women of 7. 12
 Limpet (*λεπιδά*) 6. 55
 Lion (*λέων*), Androcles and 7. 48; and antelopes 5. 48; in Armenia 17. 31; and bear 3. 21; 4. 45; bones emit fire 4. 34; and bulls 5. 48; and camels 17. 36; and cattle 5. 39; and cock 3. 31; 5. 50(i); 6. 22; 8. 28; 14. 9; compared to dolphin 15. 17; eat monkey 5. 39; 16. 17; in Egypt 12. 7; and elephants 7. 36; extirpate tribe 17. 27, 41; and fire 6. 22; 7. 6; food 5. 39; gait 9. 30; habits 4. 34; in India 17. 26; and Indian hounds 4. 19; 8. 1; and lions 4. 3; 11. 26; and Moors 3. 1; Nemean 12. 7; never sleeps 5. 39; numbed by ilex 1. 36; in old age 9. 1; prepares for battle 5. 39; 6. 1; 13. 14; and sea-lion (ii) 14. 9; silent at birth 9. 6; tame 4. 46; 5. 39; 12. 23; vengeance of 7. 23; as weather-prophet 7. 8; and young 4. 34; 5. 50(ii); 7. 47; young li. blind at birth 4. 34; — *see also* as soon as born 5. 39; also 1. 31; 3. 27; 4. 21; 11. 37
 —, sign of the Zodiac 12. 7
 Lioness (*λέαινα*), kills Tyrant of Ambracia 12. 40; and lion 4. 3; number of cubs 4. 34; suckles young 5. 50(ii)
 Lion's-hane (*λεοντοφάνος*), unknown animal or insect 4. 18
 Little Cormorant (*κολοιδός*), and sea-mew 5. 48
 Liver (*ήπαρ*), double in hare 5. 27; 11. 40; — in toad 17. 15; of fish 12. 13; 13. 4; of mouse 2. 56; remedy for disordered 14. 2
 Lizard (*ουδρος*) in Arabia 16. 41; and veps 1. 63; blinded, regains sight 5. 47; in India 16. 41; scorpions and 8. 13; vitality of 2. 23
 Lobster (*δασυπόδ*), and octopus 6. 22; and moon 9. 6; none in Euxine 4. 9; also 8. 23; 11. 37. *See also* Sea-lion (ii)
 —-lard (*λέοντος στέαρ*), in sea-lion (ii) 14. 9
 Locris, in Italy, cicadas in 5. 9

INDEX: ENGLISH

Locust (*ἀκρία*), of Arabia 10. 18; causes war 11. 27; and jackdaws 3. 12; (*σάβρα*) in Galatia 17. 19; vocal 6. 19
 Louse (*βέβη*) 9. 19
 Lovers (*ἐρῶντες* and *ἐρῶμενος*), in Crete 4. 1
 Lucerne (*ἀνθρακί*) 12. 11
 Lucullus 3. 42
 Luings (*μενέων*), none in insects 11. 37
 Lusi, in Arcadia 10. 40
 Lusias, river 10. 38
 Lycæon, king of Bœothia 10. 48
 Lycia, Chimaera in 9. 23; goats of 16. 30; leopards of 17. 43
 Lycopolis, in Egypt 10. 28
 Lycospades (*Λυκοσπάδες*), horses, characteristics 16. 24
 Lycurgus, Spartan lawgiver, respect for old age 6. 61; 7. 15
 Lycus, river 12. 14
 Lydia, dancing-girls in 12. 9; fish as food for cattle in 15. 25; francolins in 15. 27; gardens of Cyrus in 1. 69
 Lying, Egyptians abhor 11. 11
 Lynx (*λύγξ*), described 14. 6; its urine 4. 17; young of 7. 47
 Lyre (*λύρα*), of tortoise-shell 14. 17
 Lysander, Spartan general 1. 59
 Lysimachus, king of Thrace, his dog 6. 25; also 15. 2
 Macedon, son of Lycæon 10. 48
 Macedonia, fish as cattle-fodder in 15. 25; fly-fishing in 15. 1; Macedonians settled in India 18. 3; pigs in 3. 35
 Mackerel (*σκόρδαρος*), tame 14. 1. *See also* Spanish Mackerel
 Madwort (*ἀλυσσών*), remedy for hiccups 9. 31a.
 Maeander, river 12. 14
 Mædi, Thracian tribe 9. 20
 Maeotis (*μαεώτις*), fish, foretells rise of Nile 10. 19
 Maeotis, lake 6. 65
 Magic (*μαγεία*), in Egypt 6. 33. *See also* Sorcery
 Magnesia, dogs of 7. 38; war against Ephesus 11. 27
 Magnus ('*Ἡρακλείδης Ἀβας*) 10. 14
 Maidenhair fern (*δελανύριον*), charm against sorcery 1. 35
 Maigre (*οὐλαία*), otolith in 9. 70(). *See also* Chromis

Male, higher than the female 11. 26
 Mallow (*μαλάρα*) 1. 58
 Malmignatte (*μαλμυγιάττω*), poisonous 9. 11; 17. 11; and Psylli 1. 57
 Maltha (*μαλθα*), octacean 9. 49
 Mani Pheasant (*καρπός*) 17. 23
 Mandrill 10. 25a.
 Mandrobulus, of Samos 12. 40
 Mane, mare's, clipped 2. 10; 11. 18; 12. 16
 Manlius, Marcus, guards Capitol 12. 33
 Mantichore (*μαντιχόρας*) 4. 21
 Many-plies (*ἄγρος*, third stomach of ruminant) 5. 41
 Marathon, battle of 7. 38
 Mare (*ἴστρος θήλειαν*), adopts foal 3. 8; bronze statue of 14. 18; good at drawing chariot 11. 36; and hippocamnes 3. 17; 14. 18; impregnated by wind 4. 6; lecherous 4. 11; loved by groom 4. 8; mated with ass 2. 10; 12. 16; — with foal 4. 7; memory 6. 48; miscarries 9. 54; 13. 27; and music 12. 44; 15. 25; in Moesia 15. 25; Olympic victories 12. 40; rescues Darius 6. 48; sexual stimulants for 9. 48; shame at loss of mane 2. 10; 11. 8; as term of abuse 4. 11
 Mareia, lake, in Egypt 6. 32
 Mare's-frenzy, *see* Hippocamnes
 Mares, king of Egypt, and crow 6. 7
 Marjoram (*ἀρβύκων*), medicine for birds 5. 46; protects against snakes 3. 5; 6. 12
 Marmot (*μαρμόν*?) 7. 47n.
 Marriage custom, in Thessaly 12. 34. *See also* Weddings
 Marrow (*μασλός*), of evil-doers 1. 51
 Marsh-tit (*μελαγροδρυφός*), and agnoscatus 8. 46
 Marten (*μαλίν*), history and character 15. 11; none in Rhænæa 5. 8; quits falling house 11. 19; — Helice 45; and Hercules 12. 5; and snake 4. 14; tail of, and dogs 9. 85; as weather-prophet 7. 8; worshipped at Thebes 12. 5; also 5. 50(); 9. 41
 — fish (*μαλίν*), carnivorous 15. 11
 Massagetae, copulate openly 6. 60; and Cyrus II 7. 11
 Massalia, tunny-fishers of 13. 16
 Mastic tree (*οξύς*) 6. 42; 7. 8; 10. 10
 Mauretania, asses of 14. 10; elephants

INDEX: ENGLISH

- in 14. 5; leopards in 5. 54; 13. 10.
See also Moors
Meal (*ἀλεσπερ*), from fish 17. 31
Medes, sorceress 1. 54; 2. 14; 7. 15; 14. 25
Media, sparrows in 17. 41; *also* 1. 14; 5. 21; 15. 26; [s.v.l.] honey in 5. 42
Medicine, in the Heroic Age 2. 18
Megara, besieged 11. 14; 18. 36; decrees of Pericles against 11. 27; plague of flies at 11. 28
Megistias, soothsayer 3. 8
Melanurus (*μελάνουρος*), fish, 1. 41
—, snake, syn. of dipsas 6. 61
Meleager, son of Oeneus 4. 42; birds called after him 46
Meliboea, lake 12. 29
Melita, lap-dog from 7. 40; 16. 6
Memnon, son of Ros, tomb of; birds called after him 5. 1
Memory, in animals 4. 35, 44; 6. 10(ii), 48; 7. 23, 48; 8. 3, 32; 10. 48; 11. 14; loss of, after snake-bite 17. 4
Memphis, Apis at 11. 10; dogs of 7. 19
Menelaus, and Antenor 14. 8; compared to eagle 1. 42; in Egypt 9. 21; 15. 13; and Paris 1. 26; 7. 19; 10. 1; and Proteus 9. 50
Menis, king of Egypt 11. 10
Menoetius, father of Patroclus, 2. 18
Menstruous woman, effect on caterpillars 6. 36
Mentor, his dog 7. 40
Mercenaries, earliest, from Caria 12. 80
Merlin (*αἰδύλων*), raven and 2. 51
Mermnus (*μέρμνος*), bird 12. 4
Mesopotamia, fountain in 12. 30
Metelis, in Egypt, sacred snake at 11. 17
Methone, siege of 9. 7(ii)
Metropolis, in Asia Minor 16. 38
Micon, painter and sculptor 4. 50; 7. 23
Midas, king of Phrygia 13. 1
Migrants (*ξείδες*), fishes 9. 46
Miletus, wool of 17. 24; *also* 15. 23
Milk (*γάλα*), cure for ophthalmia 13. 7; honeyed 15. 7
Millet (*κείρυκος*) 4. 41
Milo, of Croton 6. 55
Miltiades, Olympic victories of 12. 40
Mimas, mt, goats on 5. 27
Mimicry, by animals 7. 22; by birds 8. 19; by monkeys 5. 26; 7. 21; 17. 25
Minnow (?) (*κοψ*) 1. 58
Minos, his son 5. 2
Mithridates, king of Pontus, his body-guard 7. 46
Mnemonic systems 6. 10(ii)
Minus, sacred bull 11. 11
Moeris, lake 6. 7
Moesia, mares in 15. 25; oxen in 2. 53; M. inferior, fishing in 14. 25
Mole (*δωδλάξ*), none in Boeotia 17. 10
Mollusca, Cephalopod (*μαλάκια*), *see* Cephalopod Mollusca
Molossia, dogs of 3. 2; 10. 41; 11. 20
Monkey (*πῆμκος*), and cats 5. 7; imitative faculty 5. 26; 7. 21; 17. 25; large, in India 17. 25; and leopard 5. 54; 8. 6; lion eats 5. 29; 15. 17; in Prasias 16. 10; 17. 39; satyr-like 16. 21; scalds baby 7. 21; three kinds 15. 14; young of 7. 47. *See also* Baboon, Gorilla, Kapea, Mandrill, Onocentauria, Sphinx
Monkey-fish (*πῆμκος θαλάσσιος*), *see* Sea-monkey
Monkey-spider (*πῆμκος*) 6. 26
Moon (*σελήνη*), effect on fish and animals 9. 6; 15. 4; elephants worship 4. 10; and epilepsy 14. 27; and ibis 2. 35, 38; Nemean lion and 12. 7; pigs sacrificed to 10. 16
Moon-fish (*σελήνη*) 15. 4
Mooring-stone (*αἰβάτα*) 12. 43
Moors, hunt for elephants' tusks 14. 5; and lions 3. 1; *also* 14. 6. *See also* Mauretania
Moray (*μύρανα*), and conger-eel 5. 48; and crayfish 1. 32; 9. 25; and cuttlefish 1. 32; escapes capture 1. 33; mates with viper 1. 50; 9. 66; miraculous cure by 11. 24; numbed by fennel 1. 37; tams 8. 4(i); *also* 8. 13; 9. 46; 11. 37
Mosquito (*κόκκος*), bait for fish 14. 22; plague of mm. 17. 40
Moth (*ἀδύγη*, f.l.; qu. leg. *φάλακκα*?), and bees 1. 58
Mouse (*μῦς*), and dead bodies 5. 49; in Egypt 6. 41; escapes drowning 5. 22; at Hamaxitas 12. 5; liver of 2. 36; in Pontus 6. 41; plagues of mice 12. 5; prolific 9. 3; 17. 17; proverb rel. to 12. 10; quits falling houses 6. 41; 11. 19; reverses Heracles 6. 40; salacious 12. 10;

INDEX: ENGLISH

- shower of mice 2. 56; called *amni-*
thus 12. 5; in Thebaid 2. 56;
various kinds 15. 26; as weather-
prophet 7. 8; also 9. 41. See also
Accmys, Fieldmouse, Jerboa, Rat
- Mule (*ὑπόφορος*), aged 6. 49; 7. 13;
how produced 12. 16; Indian 16. 9;
small kind 16. 37; snakes eat dead
2. 7; sterile 12. 16; (*δορός*) Thales
and 7. 43
- Mullein (*φλόμος*), and tadpoles 1. 58
- Mullet, Grey (*καυτορεύς*) and basse 5.
48; also 7. 19; 9. 7(i); (*κεφάλος*),
frugality 1. 3; how caught 13. 19;
also 14. 22; (*κ. δέφυγγος*) amorous
nature; how caught 1. 12
- , Red (*ταίχλη*), bears thrice a year
9. 51; 10. 2; cooking of 10. 7;
gluttony 2. 41; how caught 12. 42;
not eaten at Eleusis 9. 51, 65
- Murder, revealed by dog 7. 10; — by
elephant 8. 17
- Musie, and boars 12. 46; crabs 6. 31;
dolphins 2. 6; 11. 12; elephants
2. 11; 12. 44; mares 12. 44;
15. 25; sheep 7. 27; sprats 6. 32;
stags 12. 46; sting-ray 1. 39; 17. 18
- Mussel (*κόγχη*), and pelicans 3. 20
- Mustard (*κάρυ*), fatal to crested lark
6. 46
- Muzzle (*κρηός*), for horses 13. 9
- Myconus, isl., no bees on 5. 42
- Mytass, in Caria 12. 30
- Myllus (*μύλλος*), fish of the Danube
14. 23
- Mynah (*δρυπεύς*), Indian bird 8. 24;
(*κροκίον*) 16. 3; (*κροκόδρονος*?)
15. 14
- Myra, shrine of Apollo at 12. 1; also
8. 5
- Myron, *epil.*
- Myrtle (*μυρτιάς*), charm against sor-
cery 1. 25
- Myrus (*μύρος*), fish 14. 15
- Myria, see Moesia
- Mysteries, see Eleusinian Mysteries
- Mytilene 14. 29
- Nabis, king of Sparta 5. 15
- Naples 2. 66
- Naxos, isl. 15. 5; sheep in 11. 29
- Neades, monsters, proverb rel. to
17. 28
- Nemea, Lion of 12. 7
- Neocles, father of Themistocles 7. 27
- Nereids 12. 45; 14. 28
- Nereus 14. 28
- Nerites, myth of 14. 28
- Nestor, Greek hero 10. 8
- Nettle (*κισθῆ*), seed as stimulant 9. 48;
also 7. 36
- Neurt, Scythian tribe, their cattle
5. 27; 16. 33
- Nibas, in Macedonia, proverb rel. to
15. 20
- Nicaea, in Bithynia 7. 8
- , female elephant, nurses baby 11. 14
- Nicias, huntsman 1. 8
- Nicotheon, of Cyprus 11. 40
- Nicomedes, king of Bithynia 12. 37
- Night-hawk (*κισμάνος*) 12. 4
- Nightingale (*δεδόρ*), in captivity 3. 40;
5. 38; changes colour 12. 28; song
of 1. 43; 5. 38; 12. 28
- Nightmare, caused by hyena-fish
13. 27
- Nile, river, crocodiles in 5. 23; flood
foretold 5. 52; 10. 19; in flood
10. 43; 11. 40; hippopotami in
5. 53; renders flocks fertile 3. 33;
snakes in 2. 38; also 9. 18; 10. 45,
46; 11. 10; 12. 4
- Perch (*σολέρος*) 12. 29
- Noises, of various animals 5. 61
- Nomads, of Libya 6. 10(i)
- Nomaei, Libyan tribe, and lions 17. 27,
41
- Numbers, see Arithmetic
- Numbness, objects producing 1. 36
- Nut (*κέρπος*), fatal to tadpoles 1. 58
- Oak (*δρῦς*) 1. 45; 14. 25
- Oar-fish (?) (*γέρας*), see Crane-fish
- Ocean, see Atlantic Ocean
- Ochus, see Artaxerxes III, king of
Persia
- Octopus (*πολύπους*), bite of 5. 44;
changes colour 1. 32; and crayfish
ib.; 9. 25; 10. 38; and eagle
7. 11; eats fruit 9. 45; — own
tentacles 1. 27; 14. 26; incont-
nence 6. 38; and lobster 6. 22;
monstrous, at Puteoli 12. 6; and
moray 1. 32; none in Euxine 4. 9;
and olive-bough 1. 37; and rue ib.;
voracity 1. 27; also 11. 37
- Ocypterus (*ἀκρότερος*), bird 12. 4
- Odysseus, and Antenor 14. 8; and
Rhesus 16. 23; also 5. 54
- Oedipus 3. 47

INDEX: ENGLISH

- Oeneus, father of Meleager 4. 42
Oil (*elaia*), from fish 12. 41; (*elaion*) applied to wounds 2. 18; dead body in 9. 19; keeps teeth white 1. 48; kills insects 4. 18; of roses 14. 9; self-igniting, from snake 5. 3; from sheep's tail 4. 32; trap for jack-daws 4. 30; — moths 1. 58
Old age, elephants respect 6. 61; and snakes 6. 51; and cephalopod mollusca 11. 37
Olenus, in Achaia 5. 29
Olive-tree (*elaia*), fig-tree growing on 9. 37; leaves as fodder 16. 32; none in India 13. 18; and octopus 1. 37; pole from 12. 43
—, Wild (*akroos*), crown of, at Olympia 6. 1
Olympia, bronze mare at 14. 18
Olympias, mother of Alexander the Great 12. 6
Olympic Games, flies avoid 5. 17; 11. 8; horses victorious at 12. 40; women excluded from 5. 17; also 6. 1; 7. 8
Olympus, mt, wolves avoid 3. 32
Ombos, in Egypt, crocodiles at 10. 21, 24
Onion (*krdmuvon*) 10. 10
Onocentaur (*onocentauris*), ape 17. 9
Onomarchus, Tyrant of Catana, and tame lion 5. 39
Onuphis, sacred bull 12. 11
Ophlogenes (*ophlogenes*, of) 12. 39
Ophthalmia, cure for 14. 15; in elephants 13. 7
Opium 4. 41a
Oracle, at Didyma 13. 21. See also Delphi
Oraca, in Gedrosia 15. 25
Orchomenus, moles at 17. 10
Orestes 1. 24
Orion (*orion*), fabulous bird 17. 22
—, Boeotian hunter 10. 45
Orites (*orites*), hawk 2. 43
Oroetes, Persian satrap 7. 11
Orontes, river 12. 29
Ortolan (*ortolan*) 13. 25
Osiris 10. 45, 46
Osmylus (*osmylus*), kind of cuttlefish 5. 44; eats fruit off trees 9. 45
Ossa, mt, 8. 11
Ostrich (*ostrichos pnydion*), eggs 4. 37; — eaten in India 14. 13; fowls and 5. 50(i); growth 9. 58; how caught 14. 7; self-defence 4. 37; wings 2. 27; 8. 10
Otolith, in fishes 6. 30; 9. 7(i)
Otter (*otteris*) 11. 37; (*otteris vordmies*) medicinal properties 14. 21
Owl (*otlaos*), and crows 3. 9; 5. 48; ill-omened 10. 37; none in Græce 5. 2; as weather-prophet 7. 7; its wiles 1. 29; also 15. 28
—, Little Horned (*otlaos*) 15. 28
Ox (*otlaos*), bees born from carcass 2. 57; in Buboea 12. 36; freak 11. 40; hoofs 11. 37; hornless 12. 20; — in Moesia 2. 53; horns 12. 19; — on shoulders 5. 27; memory 4. 35; 6. 10(ii); ox-races 15. 24; services to man 2. 57; teeth 11. 37; threshes corn 4. 25; two kinds 15. 14; as weather-prophet 7. 8; wolves and 8. 14. See also Bull, Cattle, Cow
Oxyrhynchus (*oxyrhynchus*), fish 10. 46; 11. 24. See also Sturgeon
Oyster (*otteris*), herons and 5. 35; in Red Sea 10. 13; starfish and 9. 22; also 11. 37. See also Pearl-oyster, Red Thorny Oyster
— green (*otteris*) 13. 3
Paederasty 6. 15
Paeonia, aurechs in 7. 3; lake in 17. 30; women of 7. 12
Palatine hill, in Rome 10. 22
Pallor, toad causes 17. 12
Palm-grove (*otteris*), of Ceylon 16. 18. See also Date-palm, Dwarf-palm
Pamphyliis 8. 28
Pan, shrine of, at Aule 11. 6
Panathenaea, see Quinquatrus
Pancynium (*pancynium*), poisonous sea-weed 14. 24
Pandareus 5. 58
Pangæus, mt 3. 21
Pangolin (*pangolins*) 16. 6
Pantacles, Spartan Ephor, killed by dogs 11. 19
Panther (*panther*), tamed 15. 14; young of 7. 47. See also Leopard
Paphlagonia, partridges in 10. 35; 11. 40
Pappus (*pappus*), bird 3. 30
Papyrus (*papyrus*) 12. 43
Parasite (*parasites*), among fishes 9. 7(ii)

INDEX: ENGLISH

- Pareus (*παρεός*), snake 8. 12
 Paris, and Antenor 14. 8; and Menelaus 1. 26; 7. 19; 10. 1
 Parium, birds around 5. 1
 Parrot (*παρράκος, οὐραράκος*), in India 13. 18; 16. 2, 15; also 6. 19
 — Wrasse (*οὐράκος*), gall of, and jaundice 14. 2; how caught 1. 2; 12. 43; regurgitates food 2. 54; rescues companions 1. 4
 Parthenon, at Athens 6. 49
 Parthians 9. 29; 10. 24
 Partridge (*παρτός*), and Artemis 10. 35; as decoy-birds 4. 16; double heart in 10. 35; 11. 40; eggs 10. 35; eludes hunters 3. 16; 11. 38; impregnation of female 17. 18; incontinence 3. 5, 16; 4. 1, 16; 7. 19; medicine for 5. 46; of Paphlagonia 10. 35; 11. 40; pugnacity 3. 16; and ring-dove 5. 48; and sorcerers 1. 35; three kinds 4. 13; and tortoise 4. 5; varying notes 3. 35; young of 3. 16; 4. 12; 11. 38; also 13. 26; 16. 7. *See also* Sandpartridge
 — -catcher (*παρτίκος/θας*), bird 12. 4
 Parturition, easier in warm climates 12. 17
 Parysatis, sister and wife of Darius Ochus 6. 59
 Patavium 14. 8
 Patroclus 1. 42; 2. 18; 5. 1; 7. 27; 13. 7; 14. 25
 Pea (*πασυδός*) 9. 39
 Peacock (*ραδός*), described 5. 21, 32; and evil eye 11. 18; in India 13. 18; 16. 2; pea-hen and eggs 5. 32; tale of a sacred 11. 32; also 3. 43
 Pearl (*μαργαρίτης*) 10. 13; 15. 8
 — oyster (*μαργαρίτης*), Indian and other 15. 8
 Pelamyd (*πυλαμύς*), how caught 15. 10; (*δυία*) in Indian Ocean 16. 12
 Peleus 2. 18
 Pelias 5. 1
 Pelican (*πελεκάνος*), feeds young 3. 23; and mussels 3. 20; and quail 6. 45
 Pelinnaeus, mt., snake on 16. 39
 Pelion, mt. 1. 56
 Peloponnese, no lions in 2. 27
 Peloponnesian War 11. 27
 Penthouse (*πεντήνη*), 5. 3
 Peony (*δύλακον*), how plucked 14. 27; also 14. 24
 Pepper (*πέπερος*) 9. 48
 Perch (*πέρσις*) 14. 23, 26. *See also* Nile Perch, Sea-perch
 Perfume, *see* Scent
 Perimula, isl. and city 15. 8
 Persea-tree (*περσεός*) 10. 21; 11. 40
 Persephone 9. 65; 12. 10
 Persepolis 1. 59
 Perseus (*περσεός*), fish 3. 28
 —, son of Zeus, and frogs 3. 37; and sea-cicada 13. 26; also 3. 28
 Persia, camels in 11. 36; dyed garments in 4. 46(1); embroideries in 5. 21; horses of 3. 2; 11. 36; — trained for war 16. 25; ingratitude punished in 8. 3; scorpions in 15. 26; also 1. 14; 2. 11
 —, king of 3. 13; 4. 21, 41, 46(1); 10. 6; 15. 26
 Persian Gulf 11. 39
 Persian War 11. 27; 12. 35
 Phagrus (*φάγρος*), fish, foretells rise of the Nile 10. 19; otolith in 9. 7
 Phalacro, in India 8. 15
 Phalacrus, *see* Phaylus
 Pharos, isl., snakes in 9. 21; also 9. 50
 Phaselis, in Lydia, wasps expel populace 11. 28
 Phaylus, Tyrant of Ambracia 12. 40
 Phesant (*φαισάντος*), in India 13. 18. *See also* Manál Phesant
 Phellus 8. 5
 Pheneus, in Arcadia, lake at 3. 38; white ants in 4. 5; also 10. 40
 Philip, king of Macedonia, loses an eye 9. 7(11); also 8. 1
 Philoxenus, musician 2. 11
 Phocion 12. 6
 Phoenix, cows of 16. 35
 Phoenix (*φαινίς*) 6. 58
 —, Water- (*φαινίς τυπός*), *see* Water-phoenix
 Phrygia, death-penalty in 12. 34; grove of Artemis in 12. 39; snakes in 2. 21
 Physa (*φύσα*), fish 12. 13
 Picris (*πικρίς*), charm against sorcery 1. 35; snakes eat 6. 4
 Pierus, mt., lake on 3. 37
 Pig (*χοίρος, οἶς, ἄς*), cannibal 7. 19; dumb 3. 35; Egyptians hate 10. 16; and elephant 1. 38(1); 8. 28; 16. 36; feet 11. 37; flesh of 9. 28; — as poultice 13. 7; gluttony

INDEX: ENGLISH

10. 16; and hemlock 4. 28; horned 5. 27; 17. 10; and master's voice 8. 19; none in India 3. 3; 18. 37; prolific 12. 16; how punished at Salamis 5. 45; sacrificed at Eleusis 10. 16; and salamander 9. 28; separated from sow 5. 45; solitary 7. 47; as weather-prophet 6. 16; 7. 8; winged 12. 38
- Wild (ὁ δὲ δῦπος), in Armenia 17. 31; bristles of, for fishing 12. 43; called *μολοβοίτης* 7. 47; habits 5. 45; and music 12. 46; none in India 3. 3; 18. 37; —Libya 17. 10; prepares for battle 6. 1; teeth 11. 37; young of 7. 47; also 8. 1, 2; 17. 26
- Pigeon (*πεπιδόρα*), and Aphrodite 4. 2; and birds of prey 3. 45; 5. 50(1); continence 3. 5; fear of man 3. 15; and turtle-dove 5. 48; and young 3. 45; also 4. 58
- Pillars of Hercules 17. 14
- Pilot-fish (*ωσανθός*), and dolphins 15. 23; myth of *ib.*; and ships 2. 15
- Pindus, son of Macedon, and serpent 10. 48
- Pine-tree (*νεύκη*), firesticks of 12. 43; (*νέρος*) *ib.*; crown of, at Isthmian games 6. 1
- Pinna (*πύνη*), and crab 3. 29
- Pipe (*αἰλός*), and boars and stags 12. 48; and horses 12. 44; and wolves 11. 28
- Pipe-fish (*βελόνη*), and young 9. 60; 15. 16
- Piper (*πέπρος*), fish 10. 11
- Pirates, wrecked by pigs 8. 19
- Pisander, Athenian demagogue 4. 1
- Pisistratus, son of Nestor 9. 50
- , Tyrant of Athens 5. 10; 15. 5a
- Pitch (*πέτρα*), as depilatory 13. 27; used in fishing 12. 43; also 18. 36
- Piaice (*πεισοδός*) 14. 3
- Plane-tree (*πλάτανος*), its leaves numb bats 1. 37
- Plants, paradoxa rel. to 9. 31–3, 37
- Pléiads, constellation 5. 19
- Plover, Egyptian, see Egyptian Plover
- Pluto, Chasm of, in Ariana 16. 16
- Po, river, see Eridanus
- Poekile Stoa, at Athens 7. 38
- Poison, for animals, birds, etc. 6. 46; victims of 5. 39. Antidotes: elephant-fat 1. 37; rue 4. 14; 6. 12; unicorn's horn 3. 41; wild ass's horn 4. 52
- Polus, tragic actor, his dog 7. 40
- Polycrates, Tyrant of Samos 7. 11
- Polydamas, Trojan hero 8. 5
- Polydamna, wife of Thonis, king of Egypt, and Helen 9. 21
- Polyeidus, son of Coeranus, sooth-sayer 5. 2; 8. 5
- Polygnatus, painter 7. 38
- Pomegranate (*οἶσθη*), fatal to certain birds 6. 46
- Pompeius Magnus, Gnaeus, his murder 12. 6
- Pompeius Rufus, Quintus, 9. 62
- Pondweed (*ποταμογέτραινα*), and kite 6. 46
- Pontus, in Asia Minor, foxes in 6. 24; mice in 6. 41; porpoises off 5. 4; sheep in 5. 27; 11. 29
- , river of Thrace 9. 20
- Poplar-tree (*αψύπερος*), blister-beetles on 9. 39; use in fishing 13. 28
- Poppy (*μυκάν*), and bees 1. 58
- Porcupine (*όρκα*), in Libya 12. 26; self-defence 1. 31; young of 7. 47
- Poroselene, boy and dolphin at 2. 6
- Porpoise (*όόκαυα*) 5. 4
- Porus, Indian king, and elephant 7. 37
- Posidon, and Achilles 1. 34; Averter of Disaster 15. 6; crabs sacred to 17. 1; hymn to 12. 45; and Nerites 14. 38; also 9. 35; 13. 21; 14. 18; 15. 2, 23
- Potnine, in Boeotia, spring at 15. 25
- Pots, Festival of (*Χέρποι*) 4. 43
- Prasiana, Prasil, elephants of 13. 8; honey in 15. 7; king of 16. 9, 20; monkeys in 16. 10; 17. 39; — sent to 16. 21
- Prawn (*καός*), bait for wrasse 1. 15; Indian 16. 13; kills basse 1. 30; also 11. 37
- Prepon (*πρόπων*), fish 9. 38
- Prestor (*πρεστέρας*), snake, effects of bite 17. 4; syn. of *dipsas* 6. 51
- Priam, king of Troy 6. 50
- Pricket (*πράος*), of India 17. 26; of Libya 14. 14
- Pristis (*πρίστις*), fish 9. 49
- Procles, king of Sparta 12. 31
- Progne 2. 3a.; 7. 15
- Prometheus 1. 53; 6. 51
- Prophetic power in animals 6. 16; 11.

INDEX: ENGLISH

19; in crocodile 8. 4(ii); in swallow 10. 34. See also Weather-prophets
 Propontis, fish winter in 10. 6; tunny in 15. 6
 Proteus, sea-god 9. 50
 Proverbial sayings:
 'bad egg of a bad raven' 3. 43
 'Cadmean victory' 5. 11
 'friends must be of one's own age' 1. 46
 'hungry wolf' 7. 11
 'mark a place only by the stars' 2. 7; 7. 48
 'more talkative than a turtle-dove' 12. 10
 'a mouse's death' 12. 10
 'Muses and Graces are alien to them' 12. 6
 'ox and dolphin have nothing in common' 14. 25
 'roar louder than the Neades' 17. 38
 'scorpion under every stone' 15. 26
 'truer than what occurred by the Sagrae' 11. 10
 'try a throw of the dice' 8. 1
 'wag-tails' (i.e. poor men) 12. 9
 'wax-moth's fate' 12. 8
 'when Nibas crows' 15. 30
 'weaving a gnawing itch for one-self' 1. 38(ii)
 Prytaneum, at Athens 8. 49
 Psammenitus, king of Egypt 10. 31
 Psammitichus, king of Egypt 17. 6
 Payli, Libyan tribe, and cerastes 1. 57; 16. 28; and snakes, spiders, scorpions 16. 27
 —, Indian tribe, their animals 16. 37
 Ptolemaeus, river 12. 29
 Ptolemy, —, king of Egypt, and crocodiles 8. 4(ii)
 — II, king of Egypt, 'Philadelphus', 3. 34; 6. 15; 9. 58; 11. 25; 16. 39
 — III, king of Egypt, 'Euergetes', 16. 39
 — IV, king of Egypt, 'Philopator', sacrifices elephants 7. 44
 — XII, king of Egypt, 'Anletes' 12. 6n.
 — XIII, king of Egypt 12. 6n.
 Pulse (*δρακον*) 16. 14, 32
 Purge (*καταρτισμός*) 5. 46. See also Clyster
 Purple Coot (*πορφύρεος*) and 'cock' 5. 28; habits and character 3. 42; jealousy 5. 28; 7. 25; 8. 20; 11. 16

Purple Shellfish (*πορφύρα*), dye from 15. 10; 16. 1; how caught 7. 34; in Indian Ocean 16. 12; and moon 9. 6; also 7. 31; 11. 37
 — Snakes (*πορφύρεος ὄφις*) 4. 36
 Puteoli, see Dicaearchia
 Pygmies, and their queen 15. 29
 Pyralis (*πυρᾶλις*), kind of pigeon (?) and turtle-dove 4. 5; 5. 48
 Pyramus, river 12. 29
 Pyre, see Funeral pyre
 Pyrrhus, king of Epirus, called 'Eagle' 7. 45(iii); defeated by Romans 1. 38(i); and dog 7. 10; and elephant 7. 41; killed at Argos 10. 37; and owl 16.; and tame eagle 2. 40; also 10. 34
 Pythagoras, of Samos 5. 11; 9. 10; disciples of, their doctrine rel. to the ass 10. 38
 Pythian Games 6. 1
 Pythocares, piper, and wolves 11. 28
 Python (?) (*δράκων*), and elephant 5. 48; 6. 21, 22; and weaver 14. 12
 — serpent slain by Apollo 11. 2
 Quadruplets, Indian sheep and goats bear 4. 32; lions bear 4. 34
 Quail (*ὄρυξ*), in Egypt 7. 9; and pelican 6. 45
 Quinquaginta (*Πενήκοντα*), Roman festival 9. 62
 Quintuplets, goats bear 3. 38; lions bear 4. 34
 Rabbit (*κύνυς*) 13. 15
 Rain, foretold by frogs 9. 13; — by goats, cattle, etc. 7. 8
 Rainbow Wrasse (*ὀρελός*) 2. 44
 Raisins (*δοράδες*) 10. 10
 Ram (*κρινός*), battles between rams 15. 15; elephant dreads 1. 38(i); loves Glauce 5. 29; 8. 11; position at rest 10. 18; also 7. 27
 — fish (*κρινός θαλάσσιος*) 9. 49; 15. 2
 Rat (*μύς*) 5. 14(i); 17. 17
 Raven (*κόραξ*), blackens hair and teeth 1. 48; and bull 5. 48; damages ships 2. 48; daring 2. 51; in divination 1. 48; and dove 6. 45; eats parents 3. 43; in Egypt 7. 18; in falconry 4. 26; food 2. 51; and fox 16.; and hawk 5. 48; imitates sounds 2. 51; 6. 19; and kite 4. 5;

INDEX: ENGLISH

- and merlin 2. 51; myth of its thirst 1. 47; on the Nile 2. 48; and rocket 6. 46; sacred to Apollo 1. 48; 7. 18; and sea-hawk 6. 45; and sorcerers 1. 35; and water-pot 2. 48; as weather-prophet 7. 7; and young 2. 49; also 13. 11
- Ray (fish), see Horned Ray, Sting-ray, Torpedo
- Red Mullet, see Mullet, Red
- Sea, crabs in 17. 1; oysters in 10. 13; pearl-o. in 15. 8; snakes in 17. 1; turtles in 4. 28; various other fish in 3. 18, 28; 10. 20; 11. 21, 23, 24; 12. 24, 25, 27; 16. 13; 17. 6; also 11. 9; 17. 8
- Thorny Oyster (σφιδόβαλος) 9. 6
- eed (αἰλαρος), charm against sorcery 1. 35; numbe snakes 1. 37
- warbler (καλαμοδρόης), and cedar 6. 46
- Reindeer 7. 39a.
- Rennet (δινός) 14. 11
- Reptile (ῥεπτεῖν), none in Olympos 10. 49; — Crete 3. 32; and yew-tree 9. 27
- Reticulum (κεκράβαλος, second stomach of ruminants) 5. 41
- Rhacilla (ῥακίλλος), of wheat 6. 43
- Rhaucus, in Crete, plague of bees at 17. 35
- Rhegium, cicadas in 5. 9
- Rhenea, island, no martens in 5. 8
- Rhesus, of Thrace, his horses 16. 25
- Rhinoceros (ῥινοκέρας), and elephant 17. 44. See also Cartaxonus
- Rhipaeon mts 11. 1, 10
- Rhithymna, in Crete is., 14. 20
- Rhisophagi, Indian (?) tribe 17. 40
- Rhocca, in Crete, dogs at 12. 22; temple of Artemis at is.; 14. 20
- Rhododendron (ῥοδοδάκτυλον), see Rose-laurel
- Rheteum, prom. and town in Troad, centipedes at 11. 28; 15. 26
- Rhyndacus, river 2. 21
- Rice (ῥιζός), monkeys and 16. 10; wine from 13. 8
- Ring-dove (ῥίγγος), continence 3. 44; and cuckoo 3. 30; medicine for 5. 46; and partridge 5. 48; and sorcerers 1. 35; also 4. 58
- Rivers, paradoxa rel. to 8. 21; 9. 29; 10. 38, 40; 12. 36, 41; 14. 19; 15. 25
- Robin (ῥοδάκος), as weather-prophet 7. 7
- Rock-dove (ὀρνίς) 4. 58
- Rocket (ῥοζοειν), plant, and raven 6. 46
- Roe-deer (πρόξ) 7. 19
- Roller (?) (ὀρλίγγος), bird 6. 19a.
- Romans, in Egypt 11. 27; also 14. 25
- Rome, colony of Alba Longa 11. 16; elephants in 2. 11; Gauls sack 12. 28
- Romulus, and vultures 10. 22
- Rope (ῥοπή), of galingale 12. 43; of goats' hair 16. 80; (σχοινός) 10. 10; (ῥαλός) of white flax 5. 8
- Rose (ῥόδον), and beetles 4. 18; oil from 14. 9
- coloured Pastor (σολευκός) 17. 19a.
- laurel (ῥοδοδάκτυλον), flute of r.-l. wood 12. 44; geese avoid 5. 29
- Rosemary frankincense (ῥοσμάρινος), and snakes 3. 26
- Rue (ῥήγανον), and octopus 1. 37; and snakes 4. 14; 6. 12
- Ruff (ῥέφανος) 5. 1
- Ruminants (μυρωκταῖοντα, τὰ), stomachs of 5. 41
- Runner-crab (ῥομφαίος) 7. 24
- Rush (ῥόσος) 14. 14
- Rutulians 11. 16
- Sacae 4. 21; 5. 51
- Sacrilege, revealed by dog 7. 13; — hawk 2. 43; — wolf 10. 26
- Sagarasans, and camels 12. 34
- Sagras, river 11. 10
- Salamander (σαλαμάνδρα), and fire 2. 31; and pig 9. 28; also 11. 37
- Salamis, isl. off Attica 12. 35; town in Cyprus, pigs in 5. 46
- Salpinx (σαλπίγγος), bird 6. 19
- Salt (ἅλς), erotic stimulant 9. 48; mice and 9. 8; male and 7. 42
- Samos, monsters in 17. 28; stolen gold in 12. 40; swallows in 17. 20; temple of Dionysus in 7. 48
- Samothrace, gods of 15. 23
- Sand-partridge (σποροπέδις) 16. 7
- Saracori 12. 54
- Sardes, crimson dye from 4. 46(i)
- Sardine (γαλός) 1. 58
- Sardinia, goats of 16. 84; strait between S. and Corsica 15. 2
- Sargus (σαργός), fights over female 1. 26; and goats 1. 23; how caught 1. 23; 13. 2

INDEX: ENGLISH

- Saronic Gulf 15. 9
 Sarus, river 12. 29
 Satniois, river 8. 21a.
 Satyr (σάτυρος), (i) Indian monkey 16. 15, 18; (ii) companion of Silemus 16. 21
 Saupé (σαύπη) 9. 7(i)
 Saw-toothed animals (καρχαρόδοντα, τὰ) 11. 37
 Scaly creatures (φαλιδωτά, τὰ) 11. 37
 Scamander, river, turns sheep yellow 8. 21
 Scarab (καίδωρος) 10. 15
 Scent (μύρον), bees dislike 5. 11; beetles and 1. 38(ii); 6. 46; elephants and 1. 38(i); horses and 16. 24; stimulates he-goats 9. 64; tanners and 1. 38(ii); vultures and 3. 7; 4. 18
 Schall (χαίρος), fish 14. 23
 Sciatia (τοχίου πόνος), remedy for 7. 30
 Scindapsus, musical instrument 12. 44
 Sclatae, Indian tribe, their noses 16. 22; snakes among 6b.
 Scolopendra, Sea- (σκολοπένδρα θαλαττία), see Sea-scolopendra
 Scorpion (σcorpior), and aconite and bellebore 9. 27; born from dead crocodile 2. 53; at Ooptos 10. 22; with double sting 16. 42; in Ethiopia 8. 13; and gecko 6. 22; and hawk 10. 14; on mt Latmus 5. 14(ii); in Libya 6. 23; many kinds 6. 20; none in Clarus 10. 49; in Persia 15. 26; plague of ss. 17. 40; and Payili 16. 27; sting of, and human spittle 9. 4; winged 18. 41, 42
 — fish (σcorpior) 17. 6
 Scyros, island, goats of 3. 33; also 4. 59
 Scythia, arrow-poison in 9. 15; asses of 10. 40; bees in 2. 53; fuel in 12. 34; language of 5. 51; oxen of 2. 53; sheep of 16. 26
 —, king of 4. 7
 — Minor 14. 25a.
 Sea, depth explored 9. 35; fresh water in 9. 64
 — anemone (δωκάθη) 7. 35; 11. 37
 — bream (δάγρος), otolith in 9. 7(i)
 — calves (κατορθετες, αἱ), cry, ill-omened 9. 50
 — cicada (τέττις δελιός) 13. 26
 Sea-cole (καράβη) 13. 3
 — crane, see Crane-fish
 — eagle (ἀλσέρος) 3. 46; 5. 50(i)
 — hare (λαγώς θαλάττιος), (i) mullet eels 9. 51; poisonous 2. 46; (ii) of the Indian Ocean 16. 19
 — hawk (τέρας πτερόν), and raven 6. 45; (δραγ?) 4. 5a.
 — horse (ἵπποκαμπος) 14. 20
 — hyena (δαινα), see Hyena-fish
 — leopard (παρδαλις), see Leopard-fish
 — lion (λέων θαλάττιος) (i) large lobster 14. 9; (ii) unknown sea-monster 9. 49
 — mew (λέπος), its enemies 4. 5; enemies and friends 5. 43; feather as bait for fish 15. 10; and pomegranate 6. 46; and snails 3. 20; also 15. 23
 — monkey (πύρκος θαλάττιος), described 12. 27; and dolphin 15. 17
 — monster (εἶδος), in Indian Ocean 16. 12, 18; 17. 6; in Mediterranean 17. 6; struck by thunderbolt 13. 20
 — perch (χάρινα) 4. 5
 — perch, Great (δρόφις), see Great Sea-perch
 — ram (κρυός θαλάττιος), see Ram-fish
 — scolopendra (σκολοπένδρα θαλαττία), described 13. 23; and human spittle 4. 22; 7. 26; sting of 7. 35
 — sheep (πρόβατον) 9. 38
 — snail (καρχίας θαλάττιος) 11. 21
 — urchin (έχινος), in Indian Ocean 16. 12; medicinal uses 14. 4; also 7. 33; 9. 47; 11. 37; 12. 25
 Seagull (αἰθια), its enemies 4. 5
 Seal (φάκη), loves diver 4. 56; its malice 3. 19; and ram-fish 15. 2; on shore 9. 50; viviparous 11. 37; and young 9. 9; also 9. 59. See also Sea-calves
 Seaweed (μύρον), various kinds 13. 3; (φύκος) poisonous kind 14. 24
 Seleucus I, king of Syria, 'Nicator' 9. 58; 12. 3
 Sepedon (σινεδών), snake 15. 18
 Seps (σέψ), snake, its fangs 16. 40
 Serapis, cures horse 11. 31; — man poisoned 11. 34; — man possessed 11. 32; — wasting sickness 11. 35; also 10. 28

INDEX: ENGLISH

Seriphus, island, frogs in 3. 37; people of, and sea-cucuda 13. 26
 Serum (ὄζον), human 9. 15; from snake 4. 36
 Seuechorus, king of Babylon 12. 21
 Sex, changed by Ceneus 1. 25; — hyena 16. 1; — Teiresias 16. 1
 Shark (κῆλον θαλάσσιον), and poisonous seaweed 14. 24; also 2. 13; 9. 49; (valids) produces young from mouth 2. 55. See also Fox-shark, Gnawer, Hammer-headed Shark
 Shearwater (αἰθένα), gall of, and kite 6. 46; as weather-prophet 7. 7; (ἀπην) and kite 5. 48; sacred to Athena 12. 4; and sorcerers 1. 35; (ἀρροβίς) 28. companions of Diomedes 1. 1; as weather-prophet 7. 7
 —, Little Manx (κοπάκη δαλβία) 15. 23a.
 Sheatfish (σκόρπος), how caught 14. 26; also 12. 14
 Sheep (ἐκαστὸν, τὰ), chew the cud 2. 34; (αἶς) of Arabia 10. 4; black 3. 32; 16. 33; and goats 5. 48; and hiccups 9. 31; hoofs 11. 37; sexual stimulant for 9. 48; wild, in India 16. 20; (πρόβατον) of the Budini 16. 33; in Oees 16. 32; change colour 8. 31; 12. 36; fertility of 7. 37; fleece-like camel's hair 17. 10; gall-bladder of 11. 29; 16. 26; and be-goat 7. 26; horned 11. 40; in India 3. 3; nature of 7. 19; of Pontus 5. 27; small kind 16. 37; reveals stolen gold 12. 40; teeth 11. 37; as weather-prophet 7. 8; and wormwood 5. 27. See also Flocks
 Shellfish (κόρυς), bivalve, large, in Red Sea 10. 20
 — (κόρυς), with spiral shell, called Nerites 14. 23
 Shield, Argolic 16. 13; Macedonian 15. 21
 Ship-holder (ἐλαφίς), fish, see Sucking-fish
 Shrew-mouse (μυαλὴ), and beasts of burden 6. 22; bite of 2. 37; death of 16.
 Sibirites (Σιβίται), Ethiopians tribe and scorpions 8. 13
 Sicily, festivals of Aphrodite in 4. 2; tunny-fishing off 15. 6; also 7. 25; 11. 4
 Sieve (κράσινος) divination by 8. 5

Sigeum 13. 20
 Silanio, Roman general (?), his dog 6. 25
 Silanus, of Ambracia, soothsayer 8. 5
 Silphium juice (ὄνυς Κυπριατός) 5. 37; 9. 32
 Silver-fir (ἀλάνη) 15. 5
 Sinti, Thracian tribe 9. 20
 Siren (Σειρήν) 5. 13; 17. 23
 — (σάπην), (I) kind of bee 5. 42; (II) a bird 4. 5
 Sirius, see Dog-star
 Skakin (δρακόν) 10. 32
 Sisyphus, king of Corinth 6. 58
 Sktace, in Babylonia 16. 42
 Sixty, the number, and crocodiles 10. 21
 Skate (Barb) 16. 13
 Skua, Great (?) (ἀπην) 4. 52a.
 Sleep, hyena induces 6. 14; also 1. 43
 Slough (γέρας), see Old age
 Smell, sense of, and elephants 9. 56
 Smelt (μυαλός) 1. 58
 Snail (κεχλός) 10. 5. See also Argon
 —, Sea-, see Sea-snail
 Snake (ὄφις), anatomy of 5. 31; of Arabia 2. 38; 10. 13; in the Argades river 16. 43; and bees 1. 58; born from the marrow of evil-doers 1. 51; and chameleon 4. 33; coupling of 9. 44; and eagle 17. 37; eats dead mules 2. 7; eggs, poisonous 11. 34; Egyptians bewitch 6. 23; eyesight of 9. 16; harmless to natives 9. 29; and hawk 10. 14; and ibis 2. 38; and ibis's feathers 1. 38(II); immune in Argos 12. 34; in India 12. 32; 16. 41; length, immense 17. 1, 2; and marten 4. 14; near Metropolis 16. 38; none in Astypalaea 5. 8; — in Crete 5. 2; numbed by reed 1. 37; in Pharos 9. 21; poisons fountain 17. 37; Psylli and 16. 27, 28; punished for manslaughter 12. 32; quits falling house 11. 19; rises upright 6. 16; among the Sciratae 16. 22; at source of Euphrates 9. 29; and stags 2. 9; 8. 6; and Thracian stone 9. 20; and tortoise 3. 5; and Troglodytes 9. 44; two-headed 16. 42; and vulture's feathers 1. 45; winged 2. 38; 16. 41; young of 7. 47; also 6. 16; 11. 37. See also Reptile

INDEX: ENGLISH

Snake [Large] (*ὄφας*), and Apollo 11. 2; bearded 10. 25; 11. 26; in Ohio 18. 39; and divination 11. 16; and eagle 2. 26; in Ethiopia 2. 21; 16. 39; and fruit 6. 4; and Halia 12. 39; in India 15. 21; 18. 39; loves Aeneas 8. 11; — boy 6. 63; — girl 6. 17; in Phrygia 2. 21; and Pindus 10. 48; and poisonous herbs 6. 4; sacred 11. 17
—, Purple, see Purple Snake
Snake-born, The, see Ophiogones
Socles, Athenian, and horse 6. 44
Socrates 5. 54; 6. 43
Sodium carbonate (*ἀίτρω*), erotic stimulant 9. 48
Soli, in Cilicia 1. 6
Solon, Athenian lawgiver 1. 13; 2. 42; 6. 61; 9. 1
Sopater 10. 40
Soras, king of Perimela 15. 8
Sorcery, charms against 1. 35; dangers from 1. 54; Egyptian 6. 33; marten used in 15. 11; toad's blood in 17. 12; also 3. 17
Spain, see Iberia
Spanish Mackerel (*κόλιος*), migrations of 10. 6
Sparrow (*στροπεδός σμακρός*), nests 4. 38; plague of 17. 41; timidity 7. 19
Sparta, festivals at 4. 43; ships of, wrecked 11. 19; also 1. 6; 12. 31
Sparus, Four-toothed (*συνδόνος*) 1. 46
Sphinx 12. 7, 38
—-ape (*αἰλύς*) 18. 15
Sphondyle (*σφονδύλη*), see Beetle
Spider (*ἀράχνη*), its web 1. 91; (*φαλδύγας*) Psylla and 16. 27; four-jawed 17. 40; also 3. 36; 9. 39; (*φάλαγξ*) and bees 1. 58; its web 6. 57; also 10. 49
Spindalus (*σπινδαλος*), bird 12. 25
Spintharus, musician 2. 11
Spiny Dog-fish (*κενταύρος*) 1. 55
Spiral-shell (*σπειρίδιος*) 14. 22
Spittle, human (*σπέρμα, σάλις*), disarms scorpion 9. 4; kills animals 7. 26; — sea-scorpion 4. 22; 7. 26; — viper 2. 24
Sponge (*σπογγίον*) 7. 42; 8. 16
Sprat (*σπράτ*) 2. 22; (*σπίσσα*) and mussels 6. 32; (*μαυρί*) changes colour 12. 28; also 1. 58
Spurge (*νιφθαλλός*) 1. 58

Squid (*τενίδις*), can fly 9. 52; proboscis of 5. 41; also 11. 37
Squill (*οὐάλλος*), numbs wolf 1. 36
Stag, see Deer
Star-gazer (*καλλίσκομος*), fish 13. 4
Starfish (*δορὰς*), and oysters 9. 22
Staring (*φάος*), and garlic 6. 46; (? *doveplax*) 5. 36
Stephanopolis 12. 30
Sting-ray (*τρογών θαλαττία*), deadly 1. 56; 2. 50; 9. 40; kills tree 2. 36; 8. 26; and music 1. 39; 17. 18; also 11. 37
Stomachs, in ruminants 5. 41
Stork (*ἄλως*), carried by bees 5. 13; — goose 5. 29; — sea-urchins 7. 33; effect of, bitten by dog 1. 38(ii); luminous, from stork 8. 22; swallowed by cranes 3. 13; — ostrich 14. 7; — sand partridge 16. 7
— curlew (*χερσίδης*), and bitumen 6. 46; cures lameness 17. 13
Stork (*μελαργός*), and bats 1. 37; 6. 46; changed into man 3. 23; Egyptians worship 10. 16; jealousy of 8. 20; medicine for 5. 46; migration of 3. 23; punishes adulteress 8. 20; rewards benefactor 8. 22; and seagull 4. 5; young of 3. 23
Storm, signs of coming 7. 7, 8
Strymon, river 12. 14; 14. 26
Surgeon (*διεραστής*), described 14. 26; also 14. 23; (? *ἑλὼς*) 8. 28; (*δέρων-ρος*) 17. 32
Styx, river in Arcadia 10. 40
Sucking-fish (*ἐχυνός*) 1. 36; 2. 17; (*ἀδελφός*) and dolphin 9. 7(ii)
Suckling of young 5. 50(ii)
Samsach (*βός*) 12. 43
Sun (*ἥλιος*), elephants worship 7. 44; foal sacrificed to 14. 18; lion sacred to 5. 39; and Nerites 14. 28; transforms boy into hoopoe 16. 5; untiring 5. 39; also 12. 7
Sura, in Lycia 8. 5
Susa, cows of 7. 1; Memnon buried at 5. 1; also 1. 59; 3. 15; 10. 6; 13. 13; 15. 26
Swallow (*χερσίδης*), and bees 1. 58; 5. 11; and cicada 8. 6; and cockroaches 1. 37; and dead bodies 5. 49; friend of man 1. 52; mating of 2. 3; nest of 3. 24; prophetic powers 10. 34; regains eyesight 2. 3; 17. 20; white 10. 34; 17. 30;

INDEX: ENGLISH

- and young 3. 25; 7. 47; also 6. 19; 9. 17
- Swan (*oiwos*), and Apollo 2. 32; 11. 1; 14. 13; and eagle 5. 34; 17. 24; eggs eaten 14. 13; and henlock 3. 7; song of 2. 33; 5. 34; 10. 36; and water-snake 5. 48; also 5. 50(f); 11. 10, 37
- Sweet-bay, see Bay-tree
- Swimming, of dogs 12. 35; of elephants 7. 15; of rats 17. 17; of stags 5. 55; of wolves 3. 6
- Swine, see Pig
- Sword-fish (*ξυφίας*) 9. 40; 13. 4; 14. 23, 26; 15. 6
- Sybaris, dancing horses at 8. 10(f); 16. 23; goat and goatherd at 6. 42; luxurious habits of 16. 23; war with Croton 16.
- Sybaris, father of Halia 12. 39
- Syene, phagrus revered at 10. 19
- Syracuse, Dionysius expelled from 5. 10, 15a.
- Syria, stags in 5. 56; also 9. 29; 10. 34
- Syrian Nuthatch (*αίνας*) 4. 59a.
- Syrts, sea-monsters off 17. 6; also 16. 28
- Tadpole (*νυττός*), and mullein 1. 58
- Taenarum, promontory 12. 45
- Tanagra, Triton at 13. 21
- Tanarus, river 14. 29
- Tanner (*ὑποκοσμήτης*), and perfumes 1. 38(f)
- Taprobane, elephants and forests of 16. 18; people and houses of 16. 17; sea-monsters round 16. 18
- Tarandus [7 Elk] 2. 16
- Tarentum, effeminacy of 13. 27; also 8. 22
- Tarantii, Illyrian tribe 14. 1
- Taurus, mts 5. 29
- Taxila, elephants of 13. 8
- Taygetus, mt 3. 27
- Tecinus, river 14. 23
- Teeth, blackened by raven's eggs 1. 48; incisor, in both jaws 11. 37; projecting, animals with 16.
- Teiresias, changed his sex 1. 25; also 2. 3; 8. 5
- Telchines 6. 58
- Telemachus 9. 50; also 4. 41a.
- Telephus, king of Mysia 3. 47; also 1. 56a.
- Tenedos, Dionysus worshipped in 12. 34
- Tentyra, in Egypt, crocodiles at 10. 24; hawks worshipped at 16.
- Teos, in Asia Minor 7. 29
- Teredon, in Babylonia, rats in 5. 14(f); 17. 17
- Tereus, king in Daulis and Phocis 2. 3
- Testaceans (*δοτράκωρα*, rd), and moon 9. 6; none in Euxine 17. 10; (*δοτράκωρα*) 11. 37
- Thales, of Miletus, outwits mule 7. 42
- Theaid, mice in 2. 56
- Thebes, in Boeotia, festivals at 4. 43; marten worshipped at 12. 6; Theban legends 12. 7
- , in Egypt, people of, fight Romans 11. 27; also 12. 32
- Themistocles, sacrifices to the winds 7. 27
- Theoclymenus, soothsayer 8. 5
- Theodorus, harp-player, his dog 7. 40
- Thermuthis (*θερμούθης*), kind of asp 10. 31
- Theron, character in Menander 9. 7(f)
- Thersander, his daughters 12. 31
- Thesmophoria 9. 26
- Thesprotia 12. 11
- Thessalonica 15. 1, 20
- Thessaly, jackdaws in 3. 12; lake in 3. 37; marriage customs in 12. 34
- Thetis 5. 2
- Thistle (*ἀκνῆα*) 16. 32
- Thonis, king of Egypt, and Helen of Troy 9. 21; also 15. 13
- Thrace, cranes in 2. 1; 3. 13; 15. 9; falcons in 2. 42; honey in 5. 42; ice in 8. 24; lions in 17. 36; river of 8. 21
- Thracian stone 9. 20
- Thrash (*αἰχμή*), markings of 12. 28; and sorcerers 1. 35
- Thunderbolt (*ακνῆρος*) 13. 20
- Thurii, in Bruttium 10. 38
- Thyme (*θύμον*) 14. 22
- Tidal wave, at Helice 11. 19
- Ticium, in Bithynia 15. 5
- Tiger (*τίγρις*), and Indian dogs 8. 1; trained 15. 14; young of 7. 47
- Tigris, river 12. 30
- Titanouse (*αὐτοβάτος*), and bees 1. 58
- Titus, Roman Emperor 11. 16
- Toad (*φάσγας*), poisonous 9. 11; 17. 12; (*φάσγας*) and bees 5. 11; two livers in 17. 15

INDEX: ENGLISH

- Toes, animals with 11. 37
 Torpedo (σάπων), fish, flesh of, as depilatory 13. 27; numbing action 1. 36; 9. 14; and silphium 5. 37; also 11. 37; 14. 3
 Tortoise (χελώνα χερσαία), causes Aeschylus's death 7. 16; in Egypt and Arabia 17. 3; in India 16. 14; male and female 15. 19; and partridge 4. 5; its remedy against poison 3. 5; 6. 12; shell of 14. 17; and viper 6. 12; also 11. 37
 — stone (χελωνία) 4. 28
 Touchstone (βάουρος), for gold 3. 13
 Trachis 9. 27
 Transmigration of soul 12. 7
 Trapezes, in Pontus, honey in 5. 42
 Tree, evergreen in India 13. 18; grafting of 9. 37; killed by sting-ray 2. 36; 8. 26; moon-fish and 15. 4
 Tree-medick (κύνισος) 6. 42; 16. 32
 Triplets, Indian sheep and goats bear 4. 32; lions bear 4. 34
 Triton, at Tanagra 13. 21; also 14. 28
 Troad, mouse worshipped in 12. 5
 Trochus (τροχός), fish 13. 20
 Troglodytes (Τρογλοδυταί), of Arabia: 6. 10(i); eat snakes 9. 44; tortoises and vipers in their country 17. 3; also 17. 45
 Troy, country round 10. 37; tomb of Memnon near 5. 1; Trojan War 1. 1; — cause of 11. 27
 Trumpet (σάλπιγξ), compared to braying of ass 10. 38; also 12. 21
 — shell (σάλπιγξ), in Indian Ocean 16. 12; (σπράμβος) 11. 37; 15. 8
 Tunny (θύνος), blood of, as depilatory 13. 27; t.-fishing in Euxine 15. 5, 6; habits 15. 3; how caught 13. 16; one-eyed 9. 42; strength 13. 17; and whale 16. 18. See also Pelamyd
 —, Great (ὄγκινος), see Great Tunny
 Turbot (δάμβος) 14. 3
 Turtle (χελώνα θαλάσσια), and eggs 5. 52; eyes of, as jewels 4. 28; in Indian Ocean 16. 17; see also 9. 41 note d; (χ. νερανία) in Ganges 12. 41; of India 16. 14
 Turtle-dove (τρυγών), continence 10. 53; loquacity of, proverbial 12. 10; and pigeon, pyralis, and greenfinch 5. 48; and pomegranate 6. 46; and pyralis 4. 5; and raven and falcon 6. 45; and sorcerers 1. 35; white, sacred 10. 33; also 12. 25
 Twilight (ἀνυόφως) 10. 26
 Twins, she-ass never bears 10. 28
 Typhlops (τυφλόψ 'blind-eyes'), lizard 8. 13
 Typho, and ass 10. 28; as crocodile 10. 21
 Tyrants, expelled 5. 10; five notorious 5. 15
 Tyro 11. 18
 Tyrrhenian islands 13. 17
 Udad (αἰὲ δυνος Αἰθιδός) 14. 16
 Ulcers, from scorpion's dung 8. 13
 Unicorn (μονόκερος τέρας, δυνος), horn of, protects from poison 3. 41; also 13. 25; 15. 15. See also Cartazonus
 Urine (οὔρα), of lynx 4. 17; none in birds of prey 4. 20; retention of, cured 11. 18; snake-bite stops flow 17. 4; spider's bite stops flow 6. 26
 Vaccæi, Spanish tribe, funeral customs 10. 22
 Veneti, and jackdaws 17. 16
 Vermilion (κιννάβαρι) 4. 46(i)
 Vervain (ἀπορροσιν), charm against sorcery 1. 35
 Vibo, Gulf of, tunny in 15. 3
 Vicia 14. 8
 Vine (ἀμπελος), first cultivated by Icarus 7. 28; gum of, and crane 6. 46; a kind of sea-weed 13. 3; sacred to Heracles 6. 40
 Vinegar (ὄξος) 14. 21
 Viper (ὄφης, ὄφιδρα), bite of 1. 54; 10. 9; in Egypt and Arabia 17. 3; and human spittle 2. 24; male and female 1. 24; mates with moray 1. 50; 9. 66; none in Clarus 10. 49; poison of, and wasps 5. 16; and tortoise 6. 12; and young 1. 24; 15. 16
 Viviparous animals 2. 52
 Vulpanser, see Egyptian Goose
 Vulture (νόστος), and falcon 2. 42; feathers of, and snakes 1. 45; feeds on corpses 2. 46; 10. 22; and towls 5. 50(i); impregnated by wind 2. 46; killed by perfumes 3. 7; 4. 18; no male birds 2. 46; and pomegranate 6. 46; and Romulus 10. 22; sacred to Hera 45; also 12. 4. See also Aegyptus

INDEX: ENGLISH

- Wagtail (*αἰγώλος*) 12. 9
 Warthog 17. 10n.
 Wasp (*σάβξ*), and bees 1. 58; born from dead horse 1. 28; and fox 4. 39; how to catch 1. 58; imbibes poison 5. 16; 9. 15; king-wasp 5. 15; no lungs in 11. 37; sting intensified 9. 15; swarm of ww. at Phaselis 11. 28; also 5. 42n. See also *Laertes*
 Wasps' nest (*διόρρησιν*) 1. 9; (*σάβρα*) 1. 58
 Water (*ὕδωρ*), craving for, in insanity 14. 20; dead bodies in 9. 19; fresh, in sea 9. 64; —, fish spawn in 9. 59
 — mint (*καλαμίνθη σαρπ*), and snakes 9. 26
 — phoenix (*φαινίξ θύρας*), fish 12. 24
 — snake (?) (*ὀφίον*), and swan 5. 48; (*ὄφας*, -a) in Corcyra 8. 13; effects of bite 4. 67; and frog 12. 15; in Indian Ocean 16. 8
 Waterspout (*νερομήτη*) 17. 6
 Wax-moth (*συνάστρις*) 12. 8; also 1. 58n.
 Weather-prophets, animals as 6. 16; 7. 8; bees 1. 11; birds 7. 7; crane 1. 44; 7. 7; frog 9. 13
 Web-footed birds (*συνεπιδόδα, rd*) 11. 37
 Weddings, crow an omen at 3. 9
 Weever (*ὀπιδιον θαλάσσιον*), fish, described 14. 12; poisonous 2. 50; resists capture 5. 37
 Wells and springs, effect of moon-fish on 15. 4
 Whale (*βάλανος*), and dolphin 5. 48; no gills in 2. 52; and tunny 16. 18; viviparous 11. 37; also 9. 50; (*φίκαλος*) 9. 49
 —, Killer, see Killer Whale
 Wheat (*σῆκος*), ants eat 6. 43; blister-beetles in 9. 39
 Whelk (*αἰσῆς*), in Indian Ocean 16. 12; and moon 9. 6; also 11. 37; (*συνδύας*) 7. 31, 32, 34; also 15. 8
 —, King-, brings good luck 7. 33
 Wick (*συνάλλος*), effect on mares 9. 54
 Wide-wing (*ρευσσέστροπος*), bird 12. 4
 Willow-tree (*βρέα*), effect on animals and men 4. 23
 Wind, birds and animals foretell 7. 7; clams avoid N. S. and E winds 15. 12; cranes a sign of 3. 14; impregnates mares 4. 6; — vultures 2. 46; promotes fertility in sheep 7. 27; sacrifices to 7. 27
 Windlass (*ἀνέμα*) 12. 48
 Wine (*οἶνος*), black, as medicine 13. 7; dead bodies in 9. 19; first drinkers of 7. 28; insects generated in 2. 4; from rice and cane 13. 8
 Witchcraft, see Sorcery
 Withe (*ἀνός*) 12. 48
 Wolf (*λύκος*), aids fishermen 6. 65; and Apollo 10. 26; in Armenia 17. 31; and ass 8. 6; and bull 5. 19; cannibal 7. 20; countries hostile to 3. 32; ww. cross river 3. 6; Egyptians worship 9. 18; and eyesight 10. 26; feeding-habits 4. 3; and flute-music 11. 28; and fox 1. 36; footprints numb horses 1. 36; full-grown 7. 47; and Gelon 13. 1; gentle when full-fed 4. 15; lies down to suckle cubs 5. 50(ii); numbed by squill 1. 36; and ox and calf 8. 14; parturition 4. 4; poisons what it mangles 1. 38(ii); respects shrine of Pan 11. 6; reveals sacrilege 10. 26; — stolen treasure 12. 40; and Sun 10. 25; as weather-prophet 7. 8; and wolf's-bane 9. 18; young of 7. 47; also 1. 31; 11. 57
 Wolf's-bane (*λύκωρος*) 9. 18. See also *Aconite*
 Women, of Attica 9. 26; 11. 37; excluded from Olympic Games 5. 17; of Paeonia 7. 12. See also 4. 11; 16. 24
 Woodcutter, and lions 3. 21
 Woodpecker (*συνοκλάστρις*) 1. 45
 Wool (*ἐρως*), of sheep mauled by wolf 1. 38(ii); used as bait in fishing 12. 43; also 5. 3; 7. 42; (*μυλός*) 15. 10; (*ἐρως* ?) in fishing line 2. 22
 Worm (*ἐρως*), in dogs 5. 46; 8. 9; in man 9. 33; (*ἐρως*) in plants 16. 14; (*συνάλλος*) in dwarf-palm 14. 13; monstrous, in the Indus 5. 3. See also *Earthworm*
 Wormwood (*δυσότρονον*), medicinal properties 9. 33; (*δυσότρον*) sheep eat 5. 27
 Wrack (*δύκωρ*), see Grass-wrack
 Wrasse (*αἰσῆς*), how caught 1. 16; polygamous 1. 14; three kinds 12. 28; white 14. 23
 —, Parrot, see Parrot Wrasse
 —, Rainbow-, see Rainbow Wrasse

INDEX: ENGLISH

Writing, done by elephant 2. 11

Wryneck (*ὄρυξ*) 6. 19

Xanthippus, father of Pericles, his dogs 12. 35

Xanthus, river, *see* Scamander

—, horse of Achilles 4. 54; 12. 3

Xenophon, character in Cratinus 12. 10

—, Cilician boy, loved by dog 1. 6

Xerxes, king of Persia, his camels 17. 36; *also* 13. 20

Yak 16. 11

Year (*ἔτος*), term explained 10. 26

Yew-tree (*πάριος*), and reptiles 9. 27

Young, of animals, suckling of 5. 50(ii); various names for 7. 47

Zacynthus, spiders in 17. 11

Zaleucus, lawgiver 6. 61

Zeno, Stoic philosopher 4. 45

Zeus, and Aphrodite 14. 28; and Crete

5. 2; eagle of Z. 9. 10; and frogs 3.

37; sacrifices to, kites do not touch

2. 47; temple of, at Labranda

12. 30; *also* 8. 60, 61

Epithets: *ἑταίρεος* 7. 10; *ξένος*

5. 14(ii); *ωκυπέτης* 11. 33, 40; *καρτίων*

ἔπος 17. 37

REPORT OF THE

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III. CLASSIFIED CATALOGUE OF FAUNA, FLORA, ETC.

1. MAMMALS

Acomys *Mus catrinus*
 Ampelos (leopard), perh. *Felis serval*
 Antelope *Bubalis mauritanica*
 Ass *Equus asinus*
 Aurochs *Bos bonasus*
 Baboon *Cynocephalus babuin*
 Bat *Vespertilio serotinus*
 Bear *Ursus arctos*
 Beaver *Castor fiber*
 Blind-rat *Spalax typhlus*
 Boar *Sus scrofa*
 Bull *Bos taurus*
 Camel *Camelus bactrianus*
 Cartaxonus *Rhinoceros indicus*
 Cat, domestic *Felis domestica*; wild
F. catus
 Chimpanzee *Troglodytes niger*
 Corocottas *Hyaena erocuta*
 Cow *Bos femina*, *Vacca*
 Deer *Cervus elaphus*
 Dog *Canis familiaris*
 Dolphin *Delphinus delphis*
 Dugong *Halicornes dugong*
 Elephant *Elephas africanus* and *E.*
indicus
 Elk, see *Tarandus*
 Fawn, see *Deer*
 Field-mouse, gen. *Mus silvaticus*
 Fox *Canis vulpes*
 Gazelle *Antelope dorcas*
 Gibbon *Hylobates huloh*
 Gnu *Catoblepas gnu*
 Goat *Capra hircus*
 Gorilla *Troglodytes gorilla*
 Hare *Lepus timidus*
 Hedgehog *Echinaceus europaeus*
 Hippopotamus *H. amphibius*
 Horse *Equus caballus*
 Human *Semnopithecus entellus*
 Hyena *Hyaena striata*
 Ibis *Ovis lervia*
 Ichneumon *Herpestes ichneumon*

Jackal *Canis aureus*
 Jerboa *Dipus aegypticus*
 Kepos (monkey) *Cercopithecus pyrrhometus*
 Killer Whale *Orca gladiator*
 Leopard *Felis pardus*
 Lion *Felis leo*
 Lynx *Felis lynx*
 Mandrill *Cynocephalus maimon*
 Mantichore, fabulous
 Marmot *Arctomys bobac*
 Marten *Mustela martes*
 Mole *Spalax typhlus*
 Monkey, see Baboon, Chimpanzee,
 Gibbon, Kepos, Mandrill, Sphinx
 Mouse *Mus musculus*
 Mule *Mulus*
 Onocentaur, see Chimpanzee
 Otter *Lutra vulgaris*
 Pangolin *Manis longicauda*
 Panther *Felis pardus panthera*
 Pig, gen. *Sus*
 Porcupine *Hystrix cristata*
 Pricket, see *Deer*
 Rabbit *Lepus cuniculus*
 Rat *Epimys norvegicus*?
 Reindeer *Rangifer tarandus*
 Rhinoceros *Rhinoceros indicus*
 Roe-deer *Cervus capreolus*
 Satyr (monkey), see Gibbon
 Sea-calf = ? Walrus, *Odobenus rosmarus*
 Seal *Phoca vitulina*
 Sheep *Ovis aries*
 Shrew-mouse *Sorex araneus*
 Sphinx (ape) *Cercopithecus Diana*
 Tarandus *Alces macchis*?
 Tiger *Felis tigris*
 Udad *Ovis lervia*
 Unicorn, fabulous
 Warthog *Phacochoerus aethiopicus*
 Whale *Balaena glacialis*
 Wolf *Canis lupus*
 Yak *Poephagus grunniens*

INDEX: FAUNA, FLORA, ETC.

2. BIRDS

Adjutant *Leptopilius argala*
 Aegyptian, perh. *Lammergeier*, *g.v.*
 Asterias (i) perh. Starling, *g.v.*; (ii)
 Golden Eagle, *g.v.*
 Beccafico *Sylvia atricapilla*
 Bee-eater *Merops apiaster*
 Blackbird *Turdus merula*
 Blue Tit *Parus cyanus*
 Boocall, unidentified
 Brentus, unidentified
 Bustard *Otis tarda*
 Buzzard *Buteo vulgaris*
 Caryl, unidentified
 Chaffinch *Fringilla coelebs*
 Chicken, Cock *Gallus gallinaceus*
 Cinnamon bird, fabulous
 Circe, unidentified
 Clapperbill *Pluvianus aegyptius*
 Corn-crake(?) *Rallus crex*
 Crane *Grus cinereus*
 Crested Lark *Alauda cristata*
 Crow *Corvus corone*
 Cuckoo *Cuculus canorus*
 Dabchick *Podiceps ruficollis*
 Dove (i) *Crocopus chlorogaster* 16. 2;
 (ii) *Columba palumbus*
 Dove-killer *Actus palumbarius*
 Duck *Anas boschas*
 Duck-killer, sp. *Aquila*
 Eagle, sp. *Aquila*
 Egyptian Goose *Chenalopez aegypti-*
acus
 Egyptian Plover *Pluvianus aegyptius*
 Falcon, gen. *Falco*
 Francolin *Tetrax francolinus*
 Goatucker *Caprimulgus europaeus*
 Golden Eagle *Aquila chrysaetos*
 Golden Oriole *Oriolus galbula*
 Goldfinch *Carduelis elegans*
 Goose *Anser cinereus*
 Greenfinch *Fringilla chloris*
 Guinea-fowl *Numida meleagris*
 Halcyon *Alcedo tephra*
 Harpe, perh. Sea-hawk, *g.v.*
 Hawk, gen. *Accipiter*
 Heron *Ardea cinerea*
 Heron, Buff-backed *Ardea bubulcus*
 Hoopoe *Upupa epops*
 Hornbill, sp. *Bucero*
 Ibis White *Tantalus aesthiopicus*; Black
Falcinellus igneus
 Jackdaw *Corvus monedula*

Jay *Garrulus glandarius*
 Kestrel *Falco tinnunculus*
 Kite *Milvus icinus*
 Lammergeier *Gypaetus barbatus*
 Lark *Alauda arvensis*
 Little Cormorant *Phalacrocorax pyg-*
maeus
 Manal Pheasant *Lophophorus impey-*
anus
 Marsh Tit *Parus palustris*
 Merlin *Falco aesalon*
 Mermus, perh. *Buteo desertorum*
 Mynah *Gracula religiosa*
 Night-hawk *Strix uralensis* f
 Nightingale *Daulias luscina*
 Ocypter *Accipiter nisus*
 Orion, fabulous
 Orites, perh. *Falco sacer*
 Ortolan *Emberiza hortulana*
 Ostrich *Struthio camelus*
 Owl *Athene noctua*
 Owl, Little Horned *Strix scops*
 Pappus, unidentified
 Parrot *Palaeornis cyanocephalus*
 Partridge *Perdix graeca* (or *saxatilis*)
 Partridge-catcher, perh. *Aster*
brevipes
 Peacock *Pavo cristatus*
 Pelican *Pelicanus crispus*
 Pheasant *Phasianus colchicus*
 Pigeon *Columba palumbus*
 Purple Coot *Porphyrio veterum*
 Pyralis, unidentified
 Quail *Coturnix vulgaris*
 Raven *Corvus corax*
 Reedwarbler (?) *Acrocephalus arundi-*
naceus
 Ring-dove *Columba palumbus*
 Robin *Erithacus rubecula*
 Rock-dove *Columba livia*
 Roller *Ceracias garrulus*
 Rose-coloured Pastor *Pastor roseus*
 Ruff *Machetes pugnar*
 Salpiaz, unidentified
 Sand-partridge *Ammoperdix Bonhami*
 Sea-eagle *Pandion haliaetus*
 Sea-hawk *Megalestris catarractes*
 Sea-mew *Larus canis*
 Seagull, gen. *Larus*
 Shearwater *Puffinus kuhli*
 —, Little Manx *P. yelkuan*
 Siren (ii) *Serinus hortulanus*
 Skink *Fringilla spinus*
 Skua, Great, *see* Sea-hawk
 Sparrow *Passer domesticus*

INDEX: FAUNA, FLORA, ETC.

Spindaluis, unidentified
 Starling *Sternus vulgaris*
 Stone-curlew *Charadrius oedinemus*
 Stork *Ciconia alba*
 Swallow *Hirundo rustica*
 Swan *Cygnus olor*
 Syrian Nuthatch *Sitta syriaca*
 Thrush *Turdus musicus*
 Titmouse *Parus major*
 Turtle-dove *Turtur communis*
 Vulture *Gyps fulvus*
 Wagtail, sp. *Motacilla*
 Wide-wing, sp. *Circus*
 Woodpecker *Picus martius*
 Wryneck *Funz torquilla*

3. REPTILES

Acontias *Zamenis gemonensis*
 Amphibauena *Typhlops vermicularis*?
 Asp *Naja haje*
 Basilisk, fabulous
 Blood-letter *Vipera latastei*?
 Cerastes *Cerastes cornutus*
 Chameleon *Chamaeleo vulgaris*
 Chelydru *Tropidonotus tessellatus*
 Cobra, see Asp
 Crocodile *Crocodilus vulgaris*; Gang-
 etic *Gavialis gangeticus*; Indian *C.*
pulastri
 —, Land- *Psammolestes griseus*
 Dipsas *Vipera prester*
 Gecko *Platydactylus mauritanicus*
 Lizard (i) *Lacerta viridis*; (ii) gen.
Paranus 16. 41
 Melanurus, see Dipsas
 Pareas *Coluber longissimus*; or *Aescu-*
lapa
 Prester, see Dipsas
 Purple Snake *Dryophis intestinalis*
 Python *Python molurus*, or *P. cebae*?
 Salamander *Salamandra maculosa*
 Sepedon, unidentified
 Seps *Vipera macrops*
 Snake, generic term
 Thermuthis, see Asp
 Tortoise *Testudo graeca*
 Turtle (i) *Thalassochelys caretta*; (ii)
 perh. *Trionyx gangeticus*. See also
 16. 14a.
 Typhlops *Pseudopus pallasi*
 Viper *Vipera aspis*
 Water-snake, see Chelydru

4. AMPHIBIA

Frog *Rana agilis*; *R. graeca*, 3. 37
 Toad *Bombinator pachypus*

5. FISHES

Adonis, unidentified
 Anchovy *Engraulis encrasicolus*
 Anthias, unidentified
 Aulopias *Thynnus alalunga*?
 Basse *Lupus labrax*
 Black Sea-bream *Cantharus lineatus*
 Blue-grey, unidentified
 Caprus, unidentified
 Carp *Cyprinus carpio*
 Cat-fish *Parasilurus aristotelis*
 Charax, unidentified
 Chromis, perh. *Umbrius cirrhosa*
 Conger-eel *Conger vulgaris*
 Crane-fish, perh. *Regalecus Bankst*
 Crow-fish (i) *Chromis castanea*; (ii) un-
 identified, 14. 23, 26
 Dog-fish *Mustelus laevis*
 Eel *Anguilla vulgaris*
 Etna-fish, unidentified
 Fishing-frog *Lophius piscatorius*
 Flounder *Pleuronectes flesus*
 Flying-fish *Exocoetus volitans*
 Flying Gurnard *Dactylopterus volitans*
 Fox-shark *Alopias vulpes*
 Garfish *Belone acus*
 Gilt-head *Chrysophrys aurata*
 Globe-fish *Diodon hystrix*
 Gnawer, perh. *Alopias vulpes*
 Goby, sp. *Gobius*
 Grayling *Thymallus vulgaris*
 Great Sea-perch *Polyprion cernium*
 Great Tunny *Thynnus thynnus*
 Gurnard, sp. *Trigla*
 Hake *Gadus merluccius*
 Hammer-headed Shark *Zygæna*
malleus
 Harper, sp. *Chaetodon*
 Hepatus, unidentified
 Horned Ray *Cephaloptera giorna*
 Horse-mackerel *Corax trachurus*
 Hyena-fish, unidentified
 John Dory *Zeus faber*
 Leopard-fish, unidentified
 Mackerel *Scomber scomber*
 Maeotes, unidentified
 Maigre *Scinena aquila*
 Maltha, unidentified

INDEX: FAUNA, FLORA, ETC.

Marten-fish, perh. *Motella tricolorata*
 Melanurus *Oblata melanurus*
 Minnow [?], unidentified
 Moon-fish, unidentified
 Moray *Muraena helena*
 Mullet, Grey, sp. *Mugil*
 Mullet, Red *Mullus barbatus*
 Myllus, unidentified
 Myrus *Muraenophis unicolor*
 Nile Perch *Lates niloticus*
 Oxyrhynchus *Mormyrus caschive*
 Parrot Wrasse *Scarus cretensis*
 Pelamyd *Pelamys sarda*
 Perch *Perca fluviatilis*
 Perseus, sp. *Lutjanus*
 Phagrus, unidentified
 Physa *Tetrodon fabaka*
 Pilot-fish *Naucrates ductor*
 Pipe-fish *Syngnathus acus*
 Piper, sp. *Trigla*
 Plalce *Pleuronectes platessa*
 Porpoise *Delphinus phocaena*
 Prepon, unidentified
 Pristis, unidentified
 Rainbow Wrasse *Coris julis*
 Ram-fish, perh. *Orca gladiator*
 Sardine *Clupea pilchardus*
 Sargae *Sargus vulgaris*
 Saupae *Box salpa*
 Schall *Synodontis schall*
 Scorpion-fish, unidentified
 Sea-bream *Pagrus vulgaris*
 Sea-hare (II), sp. *Diodon*
 Sea-horse *Hippocampus antiquorum*
 Sea-lion (II), unidentified
 Sea-monkey, perh. *Mallus*
 Sea-perch *Serranus cabrilla*
 Sea-sheep, unidentified
 Shark *Squalus carcharius*
 Sheat-fish *Silurus glanis*
 Skate, sp. *Raja*
 Smelt *Osmerus eperlanus*
 Spanish Mackerel *Scomber colias*
 Sparus, Four-toothed *Dentex vulgaris*
 Spiny Dog-fish *Centrina salviani*
 Sprat *Aphua minuta*
 Star-gazer *Uranoscopus scaber*
 Sting-ray *Trypan pastinaca*
 Sturgeon *Acipenser sturio*
 Sucking-fish *Echeneis remora*
 Sword-fish *Xiphias gladius*
 Torpedo *Torpedo marmorata*
 Trochus, unidentified
 Tunny *Thynnus thynnus*
 Turbot *Pleuronectes maximus*

Water-phoenix, perh. sp. *Chaetodon*
 Weaver *Trachinus draco*
 Wrasse *Labrus merula*

6. INSECTS

Ant (I) fam. *Formicidae*; (II) sub-fam. *Myrmicinae*, 6. 43; (III) Indian, see Termite
 Bee *Apis mellifica*
 Beetle (*carabicus*) *Scarabaeus pilularius*; (*aphodius*), see 8. 13a.
 Blister-beetle, fam. *Meloidae*
 Bumble-bee, fam. *Bombidae*
 Buprestis, unidentified
 Cabbage-caterpillar, larva of *Pieris rapae*
 Cicada, fam. *Cicadidae*
 Cockroach, gen. *Blattidae*. See also 1. 37a.
 Codling-moth *Carpocapsa pomonella*
 Cricket *Acheta* or *Gryllus campestris*
 Day-fly *Ephemera longicauda*
 Dog-fly, fam. *Stomoxidae*
 Dung-beetle *Scarabaeus sacer*
 Ephemera, gen. *Drosophila*
 Fire-flies, unidentified
 Fly *Musca domestica*
 Gadfly, fam. *Tabanidae*
 Gnat, fam. *Culicidae*
 Grasshopper *Locusta viridissima*
 Hipparus *Stratiomys chamaeleo*
 Horse-fly *Tabanus bromius*
 Lao-insect *Tachardia lacca*
 Laertes, (I) ant, unidentified; (II) wasp (? or hornet *Vespa crabro*)
 Lion's-bane, unidentified
 Locust, fam. *Acrididae*
 Louse *Pediculus humanus*
 Mosquito, fam. *Culicidae*
 Moth, fam. *Heterocera*
 Scarab *Scarabaeus sacer*
 Siren (I) bee, see 5. 42a.
 Termite, order *Isoptera*
 Wasp *Vespa vulgaris*
 Wax-moth *Galleria cereana*

7. ARACHNIDA

Four-jawed spider *Galeodes arabs*
 Grape-spider *Lathrodectus tredecimguttatus*
 Malmignatte — Grape-spider?

INDEX: FAUNA, FLORA, ETC.

Monkey-spider = Grape-spider?
Scorpion, see 8. 20a.

8. CRUSTACEANS

Crab, common, edible *Cancer pagurus*
Crab, Flying, unidentified
Crab, generic term *Decapoda brachyura*
Crab, River- *Thelphusa fluviatilis*
Crayfish *Palinurus vulgaris*
Hermit-crab *Pagurus bernhardus*
Lobster *Homarus gammarus*
Prawn *Palaeomon squilla*
Runner-crab *Cancer cursor*
Sea-lion (1), see Lobster

9. MOLLUSCS

Arelon *Arion empiricorum*
Argonaut *Argonauta argo*
Clam, gen. *Chama*
Cuttlefish *Sepia officinalis*
Limpet *Patella haliotis*
Mussel *Mytilus edulis*
Nautilus, see Argonaut
Nerites, unidentified
Octopus *Octopus vulgaris*
Osmylus *Eledone moschata*
Oyster *Ostrea edulis*
Pearl-oyster *Meleagrina margaritifera*
Pinna *Pinna nobilis*
Purple Shellfish *Murex trunculus*
Sea-cicada *Arctos urvus*
Sea-hare (1) *Aplysia depillans*
Sea-snail *Mitra papalis*, 11. 21
Shellfish, of Red Sea, sp. *Tridachna*
Snail, gen. *Helicidae*
Spiral-shell, fam. *Buccinidae*
Squid *Loligo vulgaris*
Trumpet-shell *Tritonium nodiferum* or
Ranella gigantea, 18. 12
Whelk *Cerithium vulgatum*

10. ANNULATA

Centipede *Scolopendra morsitans*
Earthworm *Lumbricus terrestris*
Leech *Hirudo limnatis*, *Cambala annulata*
Leek-cutter, 'prob. a Milliped', L-8²
Sea-scolopendra, unidentified
Worm, in man *Ascaris lumbricoides*
—, in dog *A. mystax*

11. ECHINODERMS

Sea-urchin, gen. *Echinus*
Star-fish, gen. *Asterias*

12. COELENTERATA

Jelly-fish, gen. *Acalephe*
Sea-anemone, gen. *Actinia*

13. PORIFERA

Sponge *Spongia aetorum*

14. TREES, SHRUBS, AND PLANS

Aconite *Aconitum anthora*
Agnus-castus *Vitis agnus-castus*
Almond *Prunus amygdalus*
Apple *Pyrus malus*
Ash *Fraxinus ornus*
Barley *Hordeum sativum*
Bay *Laurus nobilis*
Beet *Beta maritima*
Bindweed *Smilax aspera*
Bitter Vetch *Ervum ervilia*
Box *Buxus sempervirens*
Buck-thorn *Rhamnus graeca*
Cabbage *Brassica cretica*
Cane *Bambusa arundinacea*
Cedar *Juniperus azecis*
Celandine, Greater *Chelidonium majus*
Celery *Aptium graveolens*
Cinnamon *Cinnamomum cassia*
Citrus *Calitris quadricatis*
Club-rush *Scirpus holoschoenus*
Comfrey *Symphytum bulbosum*
Coriander *Coriandrum sativum*
Cork-oak *Quercus suber*
Cornel *Cornus mas*
Cretan alexanders *Smyrniacum perfoliatum*
Cuckoo-pint *Arum italicum*
Cypress *Cupressus sempervirens*
Date-palm *Phoenix dactylifera*
Dog's-tooth grass *Cynodon dactylon*
Dwarf-palm *Chamaecrope humilis*
Elecampene *Insula helenium*
Esparto *Stipa tenacissima*
Fennel *Poeniculus vulgare*
Fig *Ficus carica*
Flax *Linum usitatissimum*

INDEX: FAUNA, FLORA, ETC.

- Flax, White *Camelina sativa*
 Fleabane, sp. *Inula*
 Gallinule *Cyperus rotundus*
 Garlic *Allium sativum*
 Grapes (sea-weed) *Fucus volubilis*
 Grass-wrack *Cymodocea nodosa*
 Hair (sea-weed) *Cystoseira foeniculosa*
 Hellebore, White *Veratrum album*
 Hemlock *Conium maculatum*
 Henbane *Hyoscyamus niger*
 Ilex *Quercus ilex*
 Iris, gen. *Iris*
 Ivy *Hedera helix*
 Juniper *Juniperus macrocarpa*
 Leek *Allium porrum*
 Leopard's-choke *Aconitum anthora*
 Lettuce, Wild *Lactuca scariola*
 Lucerne *Medicago sativa*
 Madwort *Farrisia clypeata*
 Maidenhair Fern *Adiantum capillus-*
Veneris
 Mallow *Malva silvestris*
 Marjoram *Origanum heracleoticum*
 Mastic tree *Pistachia lentiscus*
 Millet *Panicum miliaceum*
 Mullein *Verbascum thibetatum*
 Mustard *Sinapis alba*
 Myrtle *Myrtus communis*
 Nettle *Urtica*
 Oak *Quercus robur*
 Olive *Olea europaea*
 —, Wild *Olea oleaster*
 Onion *Allium cepa*
 Oyster-green *Ulva lactuca*
 Palm *Phoenix dactylifera*
 Pancynium (sea-weed), unidentified
 Papyrus *Cyperus papyrus*
 Pea *Cicer arvense*
 Peony *Paeonia officinalis*
 Pepper *Piper nigrum*
 Persia *Mimusops schimperi*
 Picris, see I. 35n.
 Pine (cedar) *Pinus laricio*; (*nires*) *P.*
halapensis
 Plane *Platanus orientalis*
 Pomegranate *Punica granatum*
 Pondweed *Potamogeton natans*
 Poplar *Populus nigra*
 Poppy *Papaver somniferum*
 Reed, perh. *Arundo donax*
 Rice *Oryza sativa*
 Rocket *Eruca sativa*
 Rose *Rosa gallica*
 Rose-laurel *Nerium oleander*
 Rosemary-frankincense *Leukia cretica*
 Rue *Ruta graveolens*
 Rush, sp. *Juncus*
 Sea-cole *Convolvulus soldanella*
 Sea-weed, gen. *Algae*
 Silphium *Perula tingitana*
 Silver-fir *Abies cephalonica*
 Spurge *Euphorbia peplus*
 Squill *Urginea maritima*
 Sumach *Rhus coriaria*
 Thistle *Cnicus syriacus*
 Thyme *Thymbra capitata*
 Tree-medick *Medicago arborea*
 Vervain *Verbena officinalis*
 Vine *Vitis vinifera*
 — (sea-weed) *Fucus spiralis*
 Water-mint *Mentha viridis*
 Wheat *Triticum vulgare*
 Willow *Vitex agnus-castus*
 Wolf's-bane, see Aconite
 Wormwood *Artemisia arborescens*
 Yew *Taxus baccata*

15. METALS AND MINERALS

- Amber
 Bitumen
 Bronze
 Eagle-stone
 Emerald
 Gold
 Iron
 Lapis lazuli
 Lead
 Lignite
 Magnet
 Pearl
 Rock-crystal
 Salt
 Sodium carbonate
 Thracian stone
 Tortoise-stone
 Touchstone
 Vermilion

IV. AUTHORS CITED

[The small Roman numbers refer to the pages of the Introduction in vol. I.]

Achaeus, of Eretria, dramatist, contemp. of Sophocles and Euripides 7. 47

Aeschylides, date unknown, wrote on agriculture 16. 32

Aeschylus, 525-456 B.C., with Sophocles and Euripides one of the most famous of Attic tragedians 7. 47 (bis); 9. 42; 12. 5, 8

Agatharchides, of Ouidus, 2nd cent. B.C., Peripatetic, voluminous historical and geographical writer 5. 27; 18. 27

Alcman, lyric poet, active in Sparta, second half of 7th cent. B.C. 12. 3

Alexander, of Myndus in Caria, early in 1st cent. A.D., wrote on zoology, paradoxa, dreams, and mythology 3. 23; 4. 33; 5. 27; 10. 34; 17. 1 (?); p. xvii f., xxix

Amometus, 3rd cent. B.C., wrote an *Archeus de Métopes* and on the geography of India 17. 6

Amyntas, 4th cent. B.C., wrote upon the Persian expedition of Alexander the Great, and perhaps accompanied him 5. 14(i); 17. 17; p. xvi

Anacreon, of Teos, 5th cent. B.C., wrote poems in elegiac, iambic, and various lyrical metres 4. 2; 7. 39

Anaxippus, 4th cent. B.C., poet of the New Comedy 13. 4

Anonymous poets 1. 15; 7. 11, 19; 13. 21; 14. 14, 29

Antenor, of Crete, local historian, 2nd cent. B.C. at latest 17. 35

Antiphon, Attic orator, 5th cent. B.C. 5. 21

Apion, 1st cent. A.D., Egyptian Greek, lived at Alexandria and wrote about Egypt, about Homer, and against the Jews 10. 29; 11. 40; p. xx f.

Apollodorus, 3rd cent. B.C., doctor and naturalist, was the prime authority on poisons for all subsequent writers

such as Nicander, Sostratus, Macer, Pliny 8. 7, 12; 4. 57a.; p. xvii

Apollonius, of Rhodes, 3rd cent. B.C., head of the Alexandrian library, chiefly famous for his epic poem on the Argonauts 15. 23

Apollonides, of Athens, 5th cent. B.C., writer of Old Comedy 6. 51

Archelaus, of Chersonesus in Egypt, perh. 2nd cent. B.C., wrote about strange animals 2. 7

Archilochus, of Paros, 7th cent. B.C., wrote in a great variety of metres; his name became a byword for pungent invective 12. 9

Arion, of Methymna in Lesbos, 7th cent. B.C., author of dithyrambs which were performed by choirs at Corinth 12. 45

Aristagoras, 4th cent. B.C., wrote on Egyptian antiquities 11. 10

Aristias, 5th cent. B.C., son of Pratinas of Phlius, author of satiric dramas 6. 51

Aristocles, epigrammatist of unknown origin and date 11. 4

Aristocreon, perh. identical with a nephew and pupil of Chrysippus, 3rd cent. B.C., wrote a history of Egypt 7. 40

Aristophanes, c. 450-a. 385 B.C., one of the principal writers of Attic Comedy 4. 42; 12. 4, 9 (bis); 18. 5

Aristophanes, of Byzantium, c. 257-180 B.C., head of the Alexandrian library, wrote upon Homer and the lyric and dramatic poets, upon grammar and natural history 7. 39; 47; p. xv, xxiv

Aristotle, 384-323 B.C., philosopher 2. 34, 39, 49, 52; 3. 24, 40, 45; 4. 6, 57-8; 5. 8, 11 (bis), 14(i), 27, 34, 43; 6. 3, 14, 18(?), 49; 7. 13; 8. 1, 9; 10. 11, 32, 36; 11. 12, 13; 12. 6, 12, 14, 35; 40; 13. 4; 15. 25, 28; 16. 33 (ter), 41; 17. 7 (bis), 18, 20; p. xv, xxiv

INDEX: AUTHORS CITED

- Aristoxenus, Greek of Asia Minor, doctor and medical writer, fl. about the beginning of the Christian era 8. 7
- Aristoxenus, of Tarentum, 4th cent. B.C., son of Spintharus (q.v.) and pupil of Aristotle, wrote on musical theory 2. 11
- Artemon, date and identity uncertain 12. 38
- Autocrates, of Athens, 5th/4th cent. B.C., wrote tragedies and comedies 12. 9
- Bacchylides, of Ceos, 5th cent. B.C., nephew of Simonides (q.v.), wrote epianian odes, dithyrambs, hymns, paeans, etc. 6. 1
- Callias, of Syracuse, 4th/3rd cent. B.C., his history of Agathocles, Tyrant of S. (316-289), was regarded as too favourable 16. 28
- Callimachus, of Cyrene, c. 305-c. 240 B.C., employed in the library of Alexandria, wrote hymns and other poems in a great variety of metres, also prose works on birds, rivers, etc. 6. 58; 9. 27; 15. 28
- Callisthenes, of Olynthus, nephew of Aristotle and historiographer to Alexander the Great on his expedition 16. 30
- Charmis, of Massilia, not certainly identified with a famous doctor of the time of Nero, mid-1st cent. A.D. 8. 38
- Chios, historians of 16. 39
- Cleanthes, Stoic philosopher, 381-282 B.C., succeeded his master Zeno as head of the Stoic school at Athens 6. 50
- Clearchus, of Soli, 3rd cent. B.C., wrote on philosophy, natural history, painting, and biographical works 12. 54
- Cleitarchus, of Alexandria, 3rd cent. B.C., wrote an untrustworthy account of Alexander the Great 17. 2, 22-3, 25
- Crates, 'of Pergamum', b. at Mallus in Cilicia Pedias, 2nd cent. B.C., Stoic philosopher and head of the library at Pergamum, wrote upon Homer and other Greek poets, and on the Attic dialect 17. 9, 37
- Cratinus, 5th cent. B.C., the older contemporary and rival in Comedy of Aristophanes and Eupolis 12. 10
- Cretan histories 5. 2
- Ctesias, of Cnidus, late 5th cent. B.C., wrote a history of Persia, where he spent some years as doctor to Artaxerxes, and a work on India 3. 3; 4. 21, 26-7, 46(1), 52; 5. 3; 7. 1; 16. 31, 42; 17. 29; p. xvi
- Damon, of Athens, 5th cent. B.C., taught Socrates, wrote on music, cited with approval by Plato 2. 11
- Demetrius, end of 5th cent. B.C., writer of Old Comedy 12. 10
- Democritus, of Abdera, c. 460-361 B.C., philosopher and a man of immense learning in the physical and other sciences 5. 39; 6. 60; 9. 64; 12. 16-20; p. xvi
- Demosthenes, 2nd cent. A.D. (?), Roman Senator, wrote on fishes and divination 13. 21; 15. 4, 9, 19; *epit.*; p. xx t., xxiii f.
- Dinocochus, perh. 5th cent. B.C., Sicilian writer of comedies 6. 51
- Dion, of Colophon, 4th cent. B.C., wrote a history of Persia 17. 10
- Diocles, of Carystus, 4th cent. B.C., contemporary of Aristotle, wrote on anatomy, physiology, and allied subjects 17. 16
- Egyptian histories 16. 39
- Empedocles, of Agrigento in Sicily, 5th cent. B.C., philosopher, statesman, and poet 9. 64; 12. 7; 16. 29
- Epicharmus, fl. 5th cent. B.C., of Sicilian origin, writer of Comedy 13. 4 (ter); also 6. 51
- Epicrates, of Ambracia, 4th cent. B.C., one of the earliest writers of Middle Comedy 12. 10
- Epimenides, of Crete, perh. 6th cent. B.C., author of religious and mystical works 12. 7
- Eratosthenes, of Cyrene, 3rd cent. B.C., head of the Alexandrian library, wrote on ancient Comedy, astronomy, mythology, chronology, geography, and philosophy 7. 43
- Ethiopian histories 2. 21; 5. 49
- Eudemus, date and place of origin unknown, seemingly a writer on

INDEX: AUTHORS CITED

- natural history 3. 20, 21; 4. 8, 45, 53, 56; 5. 7
- Budorus, of Rhodes, fl. late in 3rd cent. B.C., historian (the identification is uncertain) 10. 16; 17. 14, 19
- Buphotion, of Chalchis in Buboea, fl. latter half of 3rd cent. B.C., grammarian and poet at the court of Antiochus the Great 7. 48; 17. 28
- Euripides, 485-406? B.C., one of the three great Attic tragedians 3. 13, 15, 17; 4. 54; 5. 2, 34, 42; 6. 15; 7. 25, 28, 39 (bis), 47; 9. 1; 12. 7, 44; 14. 6
- Hecataeus, of Abdera, 4th cent. B.C., accompanied Alexander the Great to Syria, travelled in Egypt and wrote upon the history and religion of the country 11. 1
- Hecataeus, of Miletus, 6th/5th cent. B.C., visited Egypt, Libya, and perh. Spain, wrote on genealogies and topography 9. 23; 13. 22
- Hegemon, of Alexandria in the Troad, 4th cent. B.C.(?), epic poet, celebrated the victory of Thebes over Sparta at the battle of Leuctra, 371 B.C. 8. 11
- Heracides, of Tarentum, 1st cent. B.C., physician and anatomist 17. 15
- Hermippus, of Smyrna, 3rd cent. B.C., biographer of famous men 7. 40
- Herodotus, of Halicarnassus, 485-c. 425 B.C., 'the father of history', his theme is the enmity between Greece and the 'barbarians', and includes accounts of Lydia, Persia, Babylon, and Egypt, all of which he had visited 2. 63; 6. 18, 60; 7. 11 (bis); 8. 25; 10. 3, 4; 11. 10; 15. 5, 16; 17. 21, 36; p. xx
- Hesiod, of Ascræ in Boeotia, perh. 8th cent. B.C., wrote in hexameters on farming (*Works and Days*), the genealogy of the gods (*Theogony*), and mythical subjects 6. 50; 14. 28
- Hippias, of Elis, 5th cent. B.C., sophist, remarkable for his learning in mathematics, poetry, music, and history 6. 10(ii)
- Hippoxax, of Ephesus, 6th cent. B.C., lampoonist and inventor of the choliambic metre 7. 47
- Hippys, of Rhegium, 5th cent. B.C.(?), historian of Sicily and Italy 9. 33
- Homer:
- Iliad* 1. 34, 42-3; 2. 18; 4. 2, 6 (bis), 54; 5. 17, 39 (ter), 45; 6. 1 (bis), 4, 6, 13, 43; 7. 27; 8. 1, 28; 9. 23; 10. 1, 8, 14, 26 (bis), 37 (bis); 11. 10, 17; 12. 3; 13. 7, 17; 14. 8, 25, 28; 15. 16, 24; 16. 1, 5, 24-5; 17. 6, 37, 43
- Odyssey* 1. 52; 2. 8, 21, 50; 3. 27; 4. 23, 40, 41, 45; 5. 18, 38-9, 45 (sexies), 54; 7. 10, 29; 8. 19; 9. 11, 50; 11. 11, 19; 14. 29; 15. 19, 23, 28; 17. 6
- See also p. xv, xix
- Ibycus, of Rhegium, 6th cent. B.C., lyric poet 6. 51
- Indian histories 2. 34; 8. 1; 16. 20
- Ister, of Cyrene, 3rd cent. B.C., pupil of Callimachus, wrote on the mythical period of Attica 5. 27
- Juba II, King of Numidia, aftw. of Mauretania, c. 50 B.C.-A.D. 23 wrote copiously on history, Greek and Latin antiquities, literature, grammar, and natural history, on Arabia and Libya 9. 58; 15. 8; 16. 15; p. xix
- Lasus, of Hermione, 6th cent. B.C., author of hymns and dithyrambs 7. 47
- Leonidas, of Byzantium, 2nd cent. A.D., author of a *Historia* 2. 6, 50; 3. 18; 12. 42; *epit.*: p. xx, xxiii f.
- Lycus, of Rhegium, 4th/3rd cent. B.C., wrote histories of Sicily and Italy 17. 16
- Manetho, 3rd cent. B.C., Egyptian priest, wrote a history of Egypt down to 323 B.C. 10. 16
- Megasthenes, fl. 300 B.C., sent by Seleucus I on an embassy to the Indian King Sandracottus (Chandragupta?) at Patna, and wrote on the people and topography of India 8. 7; 16. 41; 17. 39; p. xvi
- Menander, of Athens, c. 340-c. 290 B.C., chief representative of the Attic New Comedy 7. 19; 9. 7; 12. 10; 13. 4

INDEX: AUTHORS: CITED

- Metrodorus, of Byzantium, fl. 2nd cent. A.D., father of Leonidas (g.u.), wrote on fishes *epil.*
- Mnaseas, of Lycia, 3rd cent. B.C., traveller and geographer 17. 45
- Mnesimachus, 4th cent. B.C., writer of Middle Comedy 13. 4
- Nicander, of Colophon, 2nd cent. B.C., author of didactic poems on poisons and their antidotes, of epics, of mythological and other works in verse and prose 5. 42; 8. 8; 9. 20; 10. 3, 49; 15. 18; 16. 28; p. xvii f.
- Nicochreon, King of Salamis in Cyprus, 4th cent. B.C. 11. 40
- Nymphis, of Heraclea in Bithynia, 3rd cent. B.C., wrote a history of Alexander and his successors down to 347 B.C. 17. 3
- Nymphodorus, of Syracuse, 4th cent. B.C., wrote upon Asia and on the marvels of Sicily 11. 20; 16. 34.
- Onesicritus, seaman and historian; accompanied Nearchus on his expedition to the Red Sea and Persian Gulf (325-4 B.C.), was with Alexander the Great in India 16. 39; 17. 6
- Orthogoras, geographer, accompanied Nearchus (see above) 16. 35; 17. 6
- Pammenes, Egyptian astrologer of the time of Nero, mid-1st cent. A.D. 16. 43
- Philemon, of Syracuse, c. 360-262 B.C., rival of Menander as a writer of New Comedy 12. 10
- Philo, of Heraclea, 3rd cent. B.C., author of a work *Περὶ ἀστροφίας* 12. 37
- Philochorus, of Athens, 4th/3rd cent. B.C., wrote on the history and myths of Attica 12. 35
- Philoxenus, of Cythera, 5th/4th cent. B.C., composed dithyrambs and was held to have corrupted the simple style of ancient music by his innovations 2. 11
- Phoenician histories 16. 33
- Phrygian histories 2. 21
- Phylarchus, of Athens, 3rd cent. B.C., wrote upon the history of Greece, Macedon, Egypt, and other countries in that century, also on mythology 8. 29; 17. 5
- Pindar, of Cynoscephalae in Boeotia, 518-438 B.C., lyric poet chiefly famed for his epinician odes; wrote also dithyrambs, encomia, dirges, etc. 7. 19, 39
- Plato, c. 429-347 B.C., philosopher 5. 13, 34; 6. 1
- Polemon, of Ilium, 2nd cent. B.C., geographer and antiquary, collected inscriptions in Greece 12. 40
- Polycleitus, of Larissa, 4th cent. B.C. (?), geographer 16. 41
- Pythagoras, of Samos, 6th cent. B.C., upheld the doctrine of reincarnation, enjoined strictness of life and abstinence from meat, studied arithmetic and the theory of music 5. 11; 9. 10; 17. 8, 9
- Semonides, of Amorgus, 7th or 6th cent. B.C. (?), wrote elegiacs and iambs 11. 36; 16. 24
- Simonides, of Ceos, c. 556-468 B.C., author of dirges, elegies, epinician odes, epitaphs, and hymns 6. 10(ii)
- Sophocles, c. 496-406 B.C., one of the three great writers of Attic Tragedy 6. 51; 7. 39; 11. 18; 17. 20
- Sophon, of Syracuse, 5th cent. B.C., writer of mimes 15. 6
- Sostratus, of Alexandria (?), fl. end of 1st cent. B.C., surgeon and zoologist 5. 27; 6. 51; p. xviii, xxiv
- Spintharus, 5th/4th cent. B.C., musician 2. 11
- Stesichorus, of Himera, 7th/6th cent. B.C., lyric poet 17. 37
- Telephus, of Pergamum, 2nd cent. A.D., antiquary, grammarian and lexicographer, and historian of Greek literature 10. 42; p. xx
- Theocles (the nature of his work, his date, and place of origin are unknown) 17. 6
- Theocritus, of Syracuse, 3rd cent. B.C., bucolic poet, wrote also epigrams, epyllia, and poems for friends and patrons 15. 19
- Theodectes, 4th cent. B.C.; pupil of Plato, Isocrates, and Aristotle, rhetorician, and author of some 50 dramas 6. 10(ii)

INDEX: AUTHORS CITED

Theophrastus, of Eresus in Lesbos, c. 370-c. 285 B.C., pupil of Aristotle whom he succeeded as head of the Lyceum at Athens, wrote on philosophy, botany, and other sciences 3. 17, 32, 35, 37, 38; 5. 27, 29; 7. 7; 9. 15, 27, 37, 64; 10. 35; 11. 40; 12. 36; 15. 16, 26

Theopompus, of Chios, 4th cent. B.C., pupil of Isocrates, wrote a continuation of Thucydides and a history of Philip of Macedon 5. 27; 11. 40; 17. 16

Timaeus, date and identity uncertain, perhaps the authority on mineral drugs cited by Celsus 5. 23, 7 and Plin. *HN* 1. 34 17. 16

Tyrtaeus, of Sparta, 7th cent. B.C., elegiac poet, wrote war-songs and political verse 6. 1

Xenophon, of Athens, c. 430-c. 354 B.C., disciple of Socrates, served as cavalry officer under Cyrus II against Artaxerxes, wrote historical works (*Anabasis*, *Hellenica*), memoirs of Socrates, and on horsemanship and hunting 2. 11; 6. 26, 43; 8. 3; 13. 24 (bis)

Zenothemis, date uncertain, wrote a *Περὶ πόντου* in verse, containing 'tales of wonder' 17. 30